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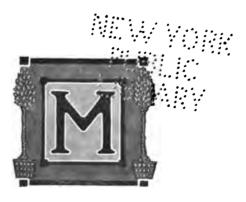


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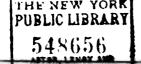
#### A BAPTIST MONTHLY MAGAZINE

PUBLISHED BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY, THE AMERICAN BAPTIST HOME MISSION SOCIETY, THE AMERICAN BAPTIST PUBLICATION SOCIETY, AND THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

#### **VOLUME III**



BOSTON -:- NEW YORK -:- PHILADELPHIA -:- CHICAGO OFFICE, FORD BUILDING, BOSTON



# Denominational Week

One of the Best Plans yet Devised and How it Worked Read What was Done at Newcastle, Pennsylvania

THE pastor, Rev. H. J. Whalen, tells the story as follows in a letter to Dr. White, of the Home Mission Society, who heartily seconded the effort:

In accordance with the plan proposed "Denominational Week" has been observed in our church, and the results gratify our highest hopes.

Dr. Maxwell (Home Mission Society District Secretary) began on Sunday morning with a strong, persuasive missionary sermon on "The True Christian Spirit," and followed with six evening addresses, discussing the following phases of denominational history and activity: "Who are Baptists?" "Our Work in Foreign Fields"—illustrated, "Our Work among Foreign People"; "The Call of the West". "Our Work in the Southwest"—illustrated; and "God's Hand in Missions." His opening sermon, "The Call of the West," and "God's Hand in Missions" constitute a trinity of missionary addresses inequaled by any three addresses it has ever been my privilege to hear. A great audience attended the first service on Sunday morning, a greater audience on Sunday night, and splendid audiences every night during the week. He reached at least fifteen times as many people as were reached by the Missionary Conference held here with eight speakers.

Add, now, the definite results secured, namely: A CONTRIBUTION YESTERDAY OF AMPLE FUNDS TO PLACE MISSIONS FOR ONE YEAR IN OVER 400 HOMES, and I think the argument is complete and conclusive beyond a question. There was no canvassing, nor had a word been suggested to our people until I presented the matter at the close of my sermon, and the appeal was for the creation of a "Church Literature Fund" as outlined on the card which I enclose. The fires had been kindled.

I believe that God would honor with larger results everywhere this plan under which economy of means and human energy could be exercised.

Of course, I appreciate that not every secretary or conference speaker could produce the same results, for in few men do we find such a blending of large information, broad views and deep sympathies as our good Brother Maxwell possesses. Yet I believe the staff of conference speakers could be judiciously distributed for consecutive services in fields adapted to their reach, and the place of MISSIONS be thereby greatly enlarged in our churches.

Personally, I am very happy, for the plan of church membership carrying with it subscriptions to denominational literature I have long cherished, and rejoice in having a church and the labors of a secretary that have realized for me this ideal. We will certainly carry this plan to a wider application.





GORGE LEADING FROM THE YANGTZE TO THE RICE FIELDS

CHINA PROPER HAS 18 PROVINCES. AREA, INCLUDING MANCHURIA, 1,894,953 SQ. MILES. TOTAL AREA CHINESE EMPIRE, 4,277,170 SQ. MILES. POPULATION OF CHINA PROPER ESTIMATED AT 407,253,000. SZECHUAN, WEST CHINA PROVINCE, HAS 218,480 SQ. MILES, LITTLE SMALLER THAN TEXAS, 68,724,890 POPULATION. CHIHLI, IN WHICH PEKING, THE CAPITAL, IS LOCATED, HAS 115,800 SQ. MILES, ABOUT THE SIZE OF ARIZONA, AND 20,937,000 PEOPLE. POPULATION OF PEKING, 700,000; SHANGHAI, CHIEF PORT OF EASTERN CHINA, 501,441; CANTON, CHIEF PORT OF SOUTH CHINA, 900,000. THE TERRITORY OF CHINA PROPER IS LESS HAN ONE-HALF THAT OF THE UNITED STATES; POPULATION OVER FOUR TIMES LARGE.



## The World Currents



ST. GEORGE From an early wood print

PREDICTION is difficult with regard to China. The rebels have certainly maintained ascendency up to the present. Yuan Shih Kai has not accomplished what the Manchus expected, and seems to be unable to get a cabinet. The helpless regent has abdicated, leaving the baby emperor to other hands or to his fate. Nanking was taken without resistance, and Hankow is in dubious situation. Meanwhile the people are beginning to suffer seriously. Famine and disease threaten, and whether order can be brought out of the chaos by any body or leader remains to be seen.

¶ The missionaries and other foreigners have been carefully protected wherever possible, and reports continue favorable. Their spirit is shown in such words as these from Mr. Wellwood, of Ningyuenfu, who reached Yunnanfu in safety, with Mrs. Wellwood:

"We continue our work as usual. It is better to make no change or give signs of nervousness. The people in the city are as friendly as ever." This was written when an outside
mob threatened the city and the foreigners. Later he says: "There is no need to say more
now. We are not helplessly nervous or anxious, and we are taking the necessary precautions to make things as safe and well as we can. We look to Him who has never failed
in time of need."

There are disturbed conditions elsewhere. Russia is pushing Persia to the wall, and an American has become almost a casus belli. Turkey and Italy are still at war in Tripoli. Bad feeling has been engendered in Germany by the Morocco settlement with France, in which England played an influential and irritating part. It seems as though the dogs of war were trying to unleash themselves at the moment when the doves of peace are hovering over the nations. We shall hope that peace will prevail.

¶ We give the latest news from China on other pages, and devoutly trust that our own Senate will speedily ratify the peace pacts with Great Britain, and thus help stay the present unhappy movements between peoples. Recent developments at home show that great wisdom will be needed to solve our domestic problems, industrial, social and religious.

I But let us all unite in the wish that 1912 may be a Happy New Year!



ENTRANCE GATE TO CHENGTU, CHINA, FROM THE RIVER LANDING

# The Besieged Missionaries in Chengtu

A Letter from Rev. Joseph Taylor

......



E are still living at the Canadian Methodist Hospital to which we came a month ago at the behest of the Viceroy, through the British Consul. The Hospital is not completed but is well adapted to our needs. Groups of mission-

aries live together and so cut down the number of kitchens needed. It is a fine exhibition of the spirit of union prevailing in West China to see the members of different missions combining for the sake of greater safety. We are realizing from day to day how much we have in common, and a long stride in the direction of ultimate union is being taken during these days and weeks of detention, and separation from the work. During this time we are organizing a conference to discuss some of the living questions that present themselves to us. If I quote one or two it will give some idea of the nature and scope of the discussions.

- 1. What constitutes the effective working of a field?
- 2. How should missionaries and Chinese evangelists, churches, schools and hospitals be distributed in the field?
  - 3. Is medical education necessary?

- 4. How can the supply of candidates for the ministry be maintained and increased?
  - 5. Can we unite in their training?

6. Chinese etiquette (a) in the guest room; (b) at a feast; (c) in the yamen.

We have tried to make the conference as helpful as possible to the large number of new missionaries present. At the time of writing, two meetings have been held and a deep, keen interest is manifested. There is an earnest desire so to use our time here that when the Viceroy permits us to go back to our work again we shall be better fitted to do it.

One thing that the conference is revealing is that there is a lot of waste in the West China Mission field, due to undigested theories of mission work. Our real danger is that we shall do our work with our eyes on the home churches. There is always a great temptation to do things that will sound well and read well at home. Now, if that temptation prevails it is almost safe to say that the methods of work adopted will not be the best; for they will be strongly tinged with western ideas. But we live in an Oriental country and should strive to do things in such a way that these people can appreciate.

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 

Perhaps some one will say, Why doesn't he tell us about the siege? Well, there is little to tell just now, for all the fighting is at a place thirty miles away on the road to Yachow. When that battle is decided, we can tell better how long our stay at the hospital will be. Through all this time of trouble and anxiety we have not been in any great danger, for both the government and the "rebels" have said they would protect us. We have been treated with great care and kindness by His Excellency, the Viceroy, Chao Erh Fung, and we are all ready to bear witness to his untiring watchcare over us during these days and nights when sleep must have been a stranger to him. He has met the situation in a statesmanlike way and has made Chengtu, the storm-center of the rebellion, the safest place in Szchuan. A good deal of water has run under the bridge since 1000 and those dark and bloody days of the Boxer uprising, and the Chinese have learned that it costs much to molest foreigners, and that it is weary work paying off indemnities. But they have also learned somewhat of the motives that bring the Christian missionary to their country. They see us build schools and hospitals, and they hear us preach the gospel that demands that both prince and peasant should be

righteous. They learn of the love of God from our lips, and, in our own far-off way, they see it manifested in our lives and conversation. The Chinese are a people that recognize righteousness in action, and the most stupid are affected by kindness. What wonder, then, that there is less of outrage against the foreigner than there used to be! The kingdom of heaven seems to linger at times, but all at once we realize that it has been coming and either in character or atmosphere it has arrived.

This "Rebellion" is not a backward step. This people is beginning to reach out after the things that our forefathers won for us, and this crude and all-too-early attempt to wrest popular government from an autocratic ruler is but one of the birth-pains of a new China. Our work, for the nonce, is delayed, but if we can be ready to seize the opportunity that will grow out of this chaos and disorder, the Christian church can enter into such a heritage as she has never before possessed. The night is far spent in China and the dawn is breaking - the dawn of the new era when the Common Man shall enter into his share of the government and the good things of this nation.

Chengtu, West China, Oct. 4, 1911.



MISSIONARIES OF VARIOUS DENOMINATIONS AT CHENGTU DURING SIEGE

# & EDITORIAL &

#### China in Convulsions

TTE are very fortunate in securing articles on China from writers who have their information at first hand. Mr. White had exceptional opportunities for meeting missionaries and getting their point of view, and Mr. Deming of our own Foreign Society has recently come from Hanyang and Shanghai, and has made a careful study of Chinese history during his five years of service as missionary and teacher Our readers will wish to know as much as possible about the country that is changing its civilization before our very eyes, and undergoing one of the most complete transformations in human The present revolutionary history. movements have their rise far back. and whatever the immediate outcome. all students of China agree that the old order has passed away forever. Empire or Republic, it will be a new China with constitutional government and religious liberty.

## A Strategic Point

Hankow is the center of China geographically, and the center also of modern industry and manufacture in the empire. Situated on the Han, at its junction with the Yangtze 600 miles above Shanghai, it is 650 miles by rail from Peking, and about 500 from Canton along the uncompleted railway to the South China seaport. Hankow is the capital city of Central China, the market and distributing point for eight populous provinces. It has locomotive works and railway shops, the largest in the Far East. It is separated from Hanyang, the Pittsburgh of China, only by the Han River, while across the Yangtze is the third great city of Wuchang. In the arsenal at Hanyang excellent rifles can be turned out with great rapidity, and field artillery can be forged also. The population of the three cities is placed as high as five million.

#### Modern Lighting Plants

China is adopting modern methods of lighting as well as western ideas generally. Chungking, for example, the city on the Yangtze which was a refuge for missionaries from disturbed districts further west, is installing an electric lighting plant to cost \$100,000; while Taiyuanfu, the capital of Shansi Province, is electrically lighted. Chengtu, capital of Szechuan and center of outbreak in the province, has patent kerosene lamps, which are quite common in other provinces, where oil can The Standard Oil tins be procured. are found, it is said, where even missionaries have not penetrated. Acetylene gas has been introduced, and gas to a very limited extent. In northern Shensi, native petroleum is refined and used for illumination, competing with foreign kerosene which sells there for fortythree cents a gallon. Gasolene is somewhat used in Shanghai.

#### Railway Across Africa

The French government is giving consideration to a proposal to build a trans-African railway from Algiers to Cape Colony, by way of Lake Tchad, through Belgian territory to Katanga, where it would join the British railway, which already extends nearly 2,000 miles from the Cape. Branch lines eastward would connect the Mediterranean with the Indian Ocean. The total length

of the line from Algiers to the Cape would be less than 7,000 miles, only half of which remains to be constructed. This would mean the opening of Africa to a new life.

#### General Arbitration Treaties

The general arbitration treaties with England and France have been signed by the President and sent to the Senate for ratification. This would mean a vast deal for world peace. The Senate Foreign Affairs Committee has rejected one article, as infringing upon the rights of the Senate to decide what cases shall be arbitrated. This threw the matter over to the present session. Thus senatorial "dignity" checks a mighty movement. President Taft appeals to the people and should have warm support. This is not a party issue. Public sentiment should reach the Senate promptly in regard to its duty in the matter. As President Taft has repeatedly pointed out, it is too much to hope that the broad result can be reached at a leap, but the goal is to be aimed at and steadily worked toward, and Christian sentiment in this case is rightly powerful and should be exercised to the utmost.

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#### Russia's Development

While we are so deeply concerned in Russia's religious progress, it is in place to note that Consul-General Snodgrass, of Moscow, declares Russia to be the most interesting country from a commercial standpoint. He thinks we do not realize that Russia produces more wheat than the United States, and exports more than all other countries combined. Moscow is getting to be a modern city of two million inhabitants, with one of the finest street-car systems in the world. The city owns this and gives every passenger a seat. Railroads are being constructed as rapidly as possible, but not rapidly enough to cope with the grain crops. Germany is leading in the foreign trade, Great Britain second, the United States third and far behind. Living is expensive and rents are high, but he says the Russians have the most and best things to eat and the finest cooks. The development of the empire materially is bound to be swift and wonderful. We shall hope that the political and religious development may keep pace, and along the lines of liberty and righteousness.

П

#### Conscience and Law

To check increasing and perilous disregard of law in our country, we must cultivate conscience. The conscience of a nation is not a judgment as to right and wrong fixed by any national or natural standards. the inner voice which says to every member of the nation, "I ought," and if this voice be stifled, there is nothing to hold the mass in obedience to rulers. Conscience may not be, strictly speaking, the source of law; but it is one of the sources, conjointly with social relations; and it is not only the bulwark, but as well the very life of law.

Why?

The benefactions of 1910 totaled \$163,197,125. It is an interesting fact that of the total, \$76,006,478 was contributed to education, \$30,475,798 to religious movements, and \$56,714,850 to general charities and philanthropies. Without doubt the tendency of the large giving seems to be toward the educational and medical research and philanthropic enterprises. No one has come forward with ten millions for world evangelization, as a stimulus to this greatest of causes. Millions have been raised for Y. M. C. A. buildings, but the school buildings so sorely needed in mission fields have found no ready millionaire friends. It would be interesting to know why the large givers, with rare exceptions, are

taking such extensive interest and making such vast investments in everything except missions.



## An Essential Quality

MORAL earnestness is an essential quality in a minister or a missionary. It is a most desirable quality in any man, but it is one of the requisites in the man who is to be a religious leader. The man who has moral earnestness as a distinguishing characteristic will make his influence felt in every sphere of his contact with the world's life.

Moral earnestness is not indicated by solemnity of visage or demeanor. It is not dry dulness or professional posing. It is not dissonant with wit and humor, good cheer, habitual brightness of spirit. It is that subtle something in personality that rings true, that impels confidence, that exudes a sense of trustworthiness, of genuineness.

One of New England's most useful and learned laymen, whose death was a distinct loss to all our interests, once said that if he could choose his ideal pastor, he would take a minister who always preached as though that were his last and only chance to reach that congregation with vital and saving truth. Moral earnestness is the quality that makes a minister preach in that spirit and way, and keeps him steady to the great purposes of his high calling. It is a quality to pray for and cultivate.



## "They Challenge Our Admiration"

THAT was the expression used by Rev. S. C. Freeman, Canadian Baptist missionary in India and a welcome contributor on another page, in speaking of the Mohammedans. He held up the Mohammedans as a great object lesson to Christians in all lands

in this matter of enthusiastic propagandism. He said the Mohammedan is an enthusiast in his religion, and that every one is interested in the spread of Islam. Hence its rapid extension. The Mohammedan will oppose others and propagate his own religion as though that were the one business of his life. And it should be noted that the missionaries of this religion are not priests but laymen, and are winning converts by hundreds of thousands. Then he gave the secret of their success: "One reason why the Mohammedans gain so rapidly is because they place their religion first and their own interests second."

That is a text and an example. We should agree with this speaker from India that it is a shame that we should have to turn to Mormon, Mohammedan and recent converts on our own mission fields to see what zeal is for the propagation of truth. From every mission field and from these peoples whom we are seeking to bring to gospel light come the examples of self-sacrifice and zeal that indeed "challenge our admiration." They should do more than that. They should inspire imitation. Why should the Korean Christian be more missionary in spirit and service than the American Christian? Why should the Mohammedan be more zealous for his faith than the Christian for the gospel? When shall we begin to challenge the admiration of pagan peoples by our consecration and zeal and character?



## Presbyterians Pressing the Budget

THE Presbyterians are laying stress on the Budget plan. They have taken the long step, and put all their missionary and benevolent work into one budget, under which apportionment is made to the churches. The churches are asked to give through the several appointed permanent agencies

something over three million dollars. Home Missions calls for \$1,180,416; Foreign Missions for \$1,210,000; education for \$68,422; Sabbath school work for \$164,142; Church Erection for \$73,156; Ministerial Relief for \$122,111; Freedmen for \$166,419; College Board total for \$170,253; Temperance Committee for \$19,750—a total of \$3,174,674.

The Every Member Pledge, the Duplex Envelope, the Weekly Giving — these methods now familiar to us are adopted and endorsed. The nine Boards of the Northern Presbyterian church unite in this One Budget appeal and arrangement. Rivalry and special

collections will be avoided. The Presbyterian Church will make one more move forward.

We believe that our own denomination has accepted the Budget and Apportionment plan as far the best yet proposed, and will try it out thoroughly with increasing success. It will not be long before all denominations will come to a sounder and more responsible financial basis, not only for missionary offerings but for the current expenses. The Lord's business has too often been done in any way; it should be done in the best way. When it is, we shall see a new rate of progress.





ISSIONS has reason to hail the New Year because of the unparalleled list of readers with which 1912 starts off. We congratulate the Baptists on this gain, and urge them to push the figures forward to the

Hundred Thousand line speedily. Meanwhile, it is ours to interest and inspire, and to bring the world into neighborhood. The contents for this month touch humanity at many points. Those in search of an effective short reading for a meeting will find it in Miss Johnson's "A Proof of Love." China is necessarily to the fore again, with increasing interest. want to hear from the brave missionaries and to know how the great Empire of China is coming through its crisis. But we also invite to Cuba and Porto Rico, to Japan, Russia and India. The messages from the leaders in woman's home mission work will be appreciated widely, and the Laymen's Movement has good news from its Massachusetts campaign. You will find no easy stopping point in the number. We trust many will feel as did the good woman in

Newtonville who said to her husband, "Don't waste your evening over those letters — Missions has come!"

¶ For our fine art heading above we are indebted to Mr. C. R. Mabie.

¶ Our subscribers at a distance should understand that if they receive Missions later than usual, or after the first of the month, we are not wholly responsible. Under the new order of the Post-Office Department which uses fast freight in certain states for the transmission of second-class matter, it is impossible for us to know how long it will take to get the magazine to the subscribers. We now go to press very early in the month, in order to issue the large edition of sixty thousand; and it is scarcely possible to be a live news magazine and close the forms earlier. We must ask patience. The Post-Office Department may be saving some money, but it is at the expense of efficient service to the people.

¶ The Mormon missionary's strength lies in the fact that he knows his Bible. This statement is often met and half true. He quotes his Bible and perverts it to his purpose. His knowledge of the Bible and ability to quote it confuses and often confounds the hearer, who does not know the Bible, though he may be a member of the church. Bible ignorance—that is our weakness. When the Christian knows his Bible the church of Christ will be conquering the world.

¶ The cotton crop of the South is estimated at four million bales and the picking of this crop will put about eleven millions of dollars into the pockets of the Negroes. This ought to mean a large school attendance in all our mission schools, and a large measure of prosperity.

¶ Probably there are no more interesting tours to be made than those to Palestine and the mission fields. Any of our readers who are interested in a trip to Palestine, Egypt, Greece, and Turkey, will do well to communicate with Dr. Fred E. Marble, Cambridge, Mass., regarding the tour to the Holy Land which he is planning to conduct in February. The facilities and auspices are all that could be desired.

¶ The desire of Chinese to learn English, the lack of adequate text-books in their own language, and the marked superiority of American schoolbooks have combined to make a fair market in China for our American publishers. At present "piracy" of American text books by local Chinese publishers is a factor to be reckoned with, and it remains to be seen whether our treaties will prevent the clever imitation for which the Chinese are famous. Of course "piracy" of like sort is not unknown in America, so we cannot complain especially of the Chinese publishers who reproduce a good thing when they see it.

¶ It is announced from Simla, summer capital of British India, that about thirty lakhs of rupees (\$975,000) have been collected for establishing a residential Hindu university at Benares, with an adequate European staff. This indicates how the Hindus are arousing themselves to meet the conditions created by the missionary introduction of education and vital religion.

¶ How the missionary spirit shines out in the converts in lands that have not hitherto had the gospel light! Did you read the report of the Porto Rican Association last month, and note the paragraph that told of the appointment of a missionary committee and of the designation by this committee, at its first meeting, of two of its members to visit San Domingo and Haiti with view to establishing mission work there? Porto Rican Christians out of their poverty of pocket but riches of faith evangelizing Haiti! What a lesson to nongoing, non-giving, non-caring but professing Christians in our own country. What a crown for Porto Rico!

¶ Missionary stories are excellent for readings in missionary and social meetings. We feel sure that the Indian story which begins in this number will be found most interesting for this purpose. Mrs. Soule has drawn from first-hand sources for her sketch of life at Lodge Grass and some of the characters will be familiar to our readers.

¶ Dr. Mabie has been giving a series of lectures at Newton Theological Seminary on "The Minister and Missions," to the delight and profit of the students. He will give the same course in other seminaries and educational institutions. He can render no greater service to the future ministry of the churches.

¶ It becomes more and more difficult to breed the proper respect for law as administered by the courts when a United States judge sentenced a Greek importer of figs, suffering from tuberculosis, to three months in the penitentiary for customs frauds amounting to \$2,500, and only imposed a fine of \$25,000 upon a wealthy importer of silks who pleaded guilty of customs frauds amounting to \$1,400,000. The district attorney demanded a prison sentence for the rich criminal, but in vain. Such action stimulates socialism and brings the courts into a contempt perilous to our democratic institutions.

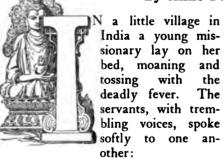
¶ One of the most convincing and readable essays we have seen in a long time is that by Prof. Edward L. Thorndike of Columbia University on "The Emotional Price of Peace." It is published by the American Association for International Conciliation, 501 W. 116th Street, New York, and may be had on application. Pastors might well use it as a sermon. Is is a pithy putting of tremendous facts.



THE GOLDEN TEMPLE, AMRITZAR, INDIA

## A Proof of Love

By Anne Porter Johnson



"Will the missionary's God heal the Little Miss Sahiba?" asked one, looking for a word of hope from the others.

"Perhaps He is angry with us, and will take her away to His heaven," suggested another, sobbing.

"Oh," wailed another, "the Little Miss Sahiba suffers great pain."

The physician, with trained eyes, watched intently the sick woman. At length the pain ceased, she grew calm, and, looking up into his face, said with a smile, "Doctor, I'm better now."

The physician stepped into the next room. "Miss Connor, the pain is gone now, but she cannot live. You must tell her. You have been so much together in your work—you will do it so much better than I," urged the doctor.

It was not so hard, only a word, and the Little Miss Sahiba understood.

"It is all right, Margaret," she said calmly.

All day long Miss Connor was troubled. Clearly some one must ask the Little Miss Sahiba her wishes in regard to the resting place for her tired body. They were miles away from the beautiful little cemetery in which the precious bodies of many of the missionaries had been laid away.

"I cannot, I cannot ask her—that. It is too hard," said Miss Connor. She looked appealingly around the little group of grief-stricken servants. "Is there not some one, some one else, who

will?" she pleaded.

In a corner of the room sat Bua, one of the native women. She arose, and taking Miss Connor's hand in hers for a moment, softly entered the sick woman's room, and sat down beside the bed.

The group outside waited. Miss Connor, weary to the verge of collapse, leaned her head on the back of the chair, closed her eyes, and prayed that God would guide the native woman in her words.

When Bua came out, she looked at Miss Connor in puzzled silence. Her mind seemed to be studying something that she could not comprehend. Her face was like the face of one who had seen a vision so strange as to confuse and amaze the beholder.

"I never knew before!" she murmured over and over. "I never knew before!"

"What is it, Bua?" asked Miss Connor.

"Oh, the Little Miss Sahiba wants

to be buried here, right among the black people—her people. She calls us her people," replied Bua, softly, struggling with her feelings. "She says it's so far down to the missionary's cemetery, and anyway, she would rather rest among us."

"I—I thought so," replied Miss Connor, her heart aching at the thought of the lonely grave so far away from

friends and home-folks.

"I believe it now," continued the native woman.

"Believe what, Bua?"

"I believe that the missionaries really love us," said Bua, simply. "You said you did, but I never believed you would leave your homes in the far-off beautiful America, just because you wanted to help the poor, black people of India. I said it was for the money, or to find favor with your God, so that He would give you a high place in His Heaven, or to atone for some sin, but I never believed it was for love. But the Little Miss Sahiba wants to sleep among us, and now I know she loves us. Yes, it is true," she continued musingly. "The white Little Miss Sahiba wants to be laid away among her black people. I know it now! She loves us!"

"She loves us," the other servants whisper to one another, as Bua spread the strange request of the missionary. "We know it now!"

"The Little Miss Sahiba loved us," they say proudly, when they pause at her grave in the native cemetery, "and so we love and worship her God."





THE FOREIGN CONCESSIONS AT HANKOW AND FOREIGN WAR VESSELS

# Illuminating Impressions of China

By J. Campbell White

GENERAL SECRETARY LAYMEN'S MISSIONARY MOVEMENT



VELVE and a half days over the Trans-Siberian route now take one from Pekin to London, a distance of more than seven thousand miles. The time is being gradually reduced as railway facil-

ities are being improved. In a few years, with shortening of routes and increasing of speed, it will be possible to make the journey in about one week. In the building of this Trans-Siberian Railway, Russia spent some three hundred and ninety millions of dollars. The line is now being double-tracked, which will greatly strengthen Russia's hold in the Far East.

As one travels through Manchuria, he is not surprised that nations have thought it so valuable a prize. It reminds one strikingly of the great rich prairies of Western Canada, though its latitude is the same as that of the Northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle-field of the world, and promising to be the scene of

further gigantic struggles before the territorial boundaries of China, Japan and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region east of Lake We have been meeting whole trainloads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil, no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Pekin, in his illuminating book, "The Real Chinese Question,"

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mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures

and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

the people generally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years declare



THE YACHOW THEOLOGICAL TRAINING SCHOOL

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely,—currency reform and opium prohibition, and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials but to

that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities, instead of denominational institutions. Already union has been consummated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique



influence of America and Americans in China:

- 1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.
- 2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Iapan.
- 3. America's action contending for the integrity of China.
- 4. The remission by America of a part of the Boxer indemnity.

Christian. This school and its steady output of the choicest of China's young men who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China today. America's unselfishness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about 700 Chinese students in America. It is impossible to



MRS. SALQUIST'S BIBLE INSTITUTE AT YACHOW

5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some \$250,000 a year of the Boxer indemnity due to the United States, is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Pekin, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and 430 Chinese students. About fifty of these students are being sent each year for further study to America. The Principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese

estimate the influence which these men will ultimately exert in the Far East. presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan today traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney,

of New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Though he never met Mr. Mc-Burney again, this Japanese layman has been going on doing personal work with others year after year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China, it was our great privilege to meet face to face about 1,200 missionaries, at Kuling, Mokanshan, Kuliang, Shanghai, and Pekin. The first three of these places are popular summer resorts where Missionary Conferences are held each season. One resolution of special importance was unanimously passed at all three of these Conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men — two experienced missionaries, two Chinese leaders, and two experts from the home lands - to go into a comprehensive study of the situation in China, spending a year or longer if necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered, looking towards the unification, correlation and maximum efficiency of all Christian forces in the evangelization of China and the world.

Only second in importance to this remarkable resolution was the discussion at all of these conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary if the best methods of acquiring the languages could be generally adopted. As there are now more than 20,000 missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration.

There are now in China some 4,600 mis-



CHINESE COOLIES: ONE ON LEFT TYPICAL OF THE CARRIERS BEYOND TACHOW; ONE ON RIGHT BELONGS TO THE PLAINS

sionaries of evangelical churches. According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth

and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite Power could have produced the results that have already been accomplished. One fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.



THE FOREIGN BUND AT HANKOW, CHINA



From "Cuba and Porto Rico," published by The Century Co.

By courtesy of the Century Company.

A STREET IN SANTIAGO

# Cuban Impressions

By Rev. Frederick M. White, Ph.D.



UBA is the land of sunshine. Never shall I forget the glorious sunrise and the green hills of Nipe Bay that early morning of February. We had left Boston and New York in the grip of a northern blizzard. How the taxi slid

and swirled on those slippery avenues, as I rushed to the Home Mission headquarters at 23 East 26th Street for the latest news from Cuba, and then to the good ship, on the day of my departure.

Nipe Bay. Sixty millions of American dollars invested here in ten years. Sugar mills, iron mills, docks and warehouses show our enterprise and guarantee of a greater commercial Cuba of tomorrow. However, on deck one morning, I watched a pelican catching his breakfast. He was followed by another livelier bird. Just as Mr. Pelican came up out of the water, the other bird would alight on his head and snatch the fish away from his clumsy beak. "Poor old Cuba!" I said to myself. Since the days of the pirates the island has been the pelican, its resources caught away to

enrich the nations. Nevertheless, the pelican kept on fishing till he got his share and then flew away home contented.

The first night I spent on Cuban soil I stayed at a hotel in an American colony. In the evening the American residents began to drop in till the parlor was filled. One expressed a regret that he could not hear me preach. At that I replied, "Oh, I will give you a sermon right on the spot. Here you men are making your money under a government which permits cock-fights and legalizes the lottery. Why don't you become citizens here, organize and elect a representative to the Cuban Congress who will at least protest against these practices?" They would never do that. "Well," I said, "this is not the first time I couldn't get my preaching practiced, but I believe that is what you ought to do." Many Americans want the United States to govern Cuba, but I didn't find one willing to give Cuba representation at Washington to help govern America. Some of these American colonists are fine Christian people, just the kind of moral reinforcements Cuba needs.

But they are not all such. I met one young

man who in ten years has made a fortune of \$50,000. His profits of course were on the basis of a very large per cent. He said his motto always was, "If you think I am overcharging you, remember I need the money." At the Camaguey Hotel, one of the best in Cuba, where the officers of the Seventeenth Regulars had their quarters during the war, I met another. He said he was there founding Sunday schools and selling orange groves. I mentioned the lesson on Elijah. He responded sympathetically, but said he felt he could never forgive Elijah for promising if he was given the victory, he would sacrifice the first person coming out to meet him, and that was his daughter. I told him, I had heard of Jephthah's rash vow, but I wasn't sure even that Elijah was ever married. He blushed and wanted to introduce me to the bartender, but I declined. On another day, a land agent tried to persuade me to stop off at his place and not go to Santiago, saying that smallpox had just broken out in that city. I looked at him doubtfully and said, "Mr. —, since I have been down here, I have heard that every worm in Cuba has got water on the knee." There wasn't any smallpox in Santiago.

At last, getting by American business and colonists, I reached the missionaries. They touch the real life of Cubans. A traveling companion who makes frequent trips to the island said to me, "The missionary work is the very best foundation for business." Our Baptist workers all speak the Spanish language. Our rapid progress is due partly to that. But it is not always easy to translate English into Spanish. One Friday evening in Camaguey, I attended the Baptist Sunday school teachers' meeting conducted by Pastor D. A. Wilson. On the wall I had found Marion Lawrence's famous motto which I tried to translate (Nuestra Divisa). Soon Pastor Wilson asked my views on the lesson, and in expressing them I remarked that one of the prophets was "a good mixer." "Brother," he said, "let me warn you now not to give me any phrases like that to translate when you preach for me Sunday." Of course, idioms are untranslatable. following Sunday we got along famously, and I looked into the faces of Cuban men and women, fellow Baptists, who gave rapt attention to the sermon. The same impression of this gift of tongues was made upon me when

Dr. Moseley at the Cristo College chapel exercises turned my English into Spanish, and the other various members of the faculty turned from one language to the other with utmost ease.

Our missionaries get very close to the people because they get into the homes in true pastoral work. It is this home touch which is producing the most fruitful results. While I was in Camaguey, Pastor and Mrs. Wilson journeyed to a small village where the gospel had never been preached before. But it wasn't enough just to preach a sermon; at the close, the missionary began to mingle with the people, engaging them in personal conversation. I think the sermon must have been like the leading article in the February number of El Mensajero, which Pastor Wilson edits, on "The Roman Church and Liberty of Conscience, the difference between Romanism and Protestantism." Because one man said, "That must be the truth, it is the truth, before this we have been deceived." Miss Barkley has built up a fine Sunday school at El Caney by this same method of personal visitation. The Roman priest there has done something his church has never been known to do before in that place, he has started a Sunday school too, saying, "Those Baptists are getting all our children away from us."

The missionaries also win favor with the people by emphasizing church music. The Cubans love music. Pianos are everywhere in the towns and cities. I was pleased to open the Spanish Baptist Hymnal and find many familiar tunes doing service in Cuba: "I will sing the Wondrous Story," "Blessed Assurance," "Sweet Peace the Gift of God's Love," "Pass me not, O Gentle Saviour," "Yield not to Temptation," "I'm the Child of a King," "Shall we gather at the River?" "Will there be any Stars in my Crown?" and "I want to see my Saviour first of all." It was very sweet to hear these old tunes with words in musical Spanish. They had a new meaning sung by Cuban Baptists in the language of the once mighty empire.

The greatest missionary enterprise I saw in Cuba was the College at El Cristo. Moseley Hall for girls, Treat Hall for boys, and the Cristo Baptist meeting house are three very excellent buildings, but best of all they are in almost constant use. It pays to invest money in educational work on such

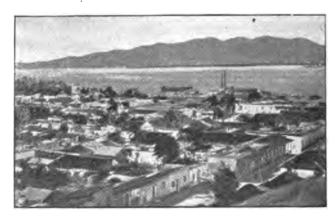
a campus. Cuba is undergoing a widespread reform in religious education. The interdenominational Sunday-school organization, the Y.M.C.A. and local pastors are all doing their part, but I felt that here at Cristo, where we had young minds under instruction every day in the week, we were doing the most thorough work — training the future leaders. Until Cuba develops its own public school system, Cristo College will present the greatest missionary opportunity on the island. Then, as the years advance, the College should be strengthened so as always to be a leader of the new era in Cuban education. I hold no retainer, but I think that even fifty dollars for new reading books in the library would help cheer some dormitory boy on a lonesome Sunday.

The day I stepped out of the Palace of Justice at Camaguey, just after a pleasant interview with the presidente, who promised me a seat of honor at a court case the following afternoon, I looked over opposite at our model Baptist meeting house. I felt proud of our Home Mission Society. The following week I was in Santiago, and the same elated feeling came over me as I looked up at our Baptist edifice in that city. It is wise strategy to erect such buildings. They are attractive to a people long accustomed to substantial architecture, and give a per-

manence to our efforts which cheer on our workers. Personally, however, I should like to see all our meeting houses in Cuba roofed with tiling. Shingles are only a makeshift in such a climate; they cannot long endure the heat and rain of the tropics.

The last night I was in Santiago I heard the playing of the municipal band on the plaza. During my stay there I had visited the battlefield of San Juan. I had sailed down the mountain-bordered harbor and in the shade of the sail watched the clouds trailing over the dark brown crests. I had floated over the spot where Hobson sank the Merrimac. I had climbed up from the water's edge to the top of old Morro Castle, whence I could see peaceful fishing vessels where our grim fleet once lay anchored. But I never felt the thrill of what the War of 1808 meant till that last night of music and enthusiastic cheering, when over and over again the thirty pieces played the Cuban national hymn.

Beyond the Cuba of yesterday and today we see the Cuba of tomorrow, in which we shall continue to see the gradual consummation of the wise foresight of the Home Mission Society and our devoted Baptist leaders and workers, who are giving Cuba its richest blessing and supplying it with its greatest need — a pure Christianity.



SANTIAGO AND ITS BEAUFIFUL HARBOR



## For the New Year

THOU hope of all the ends of the earth, God of all grace and truth, grant that all Thy children calling upon Thee may be joined in the fellowship of one Holy Spirit and in the true brotherhood that is in Christ Tesus. By the memories of Thy love and abundant mercies in past days, may we be encouraged as we move out into another new year of life. May it be a better year than any of the past in enlargement of love, faith and service. Grant unto all peoples the knowledge of Thy saving grace in Jesus Christ, and to this end quicken the missionary impulse in all our hearts. Deliver us from all low and unworthy aims and desires. Decrease the desire for quick riches, and increase honesty and righteousness among all peoples. Lift us up, O Lord, into the realm of spiritual appreciation, into daily communion with Thyself, the only source of our strength and confidence. Especially do we pray for peace among all nations, and for those peoples long in bondage who are struggling toward light and liberty. Bless in these days of trial and uncertainty all missionaries in troubled lands, and graciously safeguard them. By Thy perpetual providence carry out the work of man's salvation, and give us the joy of being co-workers with Thee, we humbly beseech Thee. Clothe Thy servants everywhere with glory and beauty of character, and fill them with the spirit of the Master. Thy Kingdom come and Thy will be done in all the earth. Amen.

#### PRAY-

That the year 1912 may be one of marked spiritual quickening to all churches and Christians.

That the missionaries in the Far East may be kept in safety and fitted for the larger opportunities providentially opening.

That the churches of our country may rise to meet the new emergencies and needs at home and abroad.

#### God's Revelation among the Nations

Read Ephesians 2:18 to 3:7. "No more strangers and foreigners" shall there be when the "one spirit" has made all "fellow-citizens" of the "household of God."

## To Think Upon

Asceticism grew out of the wrong notion that sacrifice of self is acceptable to God as an act. Sacrifice is not acceptable to God unless it is done for others. — M. B. Anderson.

Our Society has given 135,000 redeemed souls to India. The Anglican Bishop of Madras says it seems to be clear that God means to regenerate India from the bottom upwards. Among the upper classes, bound by caste, claiming to possess the real religion, there is almost no result. But among the outcast peoples the gospel is doing its work. The Karens were degraded and enslaved before the Christian Missionaries came. Now they are a fine, strong people, with a future of influence. Shall we give up such work, when within the next fifty years thirty millions of these people may be won to Christ?—T. S. Barbour, D.D.

The greatest girdle thrown around the earth is that of Christian brotherhood. — A. W. Anthony, D.D.

Let the mind of the Master be the master of your mind.

The best selling book in Syria and Egypt today is the Arabic Bible. — Henry H. Jessup.

Jesus saith, Let not him that seeketh cease until he find, and when he finds he shall be astonished; he shall reach the Kingdom, and having reached the Kingdom he shall rest. — From a recently discovered Egyptian tablet.

Blessed are the pure in heart: for they shall see God. — Matt. 5: 8.







LAST STRIPED BAR AT BORDER

# The Story of a Checkered Life

By Louis R. Patmont

THIS SKETCH OF A RUSSIAN CHRISTIAN, DRIVEN FROM HIS COUNTRY, WAS WRITTEN AT THE EDITOR'S REQUEST

Twas under the reign of Czar Alexander I that my grandparents wandered from Germany to Russia. They belonged to that highminded class of people who contributed very much toward the uplift of that great

empire. My father was converted — at a time when the persecution of evangelical Christians was very great — in his twelfth year, and my mother in her eighteenth. I was born July 6, 1884, in Lodz, and spent a part of my early youth on a farm in the Russian Ukraina. There I received my first impressions of the real destiny of life. Thrilling and fascinating are the remembrances of those childhood days! The thought of heaven was an influence that gripped the young mind, expanded the awakening spirit and attracted it in the direction of the ideal.

We were a family of eight, four of whom passed into the beautiful land beyond the sky. My father was a colporter and evangelist. His missionary trips extended through Poland, and mainly in the Gubernium of Volhynia. I vividly recollect one of my earliest experiences having taken place here. It was winter, and my father desiring to go to a distant village took me with him in his sleigh. It was a bitter cold day, and the wolves in that vicinity were numerous, threatening us with their terrible howls. My father, fearing they might devour us, hid me in a hay-stack where I remained all alone till the next morning. My father came to get me when all danger was over.

My parents later returned to Lodz, at which place I was sent to school. My free time during the day I spent in the flowery meadows of that vicinity, and in the beautiful woodlands, meditating and dreaming. Lodz is a city of 350,000 inhabitants. I attended Sunday school at the only Baptist church, whose members are counted by the thousands. Since character is formed or governed mainly on the basis of whatever interests him most, that which is dearest to his heart, what a blessing it is to instil into the heart of the child a love for the stories of the Sacred Word: then when the child reaches the age of self-consciousness it aspires to the noblest

ideals, it learns that the yearning in every human heart for peace and happiness can be found only in the possession of a "conscience void of offence toward God," and not in the things of the world. Musically sweet and resonant will resound from the depth of its soul the echo that "God is love."

Often have I wished that I were again in the halcyon days of my child-hood where joy abounded and care was unknown. My rosy pathway was be-

into many a young life. At the age of twelve I also conducted religious meetings in a suburb. My audience consisted of about a dozen boys and girls, but this remained not always so. These young people became older and realized their work. Today there stands there a growing church with many members. Space would not permit to go into details in telling how wonderfully the mighty hand of God worked.

Then in the prime of youth I sailed out



RUSSIAN MAIL COACH, OLD STYLE STILL IN USE

clouded only when sin and sorrow entered my experience, but, thank God, that in my early Sunday school days I heard the story of Christ the Redeemer from death and condemnation, and I obtained the new life by faith. impression made upon my soul by the first understanding of the mystery of the cross and the words of the Saviour's love have clung to me unto this day. With great joy and pleasure I followed the Lord in baptism on November 25, 1895, the rite being performed by Pastor Albert Gutsche of the Baptist church in Lodz. Ever since it has pleased the Lord to use me as an instrument in His hand for the salvation of many souls. With others, I organized a boys' club through which much blessing came

upon the ocean of life. A handsome pocket Bible was given me to be a token of remembrance, and it has served me as a most useful compass. Although my course led through places of danger and shoals of temptation and strife, I had many blessed experiences of victory. I went to Germany for an education. When afar from home I was ever kept safe in answer to the prayers of a loved mother and father and by the admonitions of God's Word.

Upon my return to Russia I decided to continue my study of art in Moscow, the capital of Russia prior to St. Petersburg, and now the center of Russian commerce. The first awakening of the revolutionary spirit was manifest a few days after the declaration of the

Russian-Japanese war. The entire body of students of higher learning engaged in an anti-government demonstration which nearly cost me my life. Things were so confused that I was compelled to leave Moscow. I sympathized with the party who stood for the right and freedom of the people. From Moscow I went to St. Petersburg, still believing in the cause of liberty. It was God's kindly providence which spared me in the great Bloody January Massa-

along the coast, and rocks jut hundreds of feet above the roaring sea beneath, filling one's soul with an overwhelming impression. I often bathed in the crystal waters by the rugged shore. Birds fly over the lonely sea, and the fleecy clouds float like fantastic islets across the azure sky. Near the coast in the bushes porcupines are very numerous, and are eagerly sought and eaten by the camping gypsies. I visited Reval, Riga and Kieff, and then settled in



FERRYING OVER THE RIVER DESNA

cre in 1904. From the capital I went to Finland, a thickly wooded country with its decided natural beauties and stormswept coast. Here in this beauteous and picturesque country I spent many pleasant hours. The Finns are a people of earnest character, who have imbibed a deep-seated love for their land, and still hope to throw off the yoke of the Czar and restore their country to the old-time glory. They have well cultivated farms and comfortable homes, and their whole make-up is nobler than that of some aristocratic Russians, whose blood is still polluted with the despotic tyranny of their inglorious ancestors.

I then traveled through the Baltic Provinces. There are wonderful scenes

Rostoff on the Don River, well known for its pogroms and revolutionary movements. There I made the acquaintance of the great Russian Baptist, Masajeff, who has been a decided inspiration to my life, and was privileged to attend the first Baptist Congress, after the manifest of religious freedom in Russia was granted. I engaged in a private business, and preached the Word whenever there was an opportunity. In the summer of 1904 the members of the local Baptist church undertook a missionary tour to a village about twenty miles from Rostoff. When we arrived there was suddenly a great gathering of people. They were armed with clubs and sticks and beat us most unmercifully. It was only with the utmost agility that we

succeeded in turning our horses and fleeing for dear life. Arriving in a neighboring Armenian village, we were graciously and willingly received by the people, who did all in their power to alleviate the suffering of those most sorely afflicted. Some of us returned later to look for those who were left behind. As we crossed the plain that separated the two villages, we again met our well-armed pursuers, who threw themselves on us with wild eagerness, and again we fled like a flock of sheep surprised by wolves, some falling into their clutches. I still wished to assist or save some oppressed brother, when an incident occurred for which I ever will thank my Lord and Master. Suddenly I saw before me two mounted men. I knew that to flee again was impossible. After having whispered a few words of confidence and prayer to my King, in whose service I stood, I faced the enemy confessing Christ boldly. At the same time I unbuttoned my coat, presenting my chest to one of the grimylooking men, who was armed with a hayfork. The two remained for a while conversing, and then turned their horses and vanished into the darkness of the night.

Later we managed to get our party together, some heavily beaten and injured, but rejoicing in Christ, for whose sake they were found worthy to suffer. Not long after this an Orthodox Russian fanatic threatened to kill me, justifying his attempted murder on the grounds that I was not a Greek Catholic.

After this experience I took advantage of an opportunity to see the beautiful Crimea and the great Caucasus. I will not take time to tell of the hundreds of simple evangelical Christians who were sent to prison and banishment in Siberia and the Caucasus, for the cause of Jesus Christ suffering the loss of all things, the Russian clergy having had absolute power over their fate. Every one not belonging to the Orthodox Church of

Russia was considered antagonistic to the autocratic and despotic reign of the Czar.

Primitive Christianity was considered a thing of the past. Those who worshiped God in sincerity and truth were to be found outside of the pale of this political institution, which professed to teach religion, whereas it is but a cloak to befool and oppress the benighted For a long time Protestant people. worshipers had held gatherings in hidden places, and baptisms were administered nights when the heavens were bright with the crystalline stars. But they were assured of the very presence of their Lord and their hearts and souls were filled with unspeakable joy and peace, which the world knew not.

In the mean time Russia had been defeated by the Japanese. Peace was declared, but civic revolution broke forth anew. I returned to my home, and was forcibly enlisted in the army, contrary to my will, for I did not want to participate in the massacre of my own people. I shall never forget the streams of blood I have seen shed of a people that demanded liberty.

It was during the autumn of 1905 that the shooting was at its height. No one was safe. It was dangerous to look out of your window, for a stray bullet might hit you. A boiling condition in my regiment forced me to flee for my life. One night in February, 1906, I managed to escape with the assistance of some German friends and reached home safely. On that evening I went to the Baptist Young Men's Club, whose vice-president I had the privilege to be, bidding them farewell forever in this life. The next day I parted from my loved ones. My dear old mother's heart nearly broke, realizing that I was to sail for the new world.

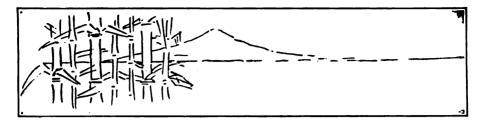
In secretness I sailed for America, "the land of the free." Upon my arrival in the United States I was un-

decided as to what I should undertake, in order to make an honest living. Not being able to find the proper situation, I determined to make a voyage to South America. Returning to the States I settled in Newark, N.J., where I established a contracting business. There I endeavored to bring to life a mission work among the Slavish people. There were only three of us who were members of a Baptist church in Newark at that time and able to speak the Slavish language. This work also developed into a promising Baptist church. It was not very long before I felt called to engage in mission work among more than 25,000 Poles and Russians of Newark, and soon a mission was organized. In the mean time my loved ones came to this country, and my father took charge of the mission work, while I decided to prepare for better service through studying for the ministry.

In the course of time the Newark Baptist City Mission, the New Jersey Baptist Convention and the American Baptist Home Mission Society became interested through Secretary Dewolf of Newark, to whom it is partly due that now there can be found a prosperous church with its own church home at 30 Richmond Street. There is a heavy mortgage on the church property, but the Lord who in His providence brought his child from far-off lands to a distant place in a New World to fulfil mission will also take care of the welfare of His own work. As for His workers, I believe obedience to the Great Shepherd's voice and endurance in the pathway of love and virtue will certainly bear plentiful fruit in time and eternity.



H. SAGAE, MILEMAN, DUNCAN BAPTIST ACADEMY, WHO SUPPORTED HIMSELP BY HIS MILE BOUTE



# Duncan Baptist Academy, Tokyo

By Prof. Ernest W. Clement

FORMERLY PRINCIPAL OF THE ACADEMY



HE history of the academy may be divided into two periods, one of anticipation, and the other of realization, or the prehistoric and the historic. Then the historic period may be divided, according to two plans, with

reference either to location or to status. By the first plan we have the Tsukiji Period and the Ichigaya Period; by the second the Unlicensed Period and the Licensed Period.

It may be difficult to ascertain when and where the first idea of a Baptist academy for boys in Japan originated. It is sufficient for our purpose to emphasize the fact that both Japanese Baptists and foreign missionaries desired such a school for several years before it came, and prayed and worked for its establishment. But there was not much real encouragement until about 1800. was in 1891 that the writer returned to America from his service as English teacher in the Ibaraki Middle School, Mito, and was expected to come back to Japan in the fall to start the desired school. Unforeseen obstacles in America prevented the fulfilment of the plan until 1894, when he was appointed for that purpose by the American Baptist Missionary Union and reached Tokyo in February, 1895. A site was fortunately available, and the opening of Tokyo Chu Gakuin on September 10, 1895, brought to a close the period of anticipation.

It is interesting to note that in many cases there was an interval of two years between important events in the school's history. For instance, the school opened

in September, 1895; in September, 1897, came the typhoon, which tore the roof off the school building and compelled a removal to cramped and unhealthy quarters; in September, 1899, the school removed to the present dormitory, of which it used the lower floor for recitation rooms; in September, 1901, a new recitation building was dedicated; in 1905 the school received official license as a Semmon Gakko (Special School); in 1907 the first class in the Kotokwa (higher course) graduated; and in 1909 the second class in that course entered.

With very few if any exceptions, the teachers, whether Japanese or foreigners, have been most faithful in their service. It is due to the wise management of our first Principal, T. Watase, Sc.D., that right foundations were laid. The writer has been connected with the school from the very beginning, and Mr. Sasaki and Mr. Kikuchi have been with it from its second year. Mr. Iizuka, our first science teacher, is now assistant professor at the Imperial University, Tokyo; and Mr. Endo, another science teacher, is now Doctor of Science and a professor in the University at Sapporo: both retain a deep interest in the school. Rev. Y. Chiba, once on our faculty, is now Dean of the Baptist Union Theological Seminary at Tokyo; and Mr. Kuribara, formerly a monitor of the dormitory, and later also teacher, is a professor of English in the Higher Normal School at Hiroshima. It is certainly most encouraging that those who have left us, though generally promoted to better positions, have not allowed their interest in the academy's work to wane.

And it should be added that most of the teachers have served the school, not in a perfunctory manner, nor for pecuniary profit, but from real interest.

Among the foreign teachers we must not fail to mention Mrs. E. W. Clement and Madame Clement, the latter of whom from the opening of the school until her death held the academy very dear to her heart; Mr. and Mrs. Topping, who, though transferred to other work, have never lost interest in the school; Mr. Merrifield, who, though

name, and some of them are reflecting honor upon their alma mater. Both of the members of the first graduating class (1898) are holding positions of importance and influence; Rev. H. Watanabe in evangelistic work, and F. Watanabe, M.D., not only in his profession but also as a writer. Of the second class (1900), Miyagawa died soon after graduation; Okada, after rising to a position of trust in the Oriental S.S. Company, died recently; Ishimaru is in charge of the work of the Young Men's Association



PRINCIPAL CLEMENT WITH THE SHUBERT TENNIS CLUB

prevented from returning to Japan, still keeps a deep interest in the academy; Mr. and Mrs. Gressitt, who were in the school work only a short time, but had become greatly attached to it; and Mr. and Mrs. Benninghoff, who have earnestly taken up the active work.

Among the students also the feeling of loyalty is strong, and an esprit de corps has been developed. Besides, in the case of the students who have gone out from us, an alumni association helps to keep their spirit of loyalty alive.

Although the academy is young and has sent out comparatively few graduates, yet they are not bringing disgrace upon its

of the Imperial Railway in Korea; and Tatsuno, after taking his higher course at Aoyama Gakuin, has become a faithful member of our faculty. Several members of the next class (1002) are in America, either in Hawaii or on the mainland, where, as students or teachers, they are fitting themselves for better service; and Yamada, after graduating in 1907 from our higher course, became translator on the Seoul Press. but was taken very ill in Korea and came back to Tokyo to die. Most of the graduates of the class of 1903 have attended, or are attending, higher schools in Japan or The later graduates are mostly America. still in higher schools or in business. Taka-

tani, graduate of our higher course, is a student at Denison University, Granville, Ohio.

We would not fail to make grateful mention of our benefactors, who have been quite



PROFESSOR AND DEAN SASAKI AND CHILD

numerous and cannot all be mentioned by name. First of all we should place the American Baptist Foreign Mission Society, without whose generous support, financial and sympathetic, the school could not have existed and developed. Next comes, naturally, Dr. S. W. Duncan, whose anxiety for the school at least hastened his untimely death, and whose memory we perpetuate

in "Duncan Academy" and "Duncan Home." And in this connection we feel the deepest gratitude to Dr. Duncan's sister, the late Mrs. Robert Harris, who, by liberally furnishing funds for dormitory, recitation building, etc., made possible the memorial to her brother, and whose own memory is enshrined not only in "Harris Hall" but also in our hearts. "Runyan Hall" also commemorates another friend, Mr. E. M. Runyan, now of Portland, Oregon.

The academy has reason to be proud of one feature which distinguishes it not merely from government schools but also from other mission schools. No attempt has been made to build up a large school; and no special attention is paid to numbers. We do not have as many students in attendance as our license permits; but we are not at all anxious on that account, nor are we straining every nerve to bring the attendance up to the limit. Indeed, it would be possible to get a full enrolment without much effort, but we are contented. The principle of a small school with small classes, where each pupil will not be swallowed up in a big crowd, but will receive a large amount of personal, individual instruction and attention, is our ideal. Our school is a small company very closely connected together; and our dormitory aims to exemplify the family idea. We seek not extensive but intensive influence.

The dormitory, by the way, is in charge of one of our alumni (of the class of 1909). He was formerly an instructor in horsemanship in the Military College opposite the He became a member of Mr. Topping's English Bible Class and was converted. He then served a short time as monitor of the dormitory and director of physical exercise in the academy. Becoming desirous of getting a thorough education, he entered the higher course of the academy, but was soon called out to serve in the Russo-Japanese War. His service in Manchuria was so faithful that he won promotion and a decoration (the Golden Kite). After he was mustered out he was married. He engaged for a short time in horsebreeding under the Government, but his desire for higher education reasserted itself, and in 1907 he entered the fourth-year class of the academy and graduated in



THE FIRST GRADUATES, '98

1909 at the head of his class. He is now studying in a higher school in preparation for the Imperial University and is acting again as monitor of Duncan Home. In this position he combines military strictness with Christian love in a most successful manner. As he is over thirty years of age, his ambition and perseverance have won the admiration of every one.

Duncan Academy has often had Chinese and Filipinos as special students in its regular classes, and at one time it had special classes, chiefly in English, science and mathematics for such students. Professor Topping devoted himself largely to that work for several months, until the demands of the evangelistic work called for his transfer to the important and extensive field of Morioka. As there was no one else to take his place in the academy, those special classes had to be abandoned. This was a great disappointment both to the school authorities and to those students.

The most important elements in the building up of our school have been faith and prayer. A typhoon might tear off our

roof, but it could not blow away our faith. "The rain descended, and the winds blew, and beat upon the house;" but the school fell not, for it was founded upon the rock of faith. Severe sickness was overcome by the fervent prayers of the righteous. While the foreign teachers were writing a letter of appeal for funds to buy land on which to put up new buildings, the boys were holding a prayer meeting and praying that the letter might be blessed, and it was. When the funds for building the dormitory were delayed, one lady missionary made a loan, and the two missionaries connected with the school were allowed to overdraw their personal accounts at a Japanese bank, without security, to the amount of 500 yen each. Indeed, the entire development of Tokyo Gakuin (Duncan Academy) has been marked by the two elements of faith and prayer.



BREVET-SERGEANT SAKATA AND WILLARD TOPPING

THE BRIGHT OUTLOOK

Word comes from Principal H. B. Benninghof that at the opening of the academy in September there were seventy-six applications by examination. We took in of this number about fifteen, bringing up the number of students in the high school department to one hundred, the number allowed us by the government. Since we were so overrun with applications we petitioned the educational department for permission to admit up to 150. I am glad to report that the request was speedily granted.

Since the seminary has given up its pre-

paratory department the higher department (college) of the academy has had a splendid beginning. There are now seven fine young men taking the college course preparatory to taking regular seminary work. Such a fine "bunch" of fellows getting ready for our seminary is a matter of daily congratulation and cause for profound thanksgiving. Our Waseda University dormitory has every room taken and many applications beyond our present capacity. Count Okuma expressed great gratification at what we have accomplished and heartily consented to give the opening address.



CAMPUS OF DUNCAN ACADEMY, TOKYO, JAPAN

### Nine Points for a Missionary Sermon

Reasons why candid people must believe in Foreign Missions are stated so forcibly by Dr. James L. Barton of the American Board that we quote them from the *Congregationalist*. They can be used as sermon heads or prayer-meeting points:

1. Missions constitute the only organized and concerted effort to elevate the intellectual, social and moral life of the non-Christian world.

2. Missionaries alone have inaugurated and are executing plans for the general Christian education of non-Christian peoples.

3. Missionary institutions constitute the most substantial safeguard for the peace of the world.

4. Missionaries provide the best sanitary safeguard for the world.

5. Missions have done more for the science of geography, ethnology, philology and comparative religions than any other and all other organized or individual efforts.

6. Missions are the most successful Christian work in the world today.

7. The missionary work is the broadest Christian work in the world.

8. Missions demand all that is supremely Christian in those who have a part in general evangelization.

9. The work of missions deepens mightily the spiritual life of all who give themselves to it.



# HE AMERICAN INDIAN

# Looks-at-the-Sky

A Story of the Crow Indians, Based on Facts in Lodge Grass Mission Life

By Mrs. L. H. S. Soule (Dorothy King)

1

#### A SUMMER PLAN

A LICE RAY was standing beside the window, her fingers idly toying with an open letter, her eyes resting dreamily on the red rambler roses climbing in brilliant clusters on the trellis just outside. It was only two months since Mark Haile had arrived at Tunis, and yet they had been two such long months to Alice. She had heard from him only once. His letter had been full of joy at the conversion of Abu Shufi, and he wrote of his great hopes for the future of his work as medical missionary. He wrote, too, of his love for her, but somehow the tender words seemed only to sadden her, for the fear that he would never live to return kept knocking at her heart.

The last words of his letter were in her thoughts as she stood there, in fact they seemed always to come before her now whenever any decision must be made. He had written, "Always ask God first when you have to decide anything, then you will not need to ask anyone else. There's no other way to be happy and at peace."

Just then Mrs. Ray entered the room. "What is it, Alice? You look very serious," she asked. "Mother," said the girl, turning to the letter in her hand, "listen to what Cousin Jane wants me to do. She writes, 'Charles and I are going to camp out on the Reservation grounds at Lodge Grass for a few weeks. You know how anxious Charles has always been to paint the red

man as he is. Well, he has got a permit to do it, so we are going to have a splendid time. He wants to do some studies of the celebrated "dances" and a whole lot of other interesting data. We've been so afraid all those strange wild things might be done away with before we could get there!' She wants me to go with them, mother, just for an outing."

"Would you like to?" asked Mrs. Ray, looking tenderly at the girl's pensive face. "Perhaps it would be the best thing for You don't seem quite like yourself since Mark went, dear." Without replying directly to her mother's question Alice said, "Do you remember what we saw the other day about the blanket Indians?" and going to her desk she read aloud from her note-book, "There is danger in the half-romantic willingness to sacrifice souls and shut out education so as to see perpetuated the ghost dance and similar things. In many cases these dances simply hide immoral purposes." "Mother, dear," said the girl, "I don't believe Jane and Charles have any sympathy for the Indians and somehow I feel — I feel as though," and her lips quivered, "as though if Mark were here he would want me to go to help the Indians." Then she kissed her mother gently and went to her own room where, opening the locket she always wore about her neck, she gazed tenderly at the little picture it disclosed.





II

#### THE ARRIVAL AT LODGE GRASS

It was just past noon of an intensely hot June day when Alice Ray and her cousins Jane and Charles Grahame arrived at Wyola, Montana. Jane had been so anxious to see the country that, when Charles had written the Indian trader at Lodge Grass for a camp outfit, he had also told him to meet them at Wyola, a station about fifteen miles below Lodge Grass, with a wagon big enough to hold them and all their supplies. "There's the team now," said Jane, as they alighted. "O won't it be fun! I feel as though something wonderful was going to happen before we get back," and she laughed merrily.

"Yes, this is great!" cried Charles, "and its only just the beginning, too. See that old Indian woman over there with the baby in a modern go-cart! Jane, this is going to be better than I had hoped. Such a mixture of old and new, primitive and, what shall I say, civilized?" and the young fellow tossed back his head and laughed boyishly. He was a splendid specimen of American manhood, tall, stalwart, the type that has made the American man so conspicuous in modern history.

As they rode along over the rolling country the girls exclaimed now and then at the beauty of the distant hills and whatever bit of scenery caught their fancy. Sometimes they would pass little groups of Now and then horses grazing quietly. they saw an Indian at work in the fields but not near enough to distinguish dress or features to any extent. "Just see how comfortably he is taking it," said Charles, as they watched an old Indian riding a third horse alongside of two other horses which were attached to a harrow. harrow seemed to be guiding itself pretty much as it wished and both horses and rider were evidently in no great hurry.

"That's energy for you!" he went on. "O Alice, what's the good of Mark's saying so much about teaching the Indians and all the other heathen? I tell you the material is a hard one to work upon."

"Yes, I suppose it is," answered Alice, "but Mark says that it is wonderful what a change conversion makes in an Indian. He says, too, that the material is far better than you would think by looking only on the outside. Do you know the story of White Arm, the Crow Indian, who voluntarily gave up 160 acres of his own land for the Baptist Mission site? He was only a pagan then but he has been converted since and he is now an evangelist to his own people. Mark has told me a lot about these Crows, but I never dreamed I should have this splendid chance to visit them," and she gave Jane a loving little caress.

"O Mark's all right," said Charles quickly, "but he's a dreamer, Alice, a dreamer. Still it was nice of White Arm to do it, anyhow. But, Alice, what's the need of his being converted when he was good enough without it? He certainly was far more generous than some Christians are." "Why, Charles," answered Alice, "Jesus Christ told us to make disciples of all nations. That was part of his last message, don't you remember? He did not say that God wanted just Americans and English, or any few nations, to be saved, but all nations." No one spoke for a long time and Alice felt strangely quiet, and happier than she had since Mark went. Somehow he did not seem very far away just then.

After about two hours of rather slow driving, the trader said, "there's the Baptist Mission House right over there, and the little one a few feet away from it in front is White Arm's house. I've picked you out a good spot right near by and I took the liberty to tell the Missionary and his wife you were coming, so you need not worry about not having everything anybody can



MISSIONARY PETZOLDT'S HOME AND FAMILY

get for you out here in the line of comfort. I know you'll love 'em before you go. Everybody does, even to the bad Indian. Why that lady is just as safe when the dances are going on, even if her husband has to be away, just as safe as you women are in your homes. I'll help you fix up things; it's rather hard work since you've come from so far. How far is it, may I ask?" he said turning to Charles.

"Mrs. Grahame and I are from Connecticut and my cousin is from Boston. Quite a little trip to take just to paint, isn't it? But it's going to be worth all the weariness and more too, I know," answered Charles enthusiastically.

By sunset the camp was in good order and after the little supper of sandwiches and coffee they were so tired with the heat and the unusual exertions that Jane's plan to lie down and sleep was instantly accepted by them all.

When Alice awoke the moon was shining in between the parted canvas curtains of the tent and there, silently watching her, stood a little figure which, in the moonlight, seemed to be a small girl, but, even as Alice's eyes rested upon her, she stole noiselessly and swiftly away. Lying quiet Alice waited for her to come back again but there was no sound or movement save the crying of an owl in the clump of cottonwood trees close by.

"Hie, there, what are you doing?" suddenly rang out Charles' clear, resonant

"What do you want in here?" His shout had awakened Jane and, as they gathered in front of the tent on the grass, he explained, "I didn't expect to see a big Indian peeping in at me and I was a bit excited. It was a little sudden, you know. Wonder what he was thinking of," and he laughed as he thought how upset he had been for the moment. "I hope you did not make him dislike you, Charlie," said Jane a trifle nervously. Just then a man and woman were seen approaching from the Mission House. Half walking, half running between them and holding each by the hand came a little girl of perhaps ten years. It was the Baptist Missionary and his wife and daughter come to call on the strangers.

As Alice wrote to Mark the next day, "They are Christians after your own heart. He is tall and rather gaunt, clean shaven, with a forceful face and manner: she, tall and willowy, with her whole soul shining right out of her eyes, and their little daughter is a treasure of a child. You would know after speaking to them only for a few moments that Christ had blessed them and, I believe, Mark, through them He is blessing whoever comes in contact with them."

After the pleasant preliminaries common to the beginning of an acquaintance, Charles said to the little girl, "I wonder what that big Indian was doing in my tent just as I woke up?" and he told her how startled he had been. "O," laughed the child, "that's



WHITE ARM, WIFE AND CHILD

only Talking-Pipe just looking 'round to see how he likes you. Why, Indians always do that. They don't hurt you and they don't steal anything either. That is. nothing in your tent, but if you left a little bit of ribbon, or a button, or something like that outside on the grass, they might take it." "Who might the little girl have been?" asked Alice, telling in her turn her part in the adventure. "I guess it must have been dear little Angel Star," said the child. "I love Angel Star. She's a Christian and she's only seven years old. She says the Lord's Prayer and knows lots of Bible verses and she lives the Golden Rule lots better than I do, doesn't she, papa?" and she looked wistfully at her father. He smiled, and patting her brown hair said, "You are both keeping closer to it than most of us grown people, I guess."

The call proved mutually pleasant and after it was ended Charles said, "Well,

girls, I never supposed a missionary was such a wholesome enjoyable fellow as this young man. Why, he's just like a lot of fine intellectual fellows I knew at college. I never expected to see such an up-to-date, all-round, well-informed, progressive man stationed way out here. I always supposed a missionary was a dreary old bore who was in failing health. Hope we'll see a lot of him."

Jane smiled at his enthusiasm. "What was he telling you that he had to do besides his preaching and pastoral duties?" she asked.

"Oh," laughed Charles, "everything from prescribing medicine, doing carpentry, masonry, painting, plumbing, fixing fences, constructing irrigation ditches, pulling teeth, making coffins, mending saddles, even down to naming babies. I like him. I believe I'll paint him, too, if he'll let me."

(To be continued.)



# Prayer for China and Our Missions

#### A Graphic Picture of the Existing Conditions and Needs

IN behalf of the Boards of Foreign Missions of all communions, the Committee of Reference and Council asks the intercessory prayer of the churches for China.

First: For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the Provinces of Ngan-hwei, Kiang-su and Hu-nan, the two former facing desolation and famine for the third time in five years. The

Yangtzse River is 45 miles wide, 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of \$15 per family, or ten times more people will die of starvation than of wounds in battle. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

Second: For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches

of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been



YUAN SHIH K'AI, CHINESE PREMIER

swept away by floods, families have been scattered by war, and multitudes of our fellow-believers are without food and shelter for the winter. Let us pray for them, that God may be their "refuge and strength, a very present help in trouble."

Third: For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now rep-

resented by 4,200 foreign missionaries, 11,-661 Chinese ministers, teachers and evangelists, 3,485 stations and outstations, 2,020 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars - all this not including the missions of the Roman Catholic church. Our work has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise. Let the whole Church of God pray for these overworked and care-burdened ones who so sorely need that support which we can give.

We do not emphasize the need of the Boards, but the churches should remember that the desire of the Boards to stand by their missionaries and to provide funds for the extraordinary expenses which they are necessarily incurring requires enlarged contributions, and that unless increased gifts are sent to the Boards in addition to the special famine funds, the anxieties of the situation will be intensified. Gifts for both purposes should be sent to the Treasurer of the Board of Foreign Missions of the Church to which the donors belong, who can make them instantly available in China by cable.

In behalf of the Committee of Reference and Counsel,

ARTHUR J. BROWN, Chairman, Charles R. Watson, Secretary.

#### The Chinese Point of View

Rev. S. D. Adams, of Hanyang, China, says, "Notwithstanding the fact that a battle was impending last Sunday, there were about sixty at worship. Others had returned to their village homes." He adds: "Our Chinese Christians have the firm conviction that God is working through these things for the good of their country, and, though the situation is dark enough for them with rice at famine prices and supplies of all sorts difficult to obtain, it cheered us greatly to see their faith and hopefulness."

## Chapel Car "Good Will" in Idaho

By Rev. L. T. Barkman, Missionary in Charge

UR car pulled out of the yards at Salt Lake City (where it was repaired) the day President Taft visited the city. On arriving in Ogden we were greeted by the members of the First Baptist Church, who filled the car. They requested us to tell them of the Chapel Car work, which we did, resting there that night. The next morning we started for Elko, Nevada, crossing the Great Salt Lake, then entering the Nevada Desert, where we saw nothing but sage brush for 228 miles, with the exception of a few little railroad towns. Not a church in all that distance. Hundreds of people never hear the gospel preached. Arriving in Elko we found a town of 2,000 people, a typical western town. Rev. W. H. Howell, pastor-at-large, met us and gave us a warm welcome. Then we distributed bills and

put up posters advertising the meetings. There were about fifteen out at our first meeting. The missionary preached the Word with power and our son played and sang the hymns.

One young man came along as we were putting the signs on the end of the car and inquired what our work was. He said he was a bartender. His parents were Christians back East, and would often write asking if he was attending church and what he was doing. He says, "I am ashamed to tell them, so now I will come to the church on wheels." So he did and requested our prayers. One night he stayed after the meeting and we prayed with him. He was the last one to visit us in the car before we pulled out. Another young man came into town during the day, came to the car at



REV. L. T. BARKMAN, WIFE AND SON, ON THE SIDING AT ELKO, NEVADA

night, with many others came forward for prayers, and professed conversion with many others before he left the car that night.

Our boys' and girls' meetings were well attended and many gave their hearts to Jesus. Then they began to search the Bible, and went home and read the Bible to their parents. But many parents would not let them unite with the church because, they said, "Those Baptists do not believe in dancing and playing card, so that would spoil our pleasure;" for that was the principal amusement of the town. We began a Sabbath school with 45 scholars, and the last Sunday we were there a church was organized with 29 members. Three good lots were donated,

a pastor is on the field, and the church is now planning to build a house of worship. Over 50 professed conversion during the meetings.

At New Plymouth, the next stopping place, the meetings were of remarkable interest. We had to put up the tent to accommodate the people, and this was found too small for the crowds. The picture shows the company just before going to the creek, where 58 were baptized by me. There were 79 additions in all to the church, and the church is established as an aggressive factor in the growing place. The eagerness of the people to hear the gospel, and the ready response on the part of the unconverted, gladden one's soul.



NEW PLYMOUTH, WHERE FIFTY-EIGHT CONVERTS WERE BAPTIZED

#### Winning by Tact

During the meeting at Elizabeth the colporter mentioned to the boys who had been in the habit of walking out at a certain period after the sermon had begun, that he did not allow that in his meetings. The next day the boy of the family where he was being entertained came home and said, "You'll have some trouble tonight. C. J. has always disturbed and has broken up some gatherings at the church, and they can't do anything with him. He's going out tonight and says there's not a preacher on earth that's big enough to keep him in a church if he wants to go out."

"Very well, we'll see about that. Show me the young man before the service. Perhaps he's one of the 'diamonds in the rough!'" The young man's countenance revealed a good heart, but it had been covered up by a misconception of what true religion is, and a lack of training and encouragement to bring out the good.

That night the colporter took especial pains to get near him before the service and be a man among the men. His sermon was along the line of "Diamonds in the Rough." He brought out in a particular way that there is something in every one that is worth while and that Christ thought worthy of his life blood. At a certain point a gleam in the young man's eye and a sudden seeming to start showed that for one time in his life he had caught a part of a sermon. He did not go out but heard the sermon through. The colporter continued to show an interest in him. They became warm friends. One night before the service he called the minister to him and said, "I'm coming into the church tonight." At the close of the sermon he was one of a line of fourteen who came forward to confess faith in Jesus Christ.



THE DELEGATES AT THE LUNTEREN CONFERENCE IN HOLLAND

# International Mission Study Conference

By Harry Wade Hicks, General Secretary Missionary Education Movement

THIS council, held in Lunteren, Holland, was the first international gathering of the promoters of missionary education, dealing exclusively with the thorough education of the home or supporting churches.

The National Mission Study Movements represented were as follows, in the order of their organization: Missionary Education Movement of the United States and Canada, United Council for Missionary Study of Great Britain, United Conference on Work Among Young People in India, Mission Study Council of the Netherlands, National Council for Study Bands and Summer Schools of Denmark, Mission Study Council of Norway.

The program covered the general objectives of missionary education; the history and problems of national mission study movements; the direct aims of mission study; the pedagogical conditions of mission study among adults; the same among children; the preparation of text-books; the preparation of helps to leaders; the training of leaders; the opportunity of childhood; the principles and methods of graded missionary instruction; the purpose, organization and programs of summer schools; a diagnosis of missionary indifference; inter-

national relations; the spiritual side of mission study, and Missionary Education and the prayer life.

At the close of the conference, by unanimous vote, there was formed the International Mission Study Council, composed of eleven representatives chosen from the six countries or sections having formally organized Mission Study Movements. Germany also will be represented as soon as its National Council has been chosen. Pending the organization of councils in other countries, provision was made for the election of corresponding members from Sweden, Finland, France, Switzerland, South Africa, Australasia and China. The principal officers are: Mr. H. W. Hicks, President; Rev. G. T. Manley, chairman of the Executive Committee, and Mr. J. W. Gunning, Secretary.

The purpose of the International Council is to foster the interchange between the nations of literature, methods, experience and visits of leaders, in the work of missionary education, and to exalt and promote mission study through the established denominational agencies assisted by the various National Mission Study Councils. A bulletin containing news will be published twice

annually. A report of the Lunteren Conference will be published in book form, which can be secured in the United States and Canada by writing to the Missionary

Education Movement. A wide reading of this report is desired. Another International Conference will be called in from three to five years.

# A Letter from West China

CHUNGKING, October 1, 1911.

DEAR FILENDS AT HOME:

The Kiating (pronounced Jah-ding') report letter will have to be written from Chungking this time, for nearly all the missionaries from up-country are down here for protection. Chungking is the most inland of the treaty ports and the presence of three gunboats here gives one a feeling of confidence. There are over a hundred of us unexpected visitors here waiting for the disturbances to subside so that we may return to our stations.

What is it all about? Well, as you have probably read in the papers, the trouble arose over the Government taking the proposed West China railroad out of the hands of the people and borrowing foreign capital with which to build it itself. . . . The Viceroy's troops scattered the mobs eventually, and now the affair has taken a new aspect, for the lawless and irresponsible and dissatisfied, numerous enough at any time, are taking advantage of the Government's embarrassment and committing depredations everywhere. It was in anticipation of this sort of thing that the Consul ordered us to come to Chungking.

You may be sure that we were loth to leave our post, and although the Chinese Christians advised our going, it was hard for them to be left pastorless at such a time. Personally, our leaving was a bit complicated by the coming of a guest. When, on the second day of the sojourn with us of our little Donald MacNeill Davies, the members of the Canadian Methodist Mission advised us that they were leaving and that we had better come along before the river was blocked with bandits we naturally felt a little bit perturbed. But our Chinese friends advised us that there was no immediate danger and so we waited three days to arrange for the carrying on of the church work, to pack up our goods and to give mother and babe a better chance.

If any of you suppose that faith in God is merely a matter of sentiment or of intellectual credence, mark the fact that Mrs. Davies suffered no ill effects from the exciting rumors, the abandoning of our Chinese Christians, and the fact that we were leaving our home not knowing whether we were going to Chungking, Shanghai or America. The same scripture was with us at this time that helped us through typhoid: "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." So we are here four days' journey down (but it's four weeks' journey back), waiting for the country to get quiet enough so that we can return.

I trust that you are praying for us and for the little church in Kiating. The Christians certainly showed a commendable spirit of courage and faith at this crisis. The topic of our last Annual Chinese Conference was, "The Self-governing, Self-propagating Church," and it would seem that the choice of that topic was providential, for the Christians have assumed responsibility in good style. It is quite probable that this calamity may be beneficial to the church in making it more independent and dependent on God.

You at home have little idea of what the Chinese have to suffer in becoming Christians. They are looked upon as disloyal to their ancestors and to their country in taking up the foreigner's religion. But I think many of our people have sufficient appreciation of the true value of Christianity so that they are not disturbed by these difficulties. And it may be good for the church to have the true and the false made manifest.

Trusting that every one of us in the hour of testing may not be found wanting, I remain, yours in the fellowship of Christ,

JOHN P. DAVIES.



REV. G. A. RIGGS, Missionary Pastor, describes what a missionary has to do in the land of "tomorrow" if he gets through

on time. It is a good story:

"Two months ago I felt secure in my promise to be ready to dedicate on a certain day. I knew that I must keep constantly at the work to make it, but that is what I expected to do. Feeling thus secure, I ordered invitations and announcements printed, the latter to be distributed through the town and surrounding country districts. Soon after ordering this printing the spring rains began. The brick-work was not done, the roof was not on, and all the inside carpenter-work and the painting was yet to be done. With the rains came other disappointments. Prices raised on materials, masons became indifferent and some left the work. They said they were losing too much time because of Finally, when they were far the rains. enough advanced to make it possible, I put men on the roof - and at the same time began to lay the floor. They worked in the rain much of the time, but finally got the roof on and we began work on the interior. By that time I was desperate. Everyone said we could not finish. I did not discuss the question but simply told them we would finish. Most of the tools for the few carpenters I could get were my own - they had few or none. To win I must take a hand in the work, so from that time on I put in longer hours than any other man. Then carpenters began to get sick, or have a grandmother sick. They knew I wished to finish and thought it a good time to get higher pay. For a part of the time I was the only man working. But when the evening arrived the house was complete, except for some unimportant hardware that could be put on at leisure.

"For almost a month there had been rain every day, but the morning of the 19th dawned bright and clear. Lamps were hung, chairs placed and a lot of tropical flowers arranged about the pulpit. At three o'clock we closed the chapel and went to our

homes to rest and get ready for the evening Seven-thirty was the time set; by six-thirty there was a crowd about the doors. Soon after the service began all available space inside the building was occupied and crowds stood before the open windows. Even the Catholic priest came to hear but he 'was standing at the door without.'



THE NEW CHAPEL

"Rev. C. S. Detweiler, our American missionary of the Ponce District, and Don Dario R. Martinez, one of our strongest native pastors, were the speakers of the evening. I wanted the people of this town to hear the gospel message from the strongest men in our force, and the result showed the wisdom of the course. From the beginning of the first hymn, through the prayers, discourses, remarks, and to the end of the benediction there was intense interest. A part of the audience was, of course, simply curious to see what 'los Protestantes' were going to do and say. Others were interested, and still others were convinced of the truth of the Bible as taught by the Protestants.

"For a week the services were continued with increasing interest. Faithfully the gospel was sung and preached. During the day there was visiting, in the afternoons there were children's meetings. During the whole time Miss Martin of the Caguas district was a faithful and very valuable worker. On Friday evening an opportunity was given to make public profession. Seven at once arose to their feet. Sunday evening the opportunity was given again, and this time ten expressed their determination to follow Christ. Quite a few others say they are now ready on the next opportunity publicly to acknowledge Christ as Saviour and Lord. Of those who made profession Sunday evening three were women of the same family, one being almost, if not quite, seventy years of age, and previously a "pillar" in the Catholic church. The Catholics feel this loss and are not allowing it to pass by lightly. While writing this a message came that I should call on this woman. Wondering what the trouble could be I set out for her home. Imagine my surprise when on arriving there I found the priest in earnest conversation with her. The curious groups about the house and the pointing and nudging as I arrived told me that there must be something occurring out of the ordinary. Within I found that she had been combating him most valiantly.

'You have scandalized the whole town,' said the priest. 'But I have not scandalized God,' she answered. 'I am teaching the same truths the Protestants teach,' said he. 'But they do not teach that we should worship saints and the Virgin Mary,' was her reply. 'Their Bible is not true,' was his next attempt. 'But the acceptance of the teaching of their Bible brings peace to my soul,' was the substance of her reply. Thus the argument had been going until I entered.

"When I entered the room the priest seemed ill at ease and announced his intention of going at once. We both urged him to stay, so he finally sat down again, but had no more argument. I had greeted him cordially and asked how he was getting along with the building fund for their new church - for they are trying hard to get money for a new church. He said they were not making much progress. Since he made no inquiry about our work (having before him some evidence of it) I ventured the information that we were having very good meetings with considerable interest manifested. Perhaps I added to his burden by this information, at least he soon took his departure. But he is not of the fanatical type, so departed with an 'adios' and a smile. May God grant that he too may soon see and accept the truth; stranger things have occurred.'

Mibenite, Panorama, Puerto Rico





# Echoes from the Oriental Press

#### The Opium Traffic

The burning question in China today is the suppression of the opium traffic. attitude of the average business man of the East, especially the Englishman, is reflected by an extract from a leader in the North China Herald, the strongest English paper in China. The editorial is entitled "The Evils of Anti-Opiumism." Among other strong sentiments the writer says: "Among the national shortcomings, Chinese public opinion has picked out for special execration almost to the exclusion of others, the indulgence in opium smoking. No right-minded observer, actuated by moral considerations alone, has ever wavered in his desire to see China freed from the degradation of opium, provided always that she does not deliberately adopt in its place a worse vice. We have no grave quarrel with the signatories of the memorial to the British Government from the World's Missionary Conference. The memorial is couched in moderate terms; but the memorialists ignore the fact that the British Government is committed to the suppression of the opium trade, and only stipulates such margin of time as is consonant with the interests of many thousands who are dependent upon the trade, until recently regarded as honest and legitimate." (Italics are ours.) The purely financial view and regard for India's opium trade and for the British merchants engaged in the traffic is of first consideration.

Contrast this with the statements of a Chinese statesman, Hon. Tong Kai Son, as reported in the West China News: "The people of China realize that they have 25,-000,000 of their brothers and sisters to be

relieved from the bondage of the opium demon. They realize that their opium victims are having a most awful struggle with their relentless foe. Two princes of our imperial blood lost their lives last year in the determined effort to gain freedom from opium. We realize that the opium evil can no longer be endured. For more than seventy years it has made havoc in the physical, mental, and moral wellbeing of our people. It has weakened the productive agencies and impoverished our industrial forces. brought starvation and wretchedness to thousands and mayhap millions of families, who, were it not for opium, would be enjoying bright and happy homes. It has stagnated the growth of our national prosperity and it is still one of the most potent causes in preventing our country from taking its proper place in the comity of nations. Is it a wonder, then, that China should be determined to wage war without quarter against the opium demon, and to despise difficulties and discouragements? No. China is prepared to make all sacrifices, and our people have counted the cost. We have entered the lists against the enemy to win. Fiscal considerations and difficulties of enforcing our new anti-opium regulations will not daunt our spirit. And our provincial authorities also have taken up the fight against the enemy. They are in earnest. The entire country is filled with the spirit of anti-opium reform. The popular sentiment has never been so aroused over a single moral or social question. The Chinese press, the antiopium societies, the students' associations, and our local self-government assemblies are all putting up the universal cry, 'Away with opium! Banish it from our borders!""

#### India's Decisive Hour

In the Bombay Guardian Canon Weitbrecht writes of the present as the decisive hour in India as follows: "The opposition of the Ayra Samaj especially to Christianity has been often very bitter, but there are notable signs among them of a more reasonable and courteous attitude towards the gospel and its messengers. The mission school and the college have done much to bring this about, but unless we can put more force into these institutions, so that the teachers may have time for personal intercourse with their pupils and ex-pupils the next generation will see the advantage lost. On the influence which we bring now to bear on the educated classes will depend the character of the church thirty-four years hence. It must have the masses. It must also have the leaders. The wrong done to woman by keeping her in agelong ignorance is being recognized by the enlightened, and they are to some extent ready to accept the lead of Christians as pioneers in female education. If the opportunities now afforded for participation in female education are availed of by our missions, the children of the next generation will have some chance of that home influence of love, purity and truth which is brought by Christ. There is a new life stirring and a new vision opening out."

#### India's Chief Cities

The Bombay Guardian says: "Bombay must give up her proud distinction of first city in the Indian Empire, for she has fallen below Calcutta whose population is now 1,216,000. The figures of the chief cities of India are thus given: Calcutta 1,216,000, Bombay 972,892, Madras 517,335, Rangoon 289,000, Delhi 232,859, Lahore 228,318.

#### Education in Japan

The ex-Vice Minister of Education in Japan, Mr. Sawayanagi, has recently written a book on the "Education of Japan." In this he says: "When we think seriously upon the subject religious education is a very important thing, because it is religion that constitutes the foundation of spiritual life. Some say that moral education is enough, and religious education is not necessary to the nation today. When we ask such persons why we behave morally, they answer that it is only for the sake of doing

good, but as to this answer there is plenty of room for doubt. If people are educated only by the moral sentiment they may be said to have passed a good life, but there will be something wanting. Unless they grasp the spiritual life in its completeness, they lack the foundation upon which the highest and best type of life is formed."

## Japan and Arbitration

It may be a disappointment to some that Japan does not move more positively in harmony with the Arbitration movement, but that astute statesman, Count Okuma, in a recent address puts in a nutshell the attitude of the nation toward the present movement. He says:

"In short, international peace is far to seek, judging from the present tendency of the world. But I am a constant believer in international peace. You say you are discouraged by my words? Don't say so. Cheer up! A great light is before us. It is nothing less than international arbitration. President Taft is going to secure peace by international arbitration. efforts may soon convince the Kaiser of assisting this movement. I dare say if America, England, Germany and France would unite and seriously face this question in order to bring it to a happy solution, the peace of the world at least would be brought to light. Then how should Japan face this question? The Emperor himself being the great advocate of peace, his subjects one and all are urged to be peacemakers. Then this question is solved.

"But here is one obstacle which greatly impedes the peace movement of the world—that is, racial prejudice. My heartiest advice to people is to remove racial prejudice. This is my urgent entreaty, nay, it is that of the Japanese nation. But at the same time you must bear in mind that you ought to be circumspect about your conduct. Whatever religion you may believe in, you must try not to forget this advice of mine. Let me repeat again, the removal of racial prejudice is an important condition for insuring the peace of the world."



# CANADIAN BAPTIST MISSIONS

#### An Interesting Indian City

WE find a graphic description of Vizianagram, where the Canadian Baptists have one of their principal missions, by Miss A. Laura Peck in the Maritime Baptist, and make the following extracts:

Vizianagram is a large town of some 40,000 inhabitants, situated on the main line of railway about half way between Calcutta and Madras. The Cantonment which lies to the west of the town is very pretty, with streets broad and shaded. Here the Mission House is situated, and there is quite a large number of European and Eurasian residents. The Roman Catholics have a chapel, schoolhouse, and residences for priests and nuns.

The native town from the Cantonment side is picturesque. To the right is the Palace of the Maharajah, which, with its moat and high stone wall, is quite an imposing structure. Between us and the town is a large artificial lake, while around toward the left may be seen the white tower of the Simms Memorial Chapel. In the city the principal streets are fairly broad with buildings massed closely together. There are many narrow lanes and byways. In the midst of the town is a nice large park, with flower garden, small lake, tennis courts, Victoria Hall, the Maharajah's College, Maharajah's Hospital, Maharanis Hospital for women and the Municipal Hospital. There are a few two-story buildings, but most of the houses are of one story, with tiled roofs and whitewashed walls. Bazar street we find rows of shops on either side, and in front of these rows stalls protected from the sun by large palm leaf umbrellas. In the shops you will find dry goods of all descriptions required by the natives, hardware, brass cooking utensils, etc. At the stalls you may purchase native sweets, bangles, necklaces, anklets, mirrors, toys and a variety of other small wares. Off the main street to the left you will find the market place for fruit, vegetables, meat, fish, earthen pots; and to the right that for grain, flour, sugar and other food stuffs.

If any purchases are made a coolie woman with a basket will be on hand to offer her services. There are always a number of beggars who follow one around, persistently reiterating their requests for alms. Some are lepers, some blind, some deformed, some children who might work to support themselves, but instead are sent out to beg. One day a strong looking woman was asked why she did not work rather than beg. Her reply was that she belonged to the Rajah caste and so it would be beneath her to work!

There are a good many Mohammedans in Vizianagram but the majority of the people are Hindus. All the principal castes are represented, from the proud Brahmins who consider themselves as gods to the people, down to despised outcastes who may not live in close proximity to the caste people, but have their villages on the outskirts of the town.

Christian work in Vizianagram dates back about a hundred years, for the London Mission carried on work here many years before we purchased the property from them in 1889. Before this, in 1875, when Messrs. McLaurin, Churchill and Boggs were on a tour of exploration, they spent some time in Vizianagram with Dr. Parker, an English surgeon. He and his wife were baptized believers. Some Eurasians and others were inquiring about baptism and the Lord's Supper. A number were baptized and on October 13 a Baptist church of eleven members was organized, — the first Baptist church in our Maritime Provinces' field.

As to present conditions. The church membership at the close of 1910 was 117. A small proportion of these live in out villages. This year a few from Chipurupalle have been baptized, the first converts from that village. They are from the Madigas and are relatives of our Rayapeta and Wmbitavalsa Christians. Four preachers are stationed at our villages. These come in to the station at the end of each month, when a meeting of all the helpers is held, and each tells of his work during the month.

We have six day schools in connection with the work here, in each of which the Bible is taught regularly every day. The eight teachers are all Christians. Several of the children from the Cantonment schools, the girls' school in town and from Poliah's school in Gokapeta took the All-India Sunday-school examination in July. There are fifteen evangelistic classes, by means of which some 250 or 300 children are learning something of the gospel truth. regular Sunday-school and church service on Sunday morning we have an average attendance of about 75. The new Simms' Memorial Chapel, which was completed last year and dedicated in January, gives us a suitable and commodious place for our Sunday services and other gatherings.

The missionaries at Vizianagram are Dr. Sanford, Mr. and Mrs. Corey, Miss Sanford and Miss Peck. We have a large town and a large field to care for, and the band of native helpers is small. We ask an interest in your prayers that we may have a greater zeal and larger faith and may be the instruments in God's hands of turning many to righteousness.

#### The Mission Fields

The foreign mission work of the Maritime Baptists is in India, and has been prosecuted among the Telugus for more than thirty years. At present there are thirty-one missionaries — eight married couples and fifteen single missionaries — in service, all but six of them on the field. Seven colporters and eighteen Bible women are also engaged in the work.

There are ten missions, including the new field at Vizagapatam, which was turned over to the Canadian Baptists by the London Missionary Society (Congregational), which had the only non-Baptist mission in a coast territory occupied by the Baptists of the United States, England and Canada, who now have the entire coast line for several hundred miles. The mission property was purchased, and two workers have been sent to the field. The ten churches have about 625 members.

The receipts for foreign missions during the year ending Aug. 1st were \$34,432, leaving a deficit of \$11,743. Of the total the United Baptist Woman's Missionary Union, which corresponds to our women's foreign societies, raised \$15,000, or above \$1,000 more than came from the denominational funds, or apportionments laid upon the churches. The general receipts have advanced from \$22,088 in 1906 to \$33,064 in 1911. The extra outlay of the last year was due to the purchase of the plant at Vizagapatam.

The report of the Board states that the churches are steadily increasing their contributions, the foreign mission receipts this year being \$3,000 more than last, and the highest yet reached. General progress is reported from the fields. The duplex envelope system is recommended as the best way for raising both local support and general benevolence, also a personal canvass of every member of the church.

#### The New Census

The new Canadian census is disappointing to the Canadians because it shows a smaller increase than had been supposed. totals given are 7,081,869, an increase of 1,710,554 in ten years. The increases are as follows: Ontario, 336,955; Quebec, 351,799; Nova Scotia, 2,273; Manitoba, 199,480; Saskatchewan, 362,229; Alberta, 200,017; British Columbia, 184,111; New Brunswick, 20,695. Prince Edward Island decreased 9,537. Four cities have 100,000 and ever: Vancouver, 100,333; Winnipeg, 135,440; Toronto, 376,240; Montreal, 466, 197. Ottawa has 86,340; Hamilton, 81,879; Quebec, 78,067. Halifax has 46,081; Calgary, 43,736; St. John, 42,363. There are claims that the census is incorrect. fact that 1,705,375 immigrants arrived in Canada in the ten years would argue a larger increase. When the area of Canada is considered, the fact that the total population is smaller by more than a million than that of the single State of New York, shows what abundant room there is for expansion. A large population does not, however, make a country desirable to live in, and Canada has a great deal to be thankful for.

While we have our immigration problems, it is interesting to know that the large immigration into western Canada from the United States is regarded as creating a serious missionary problem there.



At the Laymen's Meetings in Twenty-two Massachusetts Cities there were 6,047 Registered Delegates Present The Campaign was in Every Respect Effective for Good

#### The Campaign in Massachusetts

BY FRANK W. PADELFORD, D.D.

R. STACKHOUSE has just completed a great campaign in Massachusetts. In order to conserve the interest in missions aroused by the "World in Boston" and turn the enthusiasm into practical results, the Laymen's Missionary Movement was invited to give the month of November to Massachusetts. Dr. Stackhouse gladly consented to direct the Baptist work in person. The Methodists also had one of their national secretaries on the ground. A few preliminary meetings of an interdenominational character were conducted in Boston for the purpose of training workers. But most of the work was carried on by each denomination along its own lines.

The Baptist churches of the state were divided into twenty-one groups. The compact character of the state and excellent systems of transportation made it possible to touch nearly 250 of the 340 Baptist churches. Some of them, of course, were represented by small delegations, but other churches sent nearly their entire male constituency. The smallest meeting was attended by 165 men. The largest banquets were at Lowell with 410 men, at Malden with 440, and at Worcester with 510. In the twenty-one sessions Dr. Stackhouse spoke to over 6,000 men. The attendance is considered remarkable by those who know the situation. Never before in our history have so many Baptist men been gathered in a series of meetings.

The interest in the meetings was quite as marked as was the attendance. Dr. Stackhouse bears testimony that he has never seen groups of men so uniformly ready to receive his message and give it sympathetic hearing. His addresses were everywhere received with great enthusiasm and men pledged themselves to put his plans into operation in their churches at once.

The most important part of a campaign like this is the follow-up work. That is now on. Dr. Stackhouse had as his assistants five New England and Massachusetts missionary secretaries who attended the various meetings with him. At the close of nearly every meeting the representatives of the different churches met together in small groups with one of these secretaries and definite plans were inaugurated for immediately undertaking Dr. Stackhouse's methods in the local churches. The definite purpose is to complete the every-member canvass in as many churches as possible before the end of the present year. Reports are now coming from the churches, which indicate that we are to see a most decided advance in our missionary giving. missionary secretaries are meeting as many of the churches now as possible and assisting them to carry the plans to a successful achievement.

To one who has followed the meetings closely, Dr. Stackhouse seems to be the man

who has come to the kingdom for such a time as this. We are unanimous in our testimony in Massachusetts, that no man has come to us who has such power in winning all classes of men to an interest in missions, as Dr. Stackhouse. He is a master among men. He is sure to bring great inspiration to our work.

We are also convinced that the success of the Laymen's Movement depends not so much upon Dr. Stackhouse as upon the men. He can be counted on to do his part. The real question is whether our men can be counted upon to follow up his work in their own churches. We realize that the responsibility is now on us. If our churches fail to reap large returns, it must be our fault and not his.

We are sure also that Dr. Stackhouse has brought to bear upon the Massachusetts men the strongest influence which we have ever experienced in our work. We mean to demonstrate the truth of his declaration that we can do this task if we will.

# The Follow-Up Work

The following paragraph from the church bulletin of the First Baptist Church of Melrose, shows how the Baptist Laymen's meeting at Malden was followed up by Pastor A. E. Scoville and his laymen:

"Every man who went to Malden last Monday evening we feel sure is congratulating himself on what he saw and heard. He must have come home with the unqualified conviction that there is something for him to do in the Kingdom. Those speeches by Norcross and Stackhouse were surely inspired by God. If you ask, 'What are you going to do about it?' there is only one We have done it! The Every Member Canvass is on! You will be visited by solicitors, who will ask you in the name of the Lord, for a weekly offering to the Lord's treasury, for missions and for church support. 'Give as the Lord has prospered you,' and in such proportions as you think wise. The committees of this church, whom you authorize to raise funds for these purposes, are acting together and feel confident that they are following nothing less than Divine orders. We leave the matter now just where Jesus did, when He sent out the seventy. Mark the words! 'He that heareth

you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.' Brethren pray! It is the 'King's business!'"

Where the work is done in this way success is sure to follow, and there will be enlargement all around because all will be doing something.

#### What Would Happen?

A FAIR QUESTION FOR OUR MEN

BY SECRETARY JOHN M. MOORE

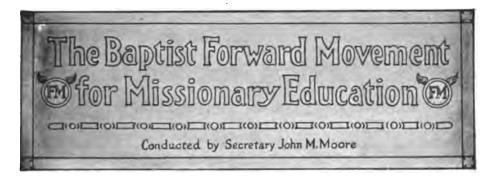
What would happen if in every city in the field of the Northern Baptist Convention there should be organized a simultaneous city-wide campaign for the study of Mr. Sears' new book, "The Redemption of the City"?

Suppose that the superintendent of city missions in each city should form a normal class, to contain a member from each Baptist church, and that each of these should go back to lead a class in the same course in his own church.

Suppose again that in addition to the promotion of these local classes an effort should be made to enroll every possible member of the church in a reading circle, composed of those who will agree to read this stirring book at home.

Suppose further that three church prayer meetings should be turned over to the study class for the presentation of the three programs, based upon this book, which are being presented in Missions. (The first of these programs appeared in the December number and was based upon the first three chapters of the book. The second appears in this issue, based upon chapters 4-6. The third will appear in February Missions, and will be based upon the last two chapters of the book.)

If such a campaign should really be carried out vigorously and intelligently, with the result that hundreds of Baptists should seriously study this book, thousands should read it, and tens of thousands should be present at live, stirring missionary meetings, presented by people who had specially studied to qualify themselves for this service, WHAT DO YOU REALLY THINK WOULD HAPPEN?



#### Two Contrasting Studies—City and Country

"THE REDEMPTION OF THE CITY"

POR the past two years the Baptist Forward Movement for Missionary Education has had in contemplation the publication of a new mission study book on the city. This book will be ready for use January 1st. For author, the Rev. Charles H. Sears, Superintendent of the Baptist City Mission Society of New York, was chosen, and probably no Baptist in this country is better qualified than he for the preparation of such a book. The title indicates how the point of view differs from that of other books on this subject. The emphasis is to be placed upon the word "redemption." Mr. Sears has something to say of the problem of the city, but very much more of the way in which that problem is being solved. The subjects of the eight chapters are:

I. The City in Its Adolescence.

II. The Municipality as a Redemptive Agent.

III. Forces in the Redemption of the City.

IV. Christianity as a Social Dynamic.

V. The Church in the Redemption of the City.

a. The Family Church.

b. The Socialized Church.

VI. The Church in the Redemption of the City.

a. The Polyglot Church.

b. The Federated Church.

VII. Types of Redemptive Effort.

VIII. The Trend.

The author does not blink the forbidding facts which he discovers, but he declares: "It is not the purpose of this book to dwell upon these sins and sorrows. Its primary purpose is to show the really notable progress of the last two or three decades, and that this progress is an earnest of the brighter future, that initial victories fully justify a renewed and more vigorous attack."

The book makes interesting reading, but its primary purpose is for use by mission study classes. The Forward Movement has prepared "Suggestions to Leaders" and Popular Programs for the use of the study class in giving the results of its work to the whole church.

Dr. L. C. Barnes, Field Secretary of the American Baptist Home Mission Society, after reading the manuscript, wrote the author as follows:

"I wish I could tell you how much I appreciate the work you have done in writing The Redemption of the City. Much has been said and written on this general theme, but I do not know of anything equal to your presentation of the facts, conditions and methods of the work. I wish that every church member in the land could study this book. It is a revelation for our day. You have set forth the situation in a masterly way. Unless the churches rise to meet these needs, there is no hope for our Christian civilization."

During the first three months of 1912 when "the City" is to be given a large place in the missionary educational work of the churches, it is expected that many mission study classes will be enrolled to study this book and present the programs.

The book may be obtained from the Publication Society for 50 cents cloth, 35 cents paper, postage 8 cents extra.

"THE CHURCH OF THE OPEN COUNTRY"

At last we have a capital mission study book for the country church, entitled, "The Church of the Open Country." Its author is Rev. Warren H. Wilson, Secretary of the

Department of the Church and Country Life of the Presbyterian Board of Home Missions.

President Roosevelt's Commission on Country Life called the attention of the American people to the relation of the material and moral welfare of the farmer to the welfare of the rest of the nation. That commission in its report recognized the large place that the country church has in the best development of country life. "The rural church," it says, "has a position of peculiar difficulty and one of unequaled opportunity." "The time has arrived when the church must take a larger leadership, both as an institution, and through its pastor, in the social reorganization of rural life."

And now comes this timely book showing how the church may effectively relate itself to the moral and social and religious problems of the country. The book is not a catalog of detailed plans and methods which may be followed in reorganizing country churches, but rather a discussion of developments in rural life which have brought about present conditions and an interpretation of these conditions in their relation to the church. This is a text-book which vitally concerns a large number of our churches. Our denomination has a considerable financial stake in this question, many thousands of dollars of home and state missionary offerings going toward the support of missionaries in the open country.

City people will therefore wish to read and study this book as dealing with a great home mission problem, vitally related to the prosperity of the whole people. The book will be especially valuable, however, to the pastors and people of the country churches themselves, and it is believed that it will appeal to many people who live in rural communities who have not heretofore studied missions.

Four programs have been prepared in connection with this book, through which its contents may be brought by the mission study class to the whole church. It is hoped that a very large number of pastors in rural and village churches will gather about themselves a little group of people who will together study this book, and then in a series of Sunday evening services bring the results of their thought to the larger company.

"Suggestions to Leaders," the programs,

and all other information can be obtained from the Baptist Forward Movement, Ford Building, Boston. The book should be ordered from the American Baptist Publication Society. The price is 50 cents cloth, 35 cents paper, postage 8 cents extra.

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#### We are Ready, are You?

For the quarter beginning January 1 the Forward Movement is ready with a very complete line of missionary material for Baptist Sunday schools. This is the home mission period. The subject that has been selected by the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society is the Redemption of the City.

The plan for the quarter for the Sunday schools is as follows: Let five minutes of the opening exercise of the school weekly or occasionally be given to the presentation of some phase of city mission work. On one day let a story be told; another day have a letter read from a city missionary; an impersonation may be used at another time; a map of the city may be shown with the location of the foreign populations indicated; another day have a recitation, and so on throughout the quarter. The Forward Movement provides material for these bright and varied exercises.

Once a month the five minutes should be extended to fifteen minutes, the whole opening service being given to the missionary thought. For this service there is provided a fine responsive reading on "the city," followed by the five-minute exercise for the day, and a new city mission song (set, however, to familiar music).

The city mission period culminates at Easter, at which time the Sunday school gives a special Easter concert. The Easter program, together with a sample of the monthly service, and full information concerning the "five-minute" exercises, will be sent to any address upon request by the Forward Movement, Ford Building, Boston. Within the field of the Northern Baptist Convention these supplies are all free for schools taking an Easter offering for home missions. This offering counts upon the apportionment of the church, either for the General or the Woman's Home Mission Society.



# The Second Volume, with a Foreglimpse

MISSIONS FOR 1911

The second volume of MISSIONS in bound form makes a solid book of 874 pages. These pages do not include the more than 100 pages of advertising — clean, reliable advertising, free from all speculative and deceptive and questionable quality — so that the total number of pages received for fifty cents was fully 1,000! This would equal ten volumes, of 250 pages each, of the ordinary sized book.

¶ Of these pages not less than 325 were illustrated with fine pictures from all parts of the world, showing mission lands and scenes and all the varied phases of life among the diverse

races of humankind.

The breadth of outlook is shown by the fact that the reader was taken into all parts of our own country, North, South, East and West, and to our neighboring countries; to Africa, Burma, Assam, India; to Tibet, China from far west to the coast; to Japan and the Philippines; to Russia, Spain and other European countries; to the remote islands of the sea.

¶ To recount the readable articles from fields out of the ordinary would be impossible. That MISSIONS is readable is a common comment. ¶ Many have said that the single feature, "Missions in the Magazines," was worth far more than the price of the magazine. ¶ The Baptist Laymen's Movement has a monthly report of its progress; and the Forward Movement also makes MISSIONS its organ.

The most important event of the year was the coming of *Tidings* into union, so that the Woman's American Baptist Home Mission Society now has MISSIONS for its periodical, and is a member of the fourfold combination that makes it possible to give Baptists a 96 page missionary magazine, with a subscription list of SIXTY THOUSAND! This union adds much to the interest of the entire product, and anticipates the day when all our Baptist societies shall be represented by a single magazine — the best of its class in the world!

The second volume was an improvement on the first. The third is planned to be an improvement on the second.

#### **MISSIONS FOR 1912**

¶ If Performance is better than Promise, it is also prophetic. MISSIONS for 1912 will introduce some new features that should be valuable as well as interesting. ¶ For example, (1) we propose to give some new missionary hymns of worth, words and music; (2) to give each month a list of books worth reading, on missionary and allied topics; (3) to suggest texts for missionary sermons, with occasional outlines by eminent preachers; (4) to publish brief biographies of Baptist leaders. There will be a summary of world news under the heading of "Missionary Shorts." These items will cover all fields and denominations, and furnish abundance of quotable paragraphs for use in prayer meeting and missionary meeting and sermon.

¶ Special articles are in hand and process on all sorts of interesting topics. China, Japan Burma (in anticipation of the Judson Centennial) and other lands will be written up by men and women who know whereof they write. The educational work in our own country will be presented in articles of value. Preparations are making for a worthy and full presentation of our work in Cuba, and Secretary White's trip to Porto Rico will yield reports from that beautiful island. Various phases of woman's work will be treated by women who have long been engaged in it.

¶ All the Departments will be fully maintained, and the magazine will constantly have in mind two classes — one that requires to be interested in missions, the other that wishes varied information for use in presenting the work of missions in church and Sunday school.

¶ MISSIONS offers its subscribers nearly 1200 pages of matter in 1912, for the exceedingly low price of fifty cents in clubs. ¶ ONE HUNDRED THOUSAND SUBSCRIBERS IN 1912—will you help us reach that mark?

# Missionary Program Topics for 1912

January. Homf Missions in Newer Parts of our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. Bible, Tract and Sunday School.

June. The Northern Baptist Convention.

July. State Work.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. Our Medical Missionaries.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.



## General Topic: The Redemption of the City

#### February Subject: The Church Making Good

Devotional service, arranged by leader.

- I. DISCRIMINATION.
  - a. Between justifiable and unjustifiable social discontent (five minutes).
  - Between fair and unfair criticisms of the social ministry of the church (five minutes).
- 2. DISCUSSION: What are the strong points respectively of the family church and the socialized church?

Closing service.

#### NOTES

- 1. Material for this program will be found in "The Redemption of the City" (Publication Society, 50 cents cloth, 35 cents paper, postage 8 cents).
- 2. For the first five-minute talks consult Chapter 4 of the text book, "Christianity the Social Dynamic."
- 3. For the discussion consult Chapter 5 of the text book. Have two persons appointed in advance to open the discussion in five-minute talks, one speaking for the family church and the other for the socialized church. This may be followed by ten minutes of general discussion.

#### Second Topic: Home Missions in Cities

- 1. Opening service. Use of Missionary Hymnal recommended.
- 2. What is the home mission work in our cities, and how is it carried on? What is the function of city missions, as distinguished from home mission work? A statement of facts regarding the larger cities, and those of second and third rate as to size. Several persons should take part in answering these questions.

Information can be had by applying to the Home Mission Society, or from the new book, "The Redemption of the City," to be had of the Publication Society.

3. What should be our policy for mission work in our cities? How shall we meet the city problems? (Discussion).

See file of Missions for 1911.







#### News of All Sorts from All Sources

The Japanese are colonizing rapidly in Latin America, where more than 15,000 of them are to be found on the coasts of Chile and Brazil. Peru has attracted them since 1899, and within seven years 5,000 had made their way there. Special inducements are held out to them, their children are educated free in the public schools, Japanese may become naturalized in two years, and may buy land and exploit mines. About 1500 Japanese emigrate yearly to Chile, and there is a direct steamship service between the two countries, maintained by a Japanese line. There is a marked difference in the treatment accorded the Japanese and Chinese in North and South America, much to our discredit.

The first President of the Portuguese Republic under constitutional process is Senhor Manuel Arriaga, seventy years of age, a distinguished journalist and speaker, moderate in politics, and regarded as well adapted to secure the stability of the new order. Recognition of the Republic by the leading nations has strengthened the government, and affairs seem to be in hopeful condition.

To secure good milk is one of the greatest difficulties in the tropics. No dairy has been established successfully in the Philippines as yet, although the government is aiding in the attempt at Manila. The one example of a successful dairy in the Orient is that of the Dairy Farm Co. of Hongkong, China, a farm founded twenty-five years ago, and run without dividends for the first fifteen years as a philanthropic rather than business enterprise. At length, how-

ever, the dairy began to pay, and now yields eighteen per cent earnings on an investment of a half-million. The plant is modern in all respects and shows that good milk is a possibility under adverse circumstances. The milk is delivered by coolies, who carry the bottles in baskets slung over their shoulder at the end of a short pole. All the feed is imported except a Guinea grass, which is grown in the provinces.

Divorce conditions in Russia are about as mixed and destructive as in this country, and the Orthodox Greek Church is charged with being a party to the grafting methods by which the indissoluble marriage laws of the Church are nullified as easily as marriage ties are severed in Nevada. Church papers publish the advertisements which are the legal prerequisite to divorce decrees. We hope for better divorce laws and stricter church conscience both in Russia and the United States.

One of the most prolific causes of suffering in India is the custom of infant marriages. The last census revealed the awful fact that there were 2,273,245 wives under the age of ten; 243,592 under five, and 10,507 baby wives under one year of age. The little girl wives live with their parents till about twelve, but if the husband dies, the girl is left a widow all her life, especially if she belongs to the caste people. Only after much agitation on the part of the missionaries, and in the face of strenuous opposition by the priests, was the marriageable age of girls raised from ten to twelve by the Indian Government, against a storm of protest from the Hindu community.

#### Helping the Immigrant

Libau is a Russian port in Courland, on the Baltic Sea. In 1907 about 55,000 emigrants took ship here for the United States, half of whom were Russian Jews, and the other half made up of Russians, Poles, Lithuanians, Letts, Swedes, Esthonians and Finns. These people with the exception of the Poles and Lithuanians are Protestants. The Russian government is interested in Libau and is laying plans to direct the immigration tide to this port. In 1907 250,000 persons left Russia, and last year more than 120,000 when immigration was much lighter. Libau is destined to become an important port. In view of of this, the Committee on Home Missions for the Baltic Provinces organized a Christian Emigrants Protection Society and nominated the Y. M. C. A. president as chairman. It is proposed to have a secreretary for the work in this growing port. The World's Committee has the cards of introduction given the immigrant at the ports of embarkation translated into twentyseven languages and dialects, but that was not enough; three others were issued -Lithuanian, Lettish, and Esthonian, to be used chiefly in Libau.



#### A Bird's-eye View of Indian Mission Work

The Indian Committee of the Home Missions Council reports 22 Boards or Societies engaged in this branch of missions. There are 397 organized Indian churches, with 318 additional preaching stations. Of the commissioned workers 164 are white and 211 native. The total number of communicants is believed to be 26,522, but there are 6,347 other adherents, making a total of 86,849 Indians connected with Protestant mission schools and churches. The Sunday schools number 342, with an enrolment of 16,083. The enrolment in 34 mission schools as last reported is 1,829, and these schools have 150 teachers and helpers.



#### Mohammedan University for India

In addition to the proposed Hindu university in India, it is reported from Calcutta that a Mohammedan university is also to be established. Conferences are being held with the educational branch of the Govern-

ment which will give a charter and \$32,000 annually, but which stipulates that an annual income of \$160,000 be arranged.

## Mormon Propagandism

Mormon missionary work in Scandinavia has been carried on since 1850, and 50,000 people have been baptized and 35,000 of the "saints" have emigrated to Utah. Splendid native stock that ought to be strength to our Protestant forces.

Mormons report over 2,000 missionaries in their various fields — the British mission, the Swiss and German mission, the missions of Austria-Hungary, Italy and France; the Netherland embracing Holland and Belgium; the Scandinavia mission, the Swedish, the South African, the Mexican, the Canadian, the Island missions in Hawaii, Tabita, New Zealand, Samoa and Australia. During 1909 they distributed nearly eleven million tracts, held two million conversations, visited more than three and a half million families in distributing these tracts, and held nearly one million meetings.

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#### Southern Baptist News

Of the 23,300 Baptist churches in the South, no less than 17,500 are country churches, according to the *Home Field*. The religious efficiency of this rural majority is, therefore, of prime importance. Of the 11,000 churches in the Southern Baptist Convention that do not give anything to support benevolent or missionary activities, nearly all are in the country.

The same magazine is authority for the amazing statement that probably 12,000 Southern Baptist churches meet for worship only one Sunday in the month, and are closed the other forty Sundays in the year. The trouble is laid to unwillingness to give, arising from lack of instruction. The remedy—"an aroused denominational conscience concerning the duty to teach the churches to observe all things that the Lord commanded."

Southern Baptists gave last year to missions a total of \$1,503,844. Of this, \$475,434 was to foreign, and \$333,534 to home missions, leaving \$694,876 to state, associational, city and other mission causes.



#### New Year Messages from Our Leaders

An Inspirational Message from the President of the Woman's American Baptist
Home Mission Society

To the Beloved Members of Our Constituency, Greeting:

"What shall I render unto the Lord for all his benefits to me?"

You have just been asking yourself this question as the Thanksgiving season came and went, and you counted up all the good things that had come to you day by day—so many that you had not even stopped to call them blessings,—but if they had ceased even for a day how empty your life would have been. Home, health, friends, church, and most and best of all, the love of Christ.

The joyous Christmastide has made you feel afresh how great a blessing Christ had brought into your life. Did you remember then how many did not even know Him? Now you may be looking back over the year and wishing you had done more to show your appreciation of his love. The calendar year is gone, but thanks to a wise arrangement there are still three months of grace in the missionary year. Will you not fill up these remaining days until March 31 by showing your Master how much you really do appreciate what he has done for you. - not alone because of the blessing you will receive, but because so many need just what you can give?

FANNY B. LESTER.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, MY LITTLE ONES, YE HAVE DONE IT UNTO ME."

#### Words of Inspiration and Greeting from Our Corresponding Secretary

"Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As we stand on the threshold of the New Year, while keeping in remembrance the many blessings of the past, let us forget every difficulty and discouragement and turn our attention to the wonderful opportunities which await us in the coming days.

With renewed courage, with a deeper consecration and more fervent prayer let us press forward toward that which is highest and best. Let us have a vision of the world's needs and then bend every energy to the meeting of those needs. Let us fill every day of this New Year full of noblest endeavor. Let us make it the best of all the years — best in giving and best in serving.

- "Another year is dawning!
  Dear Master, let it be
  In working or in waiting
  Another year with Thee!
- "Another year of service, Of witness for Thy love; Another year of training For holier work above.
- "Another year is dawning!
  Dear Master, let it be
  On earth, or else in heaven,
  Another year for Thee!"

#### Suggested New Year's Resolutions and a Cordial Greeting from the Chairman of the Finance Committee

Our Editorial Secretary asks that one hundred words voice so touching an appeal that the women who read shall cause to flow into the treasury about \$135,000 by March 31.

She knows, as do all your officers, that the loving, loyal hearts of the constituency need but to be reminded and their gifts will be forthcoming.

Three-fourths of the year gone, only about one-fourth of the budget received! "How much owest thou?"

#### SUGGESTED NEW YEAR'S RESOLUTIONS

I will "win one" woman as an interested contributor.

I will pay my dues monthly or quarterly in advance.

Louise de C. Jennings.

#### A Practical Statement and an Appeal from Our Treasurer

The budget of the Woman's American Baptist Home Mission Society as approved by the Northern Baptist Convention for the year 1911–1912 calls for \$211,782.00, and during the first eight months of the year there have been paid into the Treasury of the Society \$77,433.29, leaving a balance of \$134,348.71 to be secured during the months of December, January, February and March. Can it be done? We believe it can and that it will be accomplished, but it can only be realized by the earnest and prayerful coöperation of every loyal woman in our constituency. Let each one of us ask herself this question:

"How much owest thou unto my Lord?" and let us each pay into the Lord's Treasury not only our dues, but let us make a thank offering unto "Him who loved us and gave Himself for us."

Mrs. Emma C. Marshall.

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#### Important Notice

#### NEW ENGLAND BRANCH

The New England Branch of the Woman's American Baptist Home Mission Society will hold its annual midwinter rally in Lorimer Hall, Tremont Temple, Boston, on Thursday, Jan. 25, 1912, with sessions at 10.15 and 2 o'clock. Topic, "Side Lights on Christian Conservation." While the Home Mission Text book will not be taught, the subject of the text book will be presented by those who have had personal experience in the different departments of the work.

GRACE MOSELEY, Sec'y.

#### ₩ Mrs. E. P. Phillips

Just after copy for this department had been sent to Boston, the sad message of the passing away of our sister and co-worker, Mrs. E. P. Phillips, from the home of her daughter in Melrose, Mass., was received at headquarters. The interment was at Toledo, Ohio, on Tuesday, Dec. 5. We shall give a more extended notice of the life and death of Mrs. Phillips in February Missions. A faithful, devoted Christian woman, and an earnest, loyal member of the Board of the

Woman's American Baptist Home Mission Society, has been called to her reward. The sincerest sympathy of all who knew and loved her is extended to her family and friends.

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#### A Presentation and a Testimonial

On Wednesday, Nov. 22, the members of the board of managers of the Woman's Baptist Foreign Missionary Society of the West and of the Woman's American Baptist Home Mission Society assembled in our Board Room, and after a service of prayer witnessed the unveiling of a portrait of Mrs. John Nuveen, presented to the board by her husband, Mr. John Nuveen.

Mrs. R. R. Donnelley with deep feeling spoke of the strong attachment that had existed between the members of the board and the late president, of the pride and joy they had experienced in her splendid leadership, of her ardent love for the cause she represented, of the strong hope they had entertained of her years of efficient service and the crushing blow they had experienced in her early going home. She said the Board had pondered long before deciding upon a

fitting memorial to be placed in the Board Room, and were all delighted and gratified with the gift of this fine portrait of Mrs. Nuveen.

In his presentation to the Board of his munificent gift Mr. Nuveen spoke of the deep devotion of Mrs. Nuveen to the Society and to the cause of Christ in all its departments. Appreciating the fact that the assembled audience—the Baptist women of the two boards and the students of the Training School—were as one family, Mr. Nuveen spoke out of his heart's experience of the loveliness of Mrs. Nuveen's character, of its symmetrical development, of her simplicity and sincerity, and then asked the young women to follow her life in its shining characteristics.

Mrs. A. G. Lester accepted the gift, in the name of the Board, with words of personal appreciation of her former friend and associate, and spoke earnestly of the widespread influence of her life as she had met it in various sections of the country.

Mrs. John Chapman closed the exercises with a prayer of tenderness and loving entreaty that the Father's benediction might rest upon the husband, the dear young son, the family and friends, the Board and the

great constituency still carrying on their hearts the sense of loss felt by the passing away of this gifted, beautiful woman.

Miss Laura Thyng, a personal friend of Mrs. Nuveen and an active member of the Board, drew the covering from the exquisite picture of our beloved former president and leader. The portrait represents Mrs. Nuveen standing, clad in a favorite gown of light blue, a large wrap of dark fur falling gracefully from her shoulders. The face is alight with that sweetness and keen intelligence so characteristic of Mrs. Nuveen. The artis. has caught the sheen of the golden hair rippling above the placid brow, and as the sunlight falls upon the pictured form and face one can easily fancy that she still lives and moves among us. It is the representation of the one we loved and gladly honored as a living model. There is nothing that suggests death, sadness or defeat. It is as though that lovely personality were with us again sharing the perplexities and rejoicing in the victories of the work of the organization of which she was so great a part. In presenting this portrait to the Board Mr. Nuveen has added another item to the long list of his generous gifts to the Society and the Training School.

News from the Field Workers

#### A Joyful Message from Toreva, Arizona

#### BY MRS. BERTHA BEEMAN

The members of the Training School class of 1911 will be glad to see this letter from Mrs. Beeman, who is assigned to service on the second mesa, where Miss Mary McLean has laid such a splendid foundation for a permanent work. Miss McLean will remain on the field until January, when she will retire to enjoy a well-merited rest in California. It is a joy to her heart to be able to leave her beloved Indians in capable hands. Miss Anna H. Nelson will be associated with Mrs. Beeman at Toreva. The prayers of God's people will follow the devoted, efficient missionary as she lays down a work as dear as life to her, and prayer is asked for those who assume the duties and responsibilities incident to this peculiar field.

#### Toreva, Arizona.

I left Chicago Friday, Sept. 22. Stopped at St. Louis, where I stayed until Monday evening, and arrived in Holbrook Thursday morning about six o'clock. I saw so many new things — miles and miles of prairie, mountains, prairie dogs, cowboys and Indians. I enjoyed that trip, but the trip was the long drive out from Holbrook in a wagon such as movers use, white wagon sheet and all. Some of the time we rode horseback. O yes, I can ride horseback, but will tell of that later.

We left Holbrook, Miss McLean driving the team, Miss Moody and I with her, Steve and Jonathan (his little son) on horseback. We drove a little way and soon came to the top of some little brown hills; from there we could see miles and miles. There were mountains which I thought we would reach

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 



MISS MC LEAN'S MISSION HOUSE IN ARIZONA

in a few hours, but we drove all day and the mountains were still in the distance. I find I cannot gauge distance very well here. For our first dinner we camped near some windmills where we could fill our canteens, water the horses and use what we wished. A strong wind blew sand on our dinner, but we did not bite down quite so hard, and ate as heartily as though we were in a nice dining-room. Steve hobbled the horses and let them graze while we ate. I had never seen horses hobbled; maybe you never have. They put straps around their front legs, that is, strap them together, so they cannot run but can walk slowly. Thus they do not get far away. After dinner we started on again, but this time I was on one of the ponies, Steve on the other. (Steve, you know, is an Indian and Miss McLean's interpreter.) It was fine to ride on pony back and I was not afraid. I rode about an hour, then Miss Moody tried. We were glad when Miss McLean told us that Steve was proud of our doing so well, for we galloped some and he said "''twould not take us long to learn." That night because of rain we stopped at a Navajo hogan. The hogans are huts made of small timber and mud, with a big round hole in the top for the smoke to come out of. They build the fire on the mud floor. There is one door which always opens toward the east, but has no windows. This with the aid of our wagon sheet furnished us very good shelter. We got up early and while Steve fed the horses and packed the wagon again we got breakfast, and were soon started on our way.

This day (Saturday) we came to and passed the mountains I had seen in the distance. At noon we stopped by the roadside, built a camp-fire and cooked our dinner, fed and watered the horses, then journeyed on, stopping again in another hogan for the night. The painted desert is a good name for the beautiful landscape we saw. The coloring of the mountains is wonderful. Oh, I wish you might see it; red, green, gray, pink and many other shades and colors. Some of the mountains look like deserted castles and one could easily fancy all sorts of fairy tales about them.

Now begins our last day's journey (Sunday). I started out on one pony, with Jonathan on the other. After riding a couple of hours I changed places with Miss Moody. She rode until we came to the big thing of the whole trip - the wash, so they call it here, but it was a regular stream between two quite steep banks. Here Steve took one of the ponies and rode across to see how deep the water was and if he could cross with the wagon. He came back, got in the wagon and started, we on the bank watching breathlessly. When the crossing was safely made, we cheered and clapped our hands, for while the strain had been great the relief was greater. Now came our part. Miss Moody and Jonathan on their ponies went across, then Steve sent the ponies back after Miss McLean and myself. We mounted. The sensation was a strange one, going down a short but steep bank into a muddy stream on a strange pony. 'Twas great and I am

glad we had it. Another wash we came to later in the day; we had to drive up the stream quite a way before we could go up the bank. Also this selfsame day Miss Moody and I had a very amusing experience. We thought Ionathan needed a rest from horseback riding and we wanted Steve to drive the team so we could get home for church. So we said we would ride the ponies. Miss Moody's horse was slow, so we told the folks not to worry if we got behind, but we "reckoned without our host." Our horses were very tired, and mine, which was a good traveler, kicked when I urged him with a whip. I tried three or four times to make him go. The last time he stopped dead still and would not budge until Miss Moody snailed by, then he poked along behind. I gave up, as I did not wish to go over his head. We could not make them go any faster. Steve got anxious, stopped the team and walked back half a mile or more to see what was the matter. He soon made them hustle along, and when we reached the wagon we were glad enough to get in and had no desire to ride any more that day. We reached the first mesa about 1.30 o'clock, washed faces and hands, ate dinner, and then went to church. The very first thing I did after that was to play the organ for church. Indians were and are still very pleasant to us. Miss Moody went on with Mr. Thayer (the minister) to Keams Canyon, which is her field, 15 miles farther. Miss McLean stayed all night with me at Polacca. Then I borrowed a pony and came home with her, where I am now staying. Tomorrow I expect to go back to first mesa (six miles from here), where I am to remain for a month or so. after which I will be here at second mesa again for good, probably, I like it so much. On Friday Miss McLean and I expect to go to Keams Canyon to stay till Sunday A. M. Today we went to one of our schools and one of the villages. It is all interesting. We see the Indians in their native homes, making pica, drying corn and peaches. They are dressed in their strange way, some with bands around their heads, red belts, moccasins and earrings, etc., the men with long hair tied up. It is all new and strange, but I love it here. We see mountains and plains, burros, ponies, lots of little folks and many more grown ones. We have a cozy, convenient home, and I will be glad when I can

come here to stay. Miss McLean is so dear I have learned to love her already. She will stay till January, anyway. Tomorrow night I will have to lead the prayer meeting at the first mesa. I know I shall love this work. I do now.. Have met several "white folks." There are about twelve of them within nine miles of Toreva. I went down to Steve's for supper, where we had a regular Indian meal. They all sit on the floor and dip into the dish of hominy and meat with their fingers and sop their pica (a thin corn-bread) in it Men, women and children all eat from the same dish. Miss McLean and I were served at the table with a plate of our own and spoons. I am thankful for that, too, but if we had not been, I should have done my best and eaten from the Indian dish in their way. They are so kind and good. I could write so much more, but time will not permit, so I shall have to close.

#### Watonga, Oklahoma

AN ENCOURAGING REPORT FROM MARY P. JAYNE

During the past months the work has undergone many changes. For a time I was on the field alone, after the departure of the former pastor, Rev. Ira D. Halvorsen, to his new field. I made it my especial work to keep in touch with the Watonga part of the field, visiting and holding the regular meetings, as far as possible. I also made regular trips to the Arapaho field, each alternate week for industrial and missionary meetings.

Last November, a conference of the missionaries of the American Baptist Home Mission Society and of the Woman's American Baptist Home Mission Society was held at El Reno, and good was accomplished. Nearly two days were spent in talking over all phases of the work on the field. Our own Mrs. Reynolds was with us, and visited the Cheyenne and Arapaho field, seeing with her own eyes the great need for reinforcements.

At some of our stations, we can see growth and development on the part of the Christians, and a much friendlier attitude on the part of the pagan people. The outlook is more encouraging than for a long time, and now that our forces are in line, we hope to accomplish greater results than ever



REV. IRA D. HALVERSEN AND FAMILY

before. I am so happy over the coming of my new associate, Miss Brown, and hope we may have many years of work together. She is learning the people, and with her sweet quiet way will soon win their love, I am sure.

The Indian Association, which was entertained by our Indians this year was a great success. Our Cheyennes raised the money very readily for the entertainment.

Our winter camp-meetings of which I

have written to you before, are an inspiration to better work, and we are already looking forward to them and praying for those whom we desire to see saved at that time. Those who came out in last winter's meetings are taking hold of the work with interest, and proving their conversion has been genuine.

Our work for the younger people is a heavy burden on our hearts, and we long to see them taking a firmer stand for the right and a more intelligent interest in the work. Too many of them are content to rest on the fact that they are church members, and let the older people render all the service. We are trying to work out new plans, and hope to report results later. Our boys and girls are marrying very much younger than formerly, so there is added care for us in helping them to get new homes established. We are trying to inspire these to make their homes really Christian, and to begin right.

We are very much pleased to have on this part of the field a government farmer, who is coöperating heartily with all that we are trying to do for the Indians. Being an Arapaho Indian himself, he is in hearty sympathy with every effort made for his people. We also find a great deal of comfort in the help and friendship of our Agent, Mr. Freer. Although the work at all our six stations is in a more hopeful condition than ever before. For all this we are grateful to our Heavenly Father, and hope to be used of Him. How much we need and crave the prayers of all the friends!



WEDNESDAY AFTERNOON MEETING AT RAINY MOUNTAIN CHURCH



MEXICAN CHILDREN IN OUR KINDERGARTEN

# Glorifying God in Service BY MRS. HELEN WARING CONWELL

"The highest glory in any world is the glory of service."

#### MEXICO CITY, MEXICO.

This has been an eventful year in Mexico for many reasons. One is due to the fact that we have witnessed the overthrow of a progressive and seemingly immovable government; the beginning, although not the end, of a revolution which has disturbed the whole country; and now we have before us a new President who promises great things to these people. In this time of political upheaval we have obtained a new insight into the make-up of the Mexicans. Even the poorest peon has manifested a spirit of unrest in his present condition, a desire for better wages and for liberty.

It is remarkable how many daily papers have come into existence at this time, and it is more interesting to note how eagerly these are read by all classes of people. Those who cannot read hire some one to read to them. Many have learned to read in order to keep up with the news of the Revolution. There is keen interest everywhere, and party feeling runs very high. We can only hope that this desire on the part of the Mexicans for more political liberty may, in time, be a stepping-stone to their coming into the great soul liberty that Christ offers.

During the Revolution we did not leave

our post, although it was reported that all women missionaries had left the country. When danger menaced the Capitol here, and the streets were filled with excited, angry crowds, breaking windows and stealing, we did not refrain from being in our dispensary every day, and making daily visits to the sick in their homes as usual. Through it all we were protected from dangers both seen and unseen.

Another unusual occurrence, but peculiar to Mexico, was the severe earthquake early in June. The house we were living in was so badly injured that we barely escaped unhurt, and were obliged to move that very day. We have since found that even the earthquake worked for our good, for our present home is very much pleasanter and in the lovely American colony.

I wish there were time and space to give you a glimpse even of our far-extending medical work. I give practical Bible lessons daily in the dispensary to strangely varied audiences. Our visits in the homes of the sick bring us in contact with many of the upper-class families. There are hundreds of new homes open to us. We sell almost daily some portion of the Bible.

The following are a few of the testimonies we hear:

"I used to drink pulque and cerveza [beer], but since you have told me the evil of it I do not."

"I have a very bad temper and always get

very angry at anything, but since you told me it was bad for my health and not right, I am learning to control myself."

"I used to believe in and pray to the Saints and Virgin, but since you have read to us from the Bible and told us of Christ I believe He is sufficient."

"I never had entered a Protestant church until you invited me and insisted that I must go, and now I cannot go too often."

Only this morning an intelligent woman said to me, "I broke my mirror and was very much afraid, then I remembered that you said we should not believe in superstitions."

Another says with tears, "I have faith in your God because you have done so much for me."

The imperative need for a hospital may be more evident to you, perhaps, if I tell you that we have had a lady patient in our home seven weeks, waiting upon her ourselves. She says, "I don't know what I would have done if I could not have come." There are hundreds who would give anything to come, but our home and strength will not hold out for all, as much as we wish they might.

Besides daily temperance talks, I still continue as President of our Mexican W. C. T. U. These women are doing splendid work. We visit hospital every month, have printed programs for a year's meetings, have printed an excellent paper given at a recent meeting, and are now preparing for a mothers' meeting next month. I have given twelve or fifteen special temperance lessons or talks, all, of course, in Spanish.

My Philathea class of Mexican girls has had two interesting socials lately. One was in my home in honor of one of the members who was recently married. In her new home she has many remembrances of the affection of the girls given her at the social. The other was an entertainment given my girls by the Philathea class of the Methodist church. This was to stimulate more class spirit and union.

These and hosts of other duties keep my

time well filled.

Every effort of Christ's mission to this world told for eternity. May He give us His own spirit, that every effort of ours among this people may have its effect for eternity.



READY FOR A DRILL -- MISS BOLLES' DAY SCHOOL IN MEXICO CITY

#### Sowing the Gospel Seed in the Murrow Indian Orphanage

BY ELSIE M. RIPLEY, BOYS' MATRON

When Jesus was here upon earth He said, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." He is saying the same thing today and we, who work in the Murrow Indian Orphans' Home, are trying to do His bidding. When asked to give a report we find it almost impossible, because our work is made up of the little everyday duties, not going out among the people and having many interesting experiences, but staying in the home, caring for our children physically, mentally, morally and spiritually. We have much cause for thanksgiving as we look back over the year and see that our children have grown in all these ways. Two of my boys have become Christians, and were baptized during the summer.

Would you like just a peep into our home? We live in an eight-room cottage. On the first floor are the wash-room, two living-rooms and the matron's room. The second floor is used for the boys' sleeping

On stormy days when the boys must be in the house, we are rather crowded, but most of the time they can play out of doors. The boys make the beds, sweep, dust and scrub, and do it very well, much better than some white boys could do.

Our house is very plainly furnished, but our friends say it is homelike.

Perhaps the happiest hour of the day is the story hour, before going to bed. How they do love stories, and the Bible stories best of all! Then each head is bowed, while we thank the Father for His goodness to us, and commit ourselves to His care for the night. God says, His Word shall not return unto Him void, and we know the seed we are sowing will bring forth fruit.

#### Rejoicing in Service for Christ

BY ELSIE M. JENSEN, SEATTLE

"And whatsoever ye do, do it heartily, as to the Lord." The duties of your missionary during the past year have been so varied and miscellaneous that it has often been helpful to remember that all she does

must be done heartily, as unto the Lord. God has given us many victories, praise His name!

Your missionary has sometimes, when weary had the same temptation that all workers at times have, and will say, Is it worth while? But thank God this feeling does not last long, for when tired and discouraged women have said to her, "How glad I am you came today. I needed you so much;" when little children have put their arms around her neck and said, "I love you and I love Jesus;" when young people have said, "you have helped me to know Jesus better,"—then she says, Thank God, it is worth while.

I carry on my work in the regular way: house to house visitation; two children's meetings a week; every other Sunday a meeting in the hospital; one Sunday a month speaking the gospel in a small country church; one other Sunday given to jail work.

We have for some time been interested in a Dane. We found him and his family in our house-to-house visitation.

He came to our church a few times, but as he was strongly opposed to our baptism he would not unite with us. We have continued to pray for him, however, and a short time ago he came and told us he could not get away from the influence of the Spirit, and said he wanted to be baptized and unite with the church. We were sure he had life in Jesus, so he was accepted and is now active in our work.

His two oldest boys who have attended our Sunday school and children's meetings were two weeks ago won for Jesus. It is a joy to hear them pray aloud in our children's meetings. Now we are praying for the mother, that she too may be won, and we are hopeful she will come soon.

So the work goes on, now one and then another being won. God grant we may be faithful to every opportunity given us.

#### Obituary

Mrs. Clara E. Markart of Oshkosh, Wisconsin, died on Oct. 28. Miss Markart was the efficient recording secretary of the Missionary Union of the Baptist Temple Church of Oshkosh.



#### The Training School

The first term of the year 1911-12 has passed. The holiday season was made as enjoyable as possible for those who remained under the roof of the school during those days. Mr. and Mrs. Reynolds looked after each student with the affection of father and mother, while Miss Morgan, Miss Jacobs and Miss Culver had vied with each other in devising ways to prevent homesickness and to make the best use of the brief vaca-

tion. The new year brings additional students to share the advantages and to enjoy the life of the privileged student of the "B.M.T.S."

The sweet spirit of love and good fellowship continues to prevail. Mrs. Reynolds presides over her large and increasing family with her usual dignity and sweetness. The school is in a most prosperous condition. The Junior class contains over fifty memhers



FROM LEFT TO RIGHT: GERTRUDE MITHOFF, MRS. B. L. BEEMAN, EDNA ODEN, ANNA H. NELSON, MARY MOODY, MARY A. BROWN

#### Training School Graduates Working Among the Indians

Miss Mithoff is at Saddle Mountain, Okla., among the Kiowas

Mrs. Beeman and Miss Nelson are at Sunlight Mission, Toreva, Ariz., among the Hopis.

Miss Edna Oden is among the Crows at Wyola, Mont.

Miss Moody is at Keams Canyon, among the Navajos.

Miss Brown is associate with Miss Jayne at Watonga, Okla.



#### Personal Mention

The appointment of Miss Susan McKnew of Washington as the director for the Woman's American Baptist Home Mission Society of the District of Columbia has met with the cordial approval of her many friends and acquaintances. We gladly welcome into our ranks this enthusiastic, efficient worker as a representative of the great cause of Women's Home Mission work in her district.

## Alaska Baptist Orphanage, Kodiak, Wood Island, Alaska

#### A CORRECTION

Goods intended for the Orphanage should be addressed Kodiak Baptist Orphanage, Kodiak, Alaska, via Seattle, Washington, care W. H. Rankin, 411 Occidental Avenue, Seattle, Washington, and not to 2969 Vernon Avenue, Chicago.

#### Conservation of National Ideals

#### CHAPTER III

The Problem of the Race — The chapter is but a presentation of another phase of the great problem discussed in the preceding chapter, with a change of racial characteristics. It is a question largely of living with people who are not like us — who are not "our kind." It is a problem universal and includes a consideration of the various great nationalities of the present time. America has the Indian, Negro, Mexican, Alaskan, Cuban, Porto Rican, Filipino, Hindu, Chinese and Japanese, probably the most complicated problem of any nation.

Mrs. D. B. Wells in her instructions to her classes has said: "The difficulty of solution lies in this: that the tap root of the matter is a question of feelings; of likes versus dislikes, antipathies versus preferences, all based upon emotion rather than reason. Is it not then entirely evident that the only solvent of race antipathies is the Gospel of Christ? If this be so, then this, too, constitutes another line of imperative need for the Work of Home Missions."

#### PROGRAM

BIBLE LESSON: Matthew 23: 8, Galatians 3: 28,

Acts 10: 34, 35.

PRAYER: That we may have a sympathetic understanding of the races in our country, that prejudice may be removed and that we may see clearly our duty to representatives of the various nationalities in the United States.

#### OUTLINE FOR STUDY

Race Problems in the United States. Negro Problem — a typical study.

Indian Problem.

Alaskan Possibilities and Difficulties.

Problems presented by the Chinese, Japanese and other Asiatic Peoples.

Latin Peoples through European Immigration. Slavic races.

#### SUGGESTED TOPICS FOR PAPERS

What have the Woman's Home Mission Societies done in helping to solve the race problem and what has been their motive?

- 2. What are the problems of race peculiar to the United States?
- 3. The Negro Problem political industrial social.
- 4. The Christian Solution to the Race Problem. What is it? What should it be?

Our author, Mr. Ray Stannard Baker, opens the interesting chapter on "The Problem of the Race," with the significant statement: "From the beginning of time the greatest of human problems has been the problem of race relationships." He further calls attention to the variety of problems that confront us as a nation. We not only have the Negro Problem, but on our Pacific Coast and the islands we have a Japanese and Chinese problem with ominous suggestions caused by the influx of Hindus in the Northwest. There is a tangle of races in the Philippine Islands.

We would not only advise but strongly urge a careful study of the chapter under discussion. The subject of the Negro Problem is treated fairly and without partiality, the author writing from an intimate knowledge of the situation and facts considered.

#### SUGGESTED LITERATURE

"From Darkness to Light" — Chap. 2, pp. 35-37, 40-42. Chap. 3, 71-91. Chap. 4, 108-110, 112-123. Chap. 5, 135-147, 153-153. Chap. 6, 188-187, 197-203.

For further helps regarding various phases of the subject developed in Chapter 3 we suggest selections from our catalogue of literature, files of *Tidings* 1910-11, Missions 1910-11.



## Prayer Calendar for January

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

January 8 — Miss Alice Matthews, missionary among mining population, Novinger, Mo. Miss Rosabel Rider, field worker, Richmond, Va. Miss ESTELLA FREEMAN, field worker among Negroes, James City, N.C.

Jan. 12 — MISS IDELIA CASON, matron, Florida Baptist Academy, Jacksonville, Fla. MISS LORILLA E. BUSHNELL, superintendent of Fireside Schools, Nashville, Tenn.

Jan. 21 — M188 ESTHER SCHERLING, missionary among Scandinavians, Denver, Colo.

Jan. 25 — Miss Lilly M. Wikstrom, missionary among the Swedes, South Chicago, Ill.

Jan. 26—Mrs. Paula B. Tooms, field worker among Mexicans, Puebla, Mexico.

Jan. 27 — Miss Rahme Haider, missionary among Syrians, Los Angeles, Calif. Mrs. Rosa B. Fuller, preceptress, Howe Bible Institute, Memphis, Tenn.

Jan. 28 — Miss Martha Janson, missionary among Scandinavians, Albert Lea, Minn.

Jan. 30 — Miss Evelina O. Werden, teacher in Spelman Seminary, Atlanta, Ga.

February I — Miss Anna Knop, general missionary in the Dakotas.

Feb. 5 — Miss Sabina Erickson, missionary among Scandinavians, Los Angeles, Calif. Miss Ella Varian, field worker among Negroes, Vicksburg, Miss.



#### New Directors

CONNECTICUT — New Haven Association, Mrs. Wm. T. Thayer, Wallingford.

ILLINOIS — Ottawa Association, Mrs. Watts Johnson, Princeton, vice Mrs. Geo. S. Denison, resigned.

Iowa — Dubuque Association, Mrs. Nettie Zimmerman, Hazelton.

KANSAS — Central Association (Y. W. & Ch.), Mrs. James M. Powell, Salina. Miami Association, Mrs. Addie Deering, Ottawa. Mound City Association, Mrs. George Hunley, Garnett. Mound City Association (Y. W. & Ch.), Miss Ella Ball, Iola.

MASSACHUSETTS — Boston North Association (Jr.), Mrs. Charles R. Berry, Somerville, vice Mrs. H. G. Moulton, resigned. Boston West Association, Mrs. E. W. Varney, Newton Centre.

MONTANA — West Association, Mrs. J. P. Lansing, Missoula.

NEW HAMPSHIRE - Newport Association, Mrs. Eben Wilde, Claremont, vice Mrs. N. S. Tandy.

NEW YORK — Cayuga Association (Y. W. & Ch.), Miss Lona A. Cooley, Auburn. Cortland Association (Y. W. & Ch.), Miss Delphine C. Bates, Homer. Buf-

falo Association (Y. W.), Miss Wilkie B. Kahle, Buffalo. Cattaraugus Association (Y. W. & Ch.), Mrs. F. W. Marshall, Weston's Mills. Black River Association, Mrs. J. Foster Wilcox, Watertown. Hudson River North Association (Y. W.), Miss Juliette Penney, Troy. Oneida County Association (Y. W.), Mrs. DeWolf I. Jones, Rome, vice Miss Baker, resigned. Washington Association (Y. W.), Miss May Clough, Lakeville, vice Mrs. T. J. Hunter, resigned. Orleans Association (Y. W. & Ch.), Mrs. Ivah Chadwick, Albion. Ontario Association (Y. W. & Ch.), Mrs. H. D. Weyburn, Geneva. Niagara Association (Y. W. & Ch.), Mrs. S. Edith Brague, Lockport.

PENNSYLVANIA — Centre Association, Mrs. Frank B. Brantley, Tyrone, vice Mrs. Odiorne, resigned.

VERMONT — Shaftsbury Association, Mrs. Chester A. Bixby, Poultney, vice Miss Lillian Foote, resigned.

#### New Organization

IDAHO - Wendell.

NEW YORK - Utica, Park Baptist Church (Y. W.).

#### Wants of Missionaries

#### GERMANS

MISS MARTHA TROECK, Ellis Island (landing place), N.Y., — Dolls, toys and clothing.

Miss Anna Revson, 2516 Warren St., St. Louis, Mo.,
— Material for children's outing flannel skirts, basted handkerchiefs, pricked cards for primary class.

#### CUBANS

Miss Gabriela Jimenez, San Luis de Oriente, *Cuba*,
— Patchwork, thread.

#### NEGROES

MRS. FLORA E. WOLFENDEN, Benedict College, Columbia, S.C., — Thread, strips of old carpet, curtains for drapes, table covers 3 ft. or more square, sash curtains.

Miss KATE E. Gale, Virginia Union University, Richmond, Va., — Basted gingham aprons, basted gingham drawers and waists for children, basted outing flannel skirts for women and children, basted sheets and pillow cases.

Miss R. Amelia Williams, James City, N.C., — Basted garments for children.

MISS ESTELLE FREEMAN, New Bern, N.C., - Bedding, tracts.

MRS. ROSA B. FULLER, Howe Institute, Memphis, Tenn., — Sheets, pillow cases.

MRS. CORA E. PETTUS, 404 Marion St., Clarksville, Tenn., — Clothing, shoes.

MRS. DARTHULA GHEE, 719 So. First St., Clarksville, Tenn., — Bedding.

MISS REBECCA J. CARTER, 322 N. Wood St., Chicago, Ill., — Sewing school supplies, clothing.

Miss Ella M. Varian. 1703 Monroe St., Vicksburg, Miss., — Clothing, basted aprons for children.

Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss., — Clothing, shoes.

Miss Henrietta Bedgood, Dermott Academy, Dermott, Ark., — Tablecloths, dishes, cutlery, window

Miss Annie E. Read, Tidewater Institute, Cheriton, Va., — Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

Miss CARRIE E. WAUGH, James City, N.C., — Patchwork, tracts — temperance and religious.

MISS SARAH A. BLOCKER, Florida Baptist Academy,

Jacksonville, Fla., — Sheets, pillow cases, tablecloths, dish towels, material for sewing rooms, a sewing machine.

MRS. AZAMA WILSON, 718 Irving St., Beaumont, Texas, - Tracts.

MRS. SARAH GERMANY, 748 S. Roman St., New Orleans, La., — Clothing for men, women and children, shoes for children — all sizes.

MISS AMELIA A. HOUSE, Benedict College, Columbia, S.C., — Small towels and shoe bags.

MRS. S. A. MIAL, 435 N. Salisbury St., Raleigh, N.C.,
— Shoes and clothing.

MISS JENNIE L. PECK, National Training School for Women and Girls, Washington, D.C., — Sheets, pillow cases, sash curtains, dish towels.

MRS. BELLE C. MEBANE, 814 London St., Portsmouth, Va., — Clothing, shoes, bed linen.

MISS SARAH A. BRINKLEY, 176 Queen St., Norfolk, Va., — Clothing, Bibles for Mission Sunday school, aprons for old ladies and children.

#### NEGROES

MISS R. V. JONES, Waters Normal Institute, Winton, N.C., (freight address) Merchants & Miners Transportation Co., via Norfolk, Va., — Sewing machines, patent desks, sheets and pillow cases.

MRS. A. J. BROWN, Waters Normal Institute, Winton, N.C., (freight address) Merchants & Miners Transportation Co., via Norfolk, Va., — Sheets, comforts, blankets and other bed supplies.

MISS ESTHER THACKER, Thompson Institute, Lumberton, N.C., — Sheets, pillow cases, quilts, napkins, tablecloths, towels, rugs, large and small spoons, clothing for children and boys, gingham and white aprons.

#### POLES

Miss Lydia M. Meereis, 379 Greenfield Ave., Milwaukee, Wis., — Basted aprons for children from 8 to 10 years.

#### 8CANDINAVIANS

Miss Sigrid Edguist, Grafton, N.D., — Postal card blocks for quilts, aprons, handkerchiefs or anything for use in Industrial school, pictures for children, tracts.

#### SLAVIC RACES

MISS NATHANA CLYDE, 2110 Quindaro Blvd., Kansas City, Kan., — Clothing, remnants of lawn, calico and gingham for making handkerchiefs, dust caps and aprons in the sewing school.

#### INDIANS

Miss Edna Oden, Wyola, Mont., — Organ, quilt pieces not basted, raffia and reeds.

Miss Blanche Sim, Wyola, Mont., — Material for baskets and anything for busy work for little folks.

Miss Joan Saunders, Murrow Indian Orphanage (freight and express) Muskogee, (P.O.) Bacone, Okla.,

— Linen and embroidery cotton for sewing class.

MISS MAUD EDWARDS, Lodge Grass, Mont., — Gifts for attendance rewards, story books, etc.

Miss ALICE STEER, Lodge Grass, Mont., — Quilt pieces not basted, remnants of percale, gingham and prints.

#### ITALIANS

MRS. M. C. CONVERSANO, *Ellis Island* (landing place), N.Y., — Dolls, balls, picture books.

#### PORTO RICANS

MISS MARY O. LAKE, 3 Bertoli St., Ponce, P.R., — Material for sewing school, raffia.

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# Reassuring News from East China

HOW SEVEN REBELS TOOK NINGPO, WHERE OUR CORRESPONDENT, REV. E. E. JONES, IS STATIONED—HIS ASSURANCES THAT THE MISSIONARIES ARE SAFE

UNDER date of Nov. 6 Rev. E. E. Jones, missionary at Ningpo, writes to the Editor as follows:

"It may be that you have plenty of material to furnish our Baptist constituency during these troublesome days in China. The daily papers are full of reports and those who have friends in China are more or less anxious to hear from the field of action. Personally I regard the *China Press* as one of the best dailies published in Shanghai, consequently I am sending a few clippings which may be of service to you in connection with the China section of Missions.

"Whatever may come to pass in China, the friends of missionaries should be certain of one thing, namely, that all foreigners in China will be protected, and also their property. The present troubles are not to be interpreted as a second Boxer uprising. It is not anti-missionary or anti-foreign, but it is avowedly anti-government and anti-Manchu.

"On Friday evening the rebels visited Shanghai and took the city, but when they attempted to gain entrance into the Arsenal they were repulsed by the guards. However, reports were current in Ningpo yesterday that the Arsenal and the Woo-sung forts, at the mouth of the river which leads to Shanghai, were in the hands of the rebels.

"Yesterday, Sunday, the rebels arrived in Ningpo from Shanghai, about seven in number, and immediately 'took over' the city. They took charge of the telegraph office, the Magistrates Yamen, and before sunset the white flag was waving over all the

public buildings in Ningpo. The leader of the Ningpo rebel troop is a young man by the name of Lu. This young patriot is a native of Ningpo, educated in England. After the exchange of government and the appointment of officers for the city the young leader secured, by the aid of a Christian friend acquainted with the facts here, the names of all the missionaries, place of dwelling and the location of all the churches in the city and immediate vicinity. Learning that a number of ladies of the Christian Mission were living at some distance, the rebel leader went in person to assure these women that there was no cause for anxiety and that he would protect them. The proclamation issued yesterday called upon all the rebel troops and people to protect the foreigners and their property, to keep order, to assist the helpless people, and to conduct themselves uprightly. Any violation of this command will be punished by immediate decapitation. The entire city is perfectly quiet and there is not the least sign that anything out of the ordinary has taken place, except the white flags.

"The people in this section are all in full sympathy with the rebels. The former Tao-tai, the highest official in the city, was a Manchu, but last week he was able to produce an excuse for leaving the city, so he and his family left just in time to save much trouble and possibly his head. I trust that this will aid to throw light upon the present situation in China, and help to give our friends to understand that in any event we are perfectly safe."



#### FROM THE FAR LANDS

## CHIN CHIEF ASKS "WHY"

Last month I went to the northern circuit, spending three weeks among the villages. My pony being run down, I walked most of the way and my sympathies for the Chins have increased greatly. I seconded the question of a chief in one village. The teacher had been telling of God's creative work, when the chief interrupted to ask why the Lord had made the Chin country hilly and not level like Burma. But the teacher was equal to the occasion. He answered that if all the world was flat some people would want to climb a mountain and growl that there were none. — J. H. COPE, Haka, Burma.

#### QUEER THINKING

"In many ways the natives think otherwise from the way we do," writes a missionary. "They would never say 'please go out of the light,' but instead, 'take away the darkness.' A Congo person does not show sorrow when convinced that he has done wrong, but he who bursts out laughing, you may be sure, is the guilty one. We once had a school helper who was said to be very proud. We could see nothing in him, and his manner that revealed pride, so we asked how they knew that he was proud, and this was the answer, 'Look at him; you see his eyes? They look as if he were half asleep; the eyelids are hanging down and cover half of the eyes. You see him bending his body a little forward and lifting both his shoulders right up to his ears? That is what we in Congo call a proud person.' 'Why is it,' I asked one day, 'that that young man yonder is going about and never does any work?' 'He thinks himself to be very good looking,' they answered."

#### A PLAN FOR BIBLE STUDY

We have devised a plan to get the appetite for Bible study started among our people. I had a blank printed to be signed by all those who are willing to form the purpose of reading the Bible daily. There is a space for each day for three months in which they are to put down the portion read. Members of the Christian Endeavor Society are to go around occasionally, and see how people are living up to their purpose. This Christian Endeavor Society which we organized a few months ago is having good success in that it is encouraging volunteer workers. We are trying to find something for everyone to do. We have a good spirit of democracy in the church, which is a sharp contrast to the rigid classifications of Chinese society.—
J. P. Davies, Kiating, West China.

#### CHRISTIAN MADIGAS ON STRIKE

There has been a curious strike on the part of the Christian Madigas, outcasts of India, the class among whom Rev. G. H. Brock is working. The Hindus, who would not suffer the Madigas to enter their temple courts, have used them as drummers at heathen ceremonies. At Vidaplapad the 200 Christian Madigas refused to drum for such ceremonies. Then their farmer employers stopped their work and cut off their food supply, and no merchant was allowed to sell them grain, so that they were in danger of starvation. At last they were given work under government employ, and learning of their brave stand for their faith Christian churches began to send them assistance, contributions coming from churches hundreds of miles away. the drought came to an end, and the demand for farm labor became so great that the Hindu persecutors had to yield and employ the Christians again. The strike has called great attention to the Christian stamina of the Madigas.

#### FAMINE IN CHINA

The Catholic fathers calculate that two million persons in the Hupeh Province are homeless and destitute. Thousands of the farming population and residents along the valley of the Han and Yangtse rivers have found a watery grave. In the southwest section of this province, which is Baptist

territory, along the line of the new Canton Railway, Kiayu and Puchi are under water, owing to the flood's breaking down the dykes or sea walls. Our brethren of both these districts have lost crops of rice, hemp and cotton. The wheat harvest was reaped before the floods came over the banks. The Central China Relief Committee have had a conference in Shanghai and are devising means of avoiding these disasters as well as more immediate measures of relief. Doubtless a committee in connection with the central committee will get to work in Hupeh. There is a dark winter ahead. Floods mean famine and disease. The river becomes poisoned with the debris of bodies and sewage, and this is the water supply. With a good government "by the people, for the people" what a prosperous land this would become! — J. S. Adams, Hanyang, China.

#### AN ENTHUSIASTIC WELCOME

On Saturday morning (going home from the Conference at Matadi) we were whistling off our Ituta outstation, on the beach of which were a good few who were very glad to see us. We loaded some firewood and then we were on the last run, and to us it was a "home run." Before ten in the morning we were beached at Ikoko. An amusing scene took place there. When Mrs. Clark landed the women gathered round her, raised her on their shoulders and carried her into our house about 200 vards away. On Monday many women came in the morning and brought fowls and eggs as presents, chiefly for their old teacher, but the two new ones were not forgotten, by any means, so Mrs. Gotaas and Miss Porter were given a very hearty welcome and a share of the good things brought. Over fifty chickens and twelve dozen eggs were brought and given by these native women in token of their gratitude and pleasure. — J. Clark, Ikoko, Africa.

#### BETTER CONDITIONS IN AFRICA

In two brief trips taken since my return I found the natives apparently satisfied with State control as now exercised in this district. The men have to pay twelve francs a year State tax, but as they can pay it in money instead of rubber or kwanga (native bread) they seem very well satisfied

with this change. — P. A. McDiarmid, Sona Bata, Africa.

#### THE BACOLOD KINDERGARTEN

More than seventy children, many from Roman Catholic families of the upper classes, attend the kindergarten at Bacolod in the Philippine Islands. The cost of maintaining the school, \$200 (gold) per year, is all subscribed by natives, Chinese and Americans in Bacolod.

#### NATIVE TRAINED WORKERS

The Karen Woman's Bible School rejoices in four young Karen women assistants, who are taking their share of the responsibilities and easing the burdens of the missionary at the head of the school. The teachers have reason to be proud of the girls whom they have prepared for the Lord's service; nine of the young women who do home mission work are graduates of this institution and they are reported as giving of their best to this branch of work.

#### REACHING MEN IN JAPAN

An evening school for Japanese men was opened September 18 in Yokohama with an enrolment of thirty-six. The number has been steadily increasing until according to the last report the attendance was 104. The school opens every evening with a devotional service of fifteen minutes' duration in the chapel. This is a splendid opportunity of giving some slight religious instruction to one hundred or more prospective Japanese business men.

#### FAITHFUL NATIVE WORKERS

At the request signed by fourteen members the Burmese Christians were dismissed from the town church to form a Burmese church at Nyaungbinze, and the prospect is now very hopeful that this is the beginning of a vigorous Burmese church in Sandoway. But while we have this to rejoice over, we are saddened by the death of Saya Ukela, the Burmese preacher whose establishment at Nyaungbinze was the beginning of this movement among the Burmese Christians. And as there is no Burmese preacher available to station there, our plan to have the new building used as a wayside preaching station has to

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be given up for the present and the building used only as a chapel. We have very encouraging news from the Myeban township. There had been at the last report six baptisms at Tainanbyin through the new interest started in that township by Saya Ko Ni, and the school in that village is reported as flourishing under the care of his granddaughter, Ma Wini. Saya Ko Ni's wife has now joined him at Tainanbyin, and we hope that he may continue there for many years, leading the work so auspiciously commenced by him.

The Myeban school continues to flourish under the care of Ma Chaw and her husband. It has just been examined by the deputy inspector and earned Rs. 177 (\$59) in place of the Rs. 117 (\$39) earned last year. Ma Chaw writes that they expect to have seventy pupils the coming term and will have to add another room to the building to hold them. — B. P. Cross, Sandoway, Burma.

#### THE OPENING OF WASEDA DORMITORY

Last month mention was made of the opening-to-be of Waseda Dormitory for young men in Tokyo, Japan, and of the expected presence of Count Okuma at the dedication of the building. Further news has now been received from Rev. H. B. Benninghoff, the missionary in charge: "We had our opening last Tuesday. Everything went off nicely. Count Okuma was sick in bed and could not come, but his son came and lent his encouragement to the Three of the professors (of enterprise. Waseda University) came, and two of them in earnest Christian addresses commended the work and urged the members of the dormitory to bring the influence of the dormitory to bear upon a larger number of the University students. We have the only work carried on for young men in the University, and we hope that more and more the dormitory and our home will be a real spiritual power for Christ in the community. The Christian movement in the University has been greatly strengthened lately by the return of one of the Christian professors who for three years has been studying in Oxford. He now teaches Ethics to the more than 2,000 young men in the preparatory department. Some of our Christian young men say that every lecture

is a sermon. He himself regards the opportunity as a splendid one for teaching the Christian point of view. He is in thorough sympathy with our work. The attitude of the faculty and student body was never more cordial. The three years have given opportunity for many acquaintances and the door is wide open in every direction. There is only one empty room in the dormitory and there are many applications, but we are exercising a little care in the formation of our foundation stones."

#### A SUCCESSFUL LAWYER'S SACRIFICE

Rev. Ba Te is a man with a Burman father and a Karen mother. He understands English well and he has passed the ninth standard. Besides Burmese and English he also speaks Sgaw Karen, Pevo Karen and the Lahu language. He was a successful lawyer, but a deepened Christian experience led him to give up the law and devote himself to missionary service. Six years he spent in the work at Kengtung, leaving his family here at Insein. But as his wife's health is such that he can never hope to have her with him in the work on the frontier, he has given up that work and returned to Lower Burma. For some time we have been praying for just this sort of man for the Burman Theological Seminary, and the vacancy made by the death of Saya Po Thai last December gives us the opportunity to fill the place with Saya Ba Te. He came into the Seminary the first of August and worked for two hours each day, in order that we might get acquainted with him and he with us and the work. He is a man whose whole heart is in Christian work and he will have an excellent influence, helpful to the other teachers. — J. McGuire, Insein, Burma.

# Losses in the Ranks

Only too often are we reminded that Joy and Sorrow are twin sisters and seldom are separated for long. Scarcely had Mr. and Mrs. Charles Rutherford of Hanumakonda, South India, rejoiced over the daughter born to them on September 30, before Sorrow claimed her share of their attention. Malarial fever attacked the mother and on October 13, 1911, she was released from all further suffering. Gertrude Preston Rutherford

was born January 7, 1881, near Athena, Ore. She attended the Weston State Normal School, and in 1906 graduated from Mc-Minnville College. As a college girl she was interested in Christian work and was for two years president of the Young Women's Christian Association. She was married May 20, 1007, to Charles Rutherford, and in the fall of the same year they sailed for Ramapatnam, South India, where they were for some time engaged in language study. During Rev. S. W. Stenger's furlough they worked at Nandyal, and in the fall of 1910 they were finally assigned to Hanumakonda. True to her call as a missionary's wife she had, in the short time she was permitted to dwell among them, won the deep love and confidence of the people.

Without warning came the news that on November 26 Dr. Benajah L. Whitman died at a hospital in Seattle, Wash. Dr. Whitman was a member of the Board of Managers of the American Baptist Foreign Mission Society and was in 1007 one of the deputation sent to China at the time of the Morrison Centenary. He was born in Wilmot, N.S., November 21, 1862; was educated at Worcester Academy, Brown University and Newton Theological Institution. After his graduation from the seminary he served as pastor of the Free Street Baptist Church in Portland, later succeeding to the presidency of Colby College; and in 1805 he was elected president of Columbian University at Washington. Returning to the pastorate he became minister of the Fifth Baptist Church, Philadelphia. After eight years' service there he became pastor of the First Baptist Church in Seattle. By his death the denomination has lost a strong man in the ministry, a valuable man along educational lines, and a great-hearted missionary leader. He had acquired large influence in the West, and was doing a most important work.

# Missionary Personals

Mrs. Bryce Allan of Scotland, a cousin of Mr. R. S. Allan, of the Allan Line of steamships, who has so generously contributed to the work of Captain Bickel in the Inland Sea of Japan, has become interested in this work through Mr. Allan and has taken a most efficient means of showing this interest by sending a contri-

bution of \$1,000 for the new mission ship now under construction in Japan.

News has been received that Rev. C. B. Antisdel and Mrs. Antisdel of Kengtung, Burma, are returning to this country because of Mr. Antisdel's illness. Dr. Robert Harper of Kengtung planned to accompany them to Rangoon in order to give Mr. Antisdel the needed care on the journey.

## Free Baptist Mission

Miss Clara V. Goodrich, of Bonney, N.Y., sailed from Boston for the Bengal Field on Saturday, Nov. 25. She accompanied Rev. and Mrs. E. Carrol Condict, of Trenton, N.J., who are going out for their first term of service in Burma.

Mrs. Julia Phillips Burkholder has been appointed to return to India as early as arrangements can be made for her sailing, probably about the middle of December. Her going responds to a very strong desire on the part of the missionaries in the field that she come out to help care for the work which will be left so pitifully shorthanded when Mr. and Mrs. Wyman, Dr. Mary Bacheler and Miss Coombs return in the spring; it also indicates Mrs. Burkholder's spirit of sacrifice and devotion to the land which gave her birth and in which already she has labored so long. She is a daughter of Rev. Jeremiah Phillips, one of the pioneer missionaries to the Bengal field, and a sister of Rev. James L. Phillips, so widely known all through British India as the apostle of the Sunday school.

Rev. J. H. Oxrieder and family are at Winnebago, Minn. Rev. H. R. Murphy is completing his medical course at Lincoln, Neb., preparatory to an early return next year. Mrs. Z. F. Griffin has been ill at Buffalo, N.Y., but is reported improving.

# Foreign Missionary Record

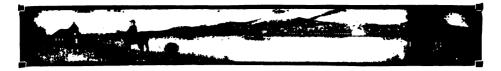
#### SAILED

Miss Frieda L. Appel, from San Francisco, Dec. 6, 1911, for the Philippine Islands.

Rev. E. C. Condict and Mrs. Condict, from Boston, Nov. 25, 1911, for Burma.

Rev. P. H. J. Lerrigo, M.D., and Mrs. Lerrigo, from San Francisco, Dec. 6, 1911, for Capiz, Philippine Islands.

Rev. C. R. Marsh, Mrs. Marsh and child, from San Francisco, Nov. 7, 1911, for Markapur, South India



#### FROM THE HOME LANDS

#### A MISSIONARY PASTOR'S RECORD

"In the past year of work I have driven 3,100 miles, preached 159 sermons, made 205 visits, attended 10 funerals, 8 weddings, 27 prayer meetings, 24 business meetings, written 50 letters, seen 151 converted and reclaimed, had 75 baptisms, received 4 by letter, and 8 by experience. So you see the Lord has wonderfully blessed us." This missionary, Rev. S. E. Bishop, some days travels 60 miles by team in getting around among his people, and meets all sorts of experiences in the way of entertainment in the sparsely settled country around Wellfleet, Nebraska, where he is stationed.

#### WASHINGTON

Rev. W. H. Chambers ministers to the needy fields in the vicinity of Ralston. The district contains quite a number of "Landmarkers," a wholly anti-mission variety of Baptists, who believe in a free gospel and oppose even the payment of a preacher's expenses. However, the preacher is everywhere welcome and invitations to "hold meetings" in schoolhouses are more than can be accepted. Many of the people are not of the "Landmark" type and Brother Chambers hopes to organize a regular Baptist church in the vicinity of Worden this fall.

#### NORTH DAKOTA

The superintendent says in his report that the year just closing has been in several respects one of the best in the history of North Dakota Baptist work. Pastorless churches have been supplied, and the work in each Association and among the Scandinavians (the latter under the able leadership of the Rev. Ole Larson) has resulted in all round improvement. New churches have been organized, work among the Russians has been encouraged, and the prospects of a great work for the Kingdom are exceedingly bright.

Our motto is "Evangelism." It is a

matter of thankfulness that there is a real spirit of evangelism coming upon our churches. An aggressive evangelism is to be the key to the progressive church of the future, and it behooves all our pastors to be keenly alive to the demand of the hour. Many churches have lost their usefulness through lack of wisdom. The power of the gospel is still the same as of old, but the old well-worn paths have been more or less forsaken and as a result we have decadent churches, devoid of spiritual power. We are thankful that this has been remedied in a number of our churches, and these are back on the highway of service.

The 28th annual meeting was at Grafton. The report of the board showed 24 workers, including the general missionary, missionary to the Swedes, and two evangelists. Many vacant churches and crop failures in many parts of the state closed some church doors. Yet there are many signs of growth. More pastors are with the churches than there have been for a long time. There is a rising tide of evangelism in the state, and evangelism was the keynote of the convention. The Home Mission Society is nobly standing by the work. Recently it increased the ratio of its help to the state from four to one to six to one. The Publication Society is putting three men into the work, including Rev. C. C. Hiedenberg, colporter. There are great opportunities, and loud calls on every hand.

# MOHONK PLATFORM CONCERNING PORTO RICO

"The industrial and educational improvement wrought in Porto Rico under the joint authority of Porto Ricans and Americans, cooperating in the administration, on substantially the same principle which has operated so successfully in the Philippines, justifies the form of government which has been adopted. We urge Congress to make provision by which, under suitable conditions, Porto Ricans who desire to

become citizens of the United States, may acquire citizenship, for themselves and their children, without expense, upon taking an oath of allegiance."

#### WATONGA, OKLA.

It is a pleasure to report that Mrs. King, wife of Rev. F. L. King, Missionary to the Arapahoes at Watonga, Okla., is recovering from a long attack of typhoid fever. Her life hung in the balance for several weeks, but at last she showed signs of improvement, and steadily gained until finally she was reported as out of danger.

#### ITALIANS IN PORTLAND, OREGON

Pietro E. Saltarelli is the Italian missionary in Portland, Oregon, and from him we learn these interesting facts. The work among the Italians began thus: The City Missionary Board cooperated with the City Mission Society and with the Women's Home Mission Society in supporting Mrs. C. M. Badgley as the director of the classes among the children. Twenty volunteer workers also gave their assistance. These classes date back two years. At present the workers are conducting two sewing classes for girls, a manual training class for boys and a kindergarten class. The present attendance is 58 girls and 20 boys. While most of the work has been along industrial lines to interest the children, religious training has been given in addition. Two halls have been rented, one on the east, the other on the west side of the city. This is necessary because the Italians have two fairly strong settlements on each side. It is estimated that there are between 8,000 and 10.000 Italians in Portland, and 21,000 scattered throughout the State. They are nominally Catholics, but thousands of them hardly ever enter that church and many others only attend on special occasions. A large number are becoming socialists of the type that emphasizes atheism. only one Italian Catholic church in the city. Signor Saltarelli says: "The field looks full of promise to me and I believe that by faithful and consecrated effort we can establish an Italian Baptist church."

#### RAISING THE GRADE

If the work has not increased the past year as much as in former years, it is due to

two causes. In the first place we have reached a stage in the progress of the gospel in Porto Rico when what we have gained in the past must be made more solid and improved in quality. The time has now come to aim at a little higher class of people for our membership. We are strengthening the stakes. In the second place we have been short-handed. The work had previously grown beyond the strength of the small American force to care for it, and the new workers sent down at the beginning of the last associational year have been able to do little yet beyond learning the language. The improvement in the quality of the work also makes it impossible to use many of the kind of native workers that were used in an earlier day. The arrival of two new families this year, the Woods and the Freemans, has filled us with new hope for the future and we begin the new year greatly encouraged. - REV. C. S. DETWEILER of Ponce.

#### COLORADO NOTES

Missionary J. M. Morton, who lives near Sheridan Lake in Kiowa County has been assisting in special meetings at Lamar, where a gospel tent was placed. A gracious revival followed the meetings, and Pastor Hill baptized 20 converts and organized a church of over 30 members.

The meetings of the San Luis Valley Association at Monte Vista led to excellent results. A missionary committee was appointed for the Association, which immediately attended to its business. It was resolved to raise money on the spot to buy a tent and call an associational evangelist. Telegrams were sent immediately bearing upon these matters, and before adjournment Missionary Steadman had been called as an evangelist and accepted, and a new gospel tent was shipped three days later. evangelist began his meetings and reported 30 conversions, 27 of whom were baptized, and all but three were heads of families. In the evening the tent would not hold the people.

New churches have been organized in Colorado since Nov. 1, 1910, at Shiloh, Kirk, Eleventh Avenue, Denver, Barnum, Iliff, Albright, Wiggins, Prairie Home, Bethel, La Jara, Craig, Ramah, Lebanon, Brush, Kanza, Moffat, Englewood, Denver, and Kiowa.

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#### ADVANCE IN INDIAN WORK

Rev. Robert Hamilton, missionary to the Cheyennes, who is now living at Watonga, Okla., finds the work "moving along grandly," and is laying out plans for the future. A Bible Study and Training Class for young men who may later be called as pastors for the Cheyenne churches is his next step. In the Creek Association the churches have native pastors who serve without salary and are superintended by Dr. Washburn. He has been invited to hold an institute with Mr. Hamilton for the Cheyennes and explain his successful methods of work.

#### RUSSIANS IN NORTH DAKOTA

In North Dakota there are several thousand Russians who form an important and needy field for home mission effort. Two Baptist ministers have been ordained and two centers for preaching established at the extremes of a region several miles from east to west in which there are 200 Baptists. Some of these Russians speak German, but most of them do not. The coming in of certain observers of the seventh day has proved here as always a disintegrating and secularizing influence, but under the efficient leadership of Bro. A. H. Nikolaus, a welleducated Russian Baptist minister residing among them, the harm thus wrought is being overcome. Several hundred dollars might be profitably spent in this field. The prospect for self support in the near future is good.

#### HOW WE PAID OUR CHURCH DEBT

The Baptist church at Roberts, Ida., is a new field, as yet partly supported by State Mission funds. We have at present only 32 members. Our building was purchased some three years ago with the aid of the Home Mission Society, which gave us some money and loaned us some. At the beginning of the present year our indebtedness amounted to \$190, with three years more in which to pay it. Last spring the church rented a patch of ground containing about three and one-half acres, at the very low rental of one-sixth of the crop. The members met and planted the patch to potatoes in one day. This is a great potato country. The care of the potatoes during the summer amounted to only about five days' work of

one man and team. We have no potato bugs here. In the fall the members again met and gathered the crop in two days. Men and women, old and young, all took a hand. Potatoes this year are bringing a good price, and the yield was pretty good, so the entire value of the crop was \$305.40. After expenses were taken out, the net proceeds amounted to \$302.40. This has paid our debt to the Home Mission Society and leaves us a nice little margin with which to repair the building. We will repeat this program next year if we can secure a suitable piece of ground, and we recommend the plan to other churches in similar circumstances. - John Howland, Pastor.

#### SWEDES IN NEBRASKA

Rev. A. Lagerquist, Corresponding Secretary of the Swedish Baptist Conference of Nebraska, says: "Surely it is a privilege to work for Jesus. Happiness increases as the days and years go by. Over 10,000 of my people live in Omaha and vicinity, but the majority of them have no time for anything connected with religion. Yet my work is encouraging, for our services are well attended, and the prayer meetings grow in spirit and in interest. One Thursday evening a young woman, not having peace with God, listening to the testimonies from the Christians and the Holy Spirit working in her heart, stood and said, 'I am a sinner and I came to know Jesus as my Redeemer.' She offered prayer with us and went home happy. She is now united with our church. We have had baptism four times and 20 have been welcomed to our church. The Lord has showed me wondrous and marvelous things in the past few months in the conversion of sinners and has given me many personal blessings. To Him be all the glory.

#### SCHOOL JOURNALISM

The Waters Institute Journal is a recent venture of Waters Normal Institute, a school for Negroes at Winton, N.C. Two numbers are before us, models of their class, well edited and of good appearance. They contain articles of general interest to the Negro as well as items concerning the school. Principal C. S. Brown is a "prodigious" worker and deserves to be congratulated on this addition to his equipment.

#### PROGRESS IN WESTERN WASHINGTON

During the past three years 15 churches have become self-supporting. At the beginning of this year 5 churches became self-supporting, 8 new fields were taken up, and 3 churches pastorless for two years were assisted. About two-thirds of the churches now upon our missionary schedules are new organizations or fields that have been resurrected.

Fifty-three missionary pastors, one summer student, three special workers, one pastor-at-large, one colporter, one evangelist and a general missionary have been under appointment. They have served 60 churches and 21 outstations, while the general workers have visited and strengthened 63 struggling interests.

Eight churches have been dedicated, costing \$48,650. Parsonages have been erected at Fern Hill, Badger, Cedarhome and Delta; 430 have been added to these missionary churches. These churches are doing their best toward self-support, and in spite of pioneer conditions raised \$13,550 for the salaries of their own pastors, and \$26,602 for all purposes.

We must not delay any longer to take up work at Kelso, Port Angeles, Brownsville, Kirkland, Bellevue, Lyman, Montesano and scores of other fields demanding immediate attention. A careful, tabulated statement of towns where work could and should be undertaken next year calls for \$25,000 appropriations, and there is no "padding" in this estimate.

# Missionary Touring in New Mexico BY REV. J. G. PULLIAM

On Oct. 12, in company with Rev. J. B. Purves, I left Melrose, New Mexico, and went north twenty-five miles to Perry school-house, where I preached at 7 P.M., on "The Relation of Christianity to the Development of a New Country." We took an offering for the Board, at Roswell, and got \$9.25 in cash. Twelve persons came forward, as unsaved, to be prayed for. (Giving and soul-saving are consistent in the same meeting). I am to return later to Perry for special gospel meetings. Next morning we had eaten breakfast and were on the road by sunrise. The man who partakes of the hospitality of these people must rise early

if he gets anything to eat. At 11 A.M. we had reached Kirk schoolhouse, twenty-five miles north from Perry. Here we ate dinner and spent the afternoon visiting.

Next day, Saturday, I preached at 11 A.M. Here I left Bro. Purves. The people at Kirk gave \$6.50 for missions. A brother took me sixteen miles south to McAlister. where there is a post office, a store and a schoolhouse, and where I found several Baptists, among them the owner of the store and the postmaster. I am to return and preach there, as I have other appointments at Ard schoolhouse near by. previous appointment a brother met me at McAlister with two mules and a lumber wagon, and took me to his home, seven miles distant, where we ate supper and drove in the wagon to Perry schoolhouse. We gathered the wagon full of people on the way and took them to the meeting.

By previous appointment, Rev. T. G. Atwood of Taibau preached. I presided at the conference of the church and they called him as pastor to preach on Sunday in each month. I spent the night with the brother with the lumber wagon, and next morning, Sunday, we went in the same wagon to a house, seven miles distant, to a Sunday school convention, where I made the principal address. At noon, dinner was spread for all. Half the people could not get into the house for lack of room. I called together the Baptists and conferred with them about reviving their work at that place. Sunday night I preached again at Perry to a full house. Next morning my kind friend took me seven miles in his wagon to Ard, where I met Bro. Purves and we returned to Melrose.

# An Active Superintendent

Dr. D. D. Proper, Superintendent of Missions for the Central Division, is very active, traveling from forty thousand to fifty thousand miles a year, but his health is robust and his spirit brave and true. He declares that he only wishes he had more time to give to the work that presses upon him so continually. His western trip in the late summer carried him over eight thousand miles and into seven states. His visit to the Indians included dinner with Mrs. Shows-asshe-goes and supper with Mrs. Long-bear, both of them famous cooks in their locality.



#### CHAPEL CAR AND COLPORTER

#### WHAT LAYMEN CAN DO

This letter from Mr. G. M. Fraser, superintendent of a copper belt railway company in Mason, Nev., shows what a small body of live Christians can do in a little community. After acknowledging the receipt of a box of Bibles for the Mason Baptist Church, Mr. Fraser says: "We appreciate very much this gift and can assure you that we shall always find pleasure in reciprocating. Five of us Baptists, all there are here, thought we should preëmpt the land, and for that reason wanted a church. We at once set about it, and now have a beautiful little \$2,500 structure nearly paid for, with exception of a \$500 loan secured from the Home Mission Society. A gift from that Society of \$500 helped us out very materially also. We have not as yet called a pastor, but will probably do so as soon as we are financially able, i.e., after our building debt is out of the way. This should be within the next two or three months. In the meantime our little flock is maintaining Sunday school, and an evening service under the auspices of the Y.P.S.C.E. A number of us make short talks each Sunday evening and are thus able to keep up the interest. Nearly one-half of the population of our little town meet with us each Sunday evening, there being from 35 to 40 people present."

#### IN THE GATES

Michael Lodsin continues his effective work at Ellis Island, where he is one of the most successful missionaries, because of his knowledge of the Russian and other tongues and his tactful approach. He cannot find time to report his work, he says, because of the pressure of demands upon him. "I took my pen and paper," he writes, "and sat down to write, when a Lettish man who has been with us three weeks and could not find work begged me so heartily to go and help him look for work, that once more I put my paper aside and went to New York with him, and found a place on a farm, to

which I took him Saturday." That is certainly good missionary service. He goes on: "Thanks to God for the many blessings received and distributed. One day when I opened my Bible closet at Ellis Island, a young Lettish man came and asked me for a Lettish book, which he bought (a New Testament). Then I began to speak to the Russians and Poles about me, telling them about God's precious Word and what it meant to me. One after another came and wanted to buy the Bible, until I had sold nineteen Russian and three Polish Bibles. I feel glad to have been the means to help these many men, and put the Bibles into their homes, knowing the blessing it will be to them and to all around them.

One hot afternoon I went to a Jewish meeting in Broome Street and spoke, and when I had finished, six young Jewish men came to me earnestly and asked me if I thought that all the Jews need is to believe in Jesus Christ? I quoted several passages to them, both from the Old and New Testament, that without the shedding of blood there is no remission of sin or reconciliation with God but by Jesus Christ, the lamb that taketh away the sin of the world. They all seemed deeply touched, and as we shook hands said "God bless you," and went away thanking me. May God bless His holy Word to their hearts.

When coming away, I passed through a small park where the benches were packed with men. Among them I found some Russians and sat down and talked about their souls' salvation. When I was about to go, one of them wished to hear more and wanted to follow wherever I would let him. I took him into the home of one of our Russian families to show him what a great difference there is between believers and unbelievers. That same night he came in to our meeting and gave his heart to God.

Four weeks ago a Lettish man who had received my name and address from a Baptist pastor in Riga, Russia, came to my

home while I was at work in the city. My wife took him in and when I came home it was not long before I asked about his soul's salvation. He realized that he would have to be born again; and on June 25, when I led the service at Mariner's Temple in the absence of the pastor of the Lettish church—he being at the congress in Philadelphia—this man and four others professed conversion. It was a meeting not easily to be forgotten. These conversions stirred the people, and the power of the Holy Spirit came upon all.

I have just had a letter from a brother of the man Ostapruk, who was in a picture with me in Missions. I have been corresponding with him for some time, about twelve letters; and today he writes me that he is converted and wishes to be baptized. He has gone from West Virginia to Ontario, and will be baptized there. So the good work goes on."

#### WORK IN SANTA RITA, N.M.

Colporter Wm. J. Gordon first visited the mining camp of Santa Rita, Grant County, in February, 1910, and conducted services at the schoolhouse; he has since visited the field every one or two months. In February, 1911, an evangelistic campaign was planned and I visited the camp with Mr. Gordon and his wife. They remained on the field about three weeks soliciting funds for a chapel. It was necessary to have a place for services before anything could be accomplished, as the schoolhouse was not well located for reaching the people. The contract was let and the house built in March following. We have a neat box house. There is no other church building in this great camp except a Roman Catholic. This field is the only one in southwestern New Mexico where the Home Mission Society will have a missionary at present. It is a great field. The Gordons have done heroic mission work here in the face of great difficulties. Had it not have been for their persistency and faith we should have no church here today. We organized the church with fifteen members, and a pastor was called. The Publication Society deserves great credit for the establishment of this work. It has furnished the money, and Colporter Gordon and his wife the faith, pluck and persistency. I assisted them for eight days

in a meeting just previous to the organization and culminating in it; and also baptized the first candidates ever baptized in this mining camp—a mother and two daughters, in an extemporized baptistry in a canyon near the church.—Jas. H. Davis, General Evangelist.

#### AMONG THE SWEDES IN ILLINOIS

Since I have now, through God's grace, finished my fifth year in the Bible mission service within Illinois and northern Indiana, I wish to send you an account of the mission we have in common. I have during this time not lost a single day on account of sickness. The greater part of the time I have given to personal work, going from house to house, distributing tracts, books, Bibles, and New Testaments, talking to the healthy and sick, praying to God for them, reading the Bible to them, and singing We have mutually evangelical songs. been cheered, and persons have in this manner been brought upon the road of peace and truth. I have visited Sunday schools, and procured for some of them Bibles and New Testaments in English and Swedish from our Publication Society, which has been kind enough, not only to present them but even to pay the express charges. One church had been shut for four years when I first came there with the Bible wagon, and now we have a flourishing Sunday school there. At another place I have succeeded in getting a church lot donated by a mining company. At the northern end of my field a young people's society has been organized, which is now in full activity. Many churches in want of a pastor have received help in the way of preaching and guidance. I have traveled 19,399 miles, sold 204 Bibles and New Testaments, sold 643 books, given away 32 books, 71 Bibles and New Testaments (not counting the Bibles given away to Sunday schools), preached 895 sermons, made 205 addresses, spoken to Sunday schools 185 times, visited 7,949 families, distributed 83,685 pages of tracts in different languages, distributed 382 circulars, baptized 13 persons, served at communion, written for papers, written one tract (many thousand copies of which will be printed) and gathered through collections \$440.70. - JOHN HE-DEEN, Colporter.

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# AMONG THE OTHER DENOMINATIONS

The Reformed Church in the United States reports 1226 ministers for 1730 congregations and 297,116 communicants, or one minister for 242 people. This takes no account of the 100,000 Reformed people from Hungary, who have only 50 ministers, or one for 2,000.

Christ Church (Reformed) of Pittsburgh has made an every-member canvass and the church is now giving over three dollars a year per member for foreign missions, as one result. This is a mission church six years old with a hundred members.

The Protestant Episcopal Church is conducting, as part of its mission work in North Carolina, an industrial and agricultural school for white boys. The Patterson School, named for the donor of its many acres of farmland, has a very definite plan and ideal. It aims first to give poor boys a chance to go to a preparatory school and work their way through by outdoor labor; and second, to keep the boys out of the factories and on the farms. By three hours of work a day a boy can pay his way completely; and at the end of the usual number of school years he graduates ready for higher schooling if that is his ambition, or for profitable work in intelligent scientific farming. The success of the venture points the way to at least one sound method of mitigating the evils of congestion and slums.

## Presbyterian Home Missions

The Presbyterian Board of Home Missions helps 1,784 churches with 75,000 members to exist in needy communities; supports wholly or in part 1,498 missionary pastors; makes Sunday schools possible for 100,000 children; keeps in use \$3,600,000 worth of church property occupied by 1,550 home mission churches; organizes about 100 new churches a year and helps 80 to 100 others to self-support. It also conducts a work in Cuba with 36 mission centers, 18 pastors and helpers, 1,600 church members,

30 Sunday schools, 1,750 Sunday school scholars, and 3 church edifices.

It has in Porto Rico 90 preaching stations, 31 pastors and assistants, 2,689 church members, 30 Bible schools with 2,264 members, 30 organized churches, 19 church and chapel buildings and 12 other buildings, including important hospital and medical equipment, a property valued at \$109,500. It provides in Alaska for a work with 20 churches, 14 ordained ministers, two candidates and six commissioned helpers, 1,200 communicants, and more than 1,000 Sunday school members.

It provides regular gospel services for over 10,000 men in the lumber camps of the Central Northwest alone, through Sky Pilots who also distribute several tons of magazines and other good literature, visit hundreds of sick, and in numberless ways minister to those in need. It maintains within the bounds of 19 states, among 50 tribes and parts of tribes of the American Indians, 103 churches, 71 preaching stations and 102 Sunday schools, served by 118 ministers and commissioned helpers, having communicant membership of 6,665 and an estimated adherence of over 17,100 Indians.

It equips the department of Immigration, with its careful and special study of races and communities, practical work, informing literature, and increasing roll of missionaries.

## Siam Becoming Modernized

Siam with population of 6,686,846, has reached a rank worthy of consideration, according to the United States consul general at Bangkok, who is home on vacation. He says Bangkok has a population of over 700,000, including about 2,000 Europeans. The city is wideawake, and has had its aviation thrills among the other very latest modern improvements. The heir presumptive to the throne, Prince Chakrabhongs, went up as a passenger on one of the aerial flights. The king of Siam is described as a progressive, eager to adopt all real improvements. English is the court

language, and the king's chief adviser is a Chicagoan. Another American has introduced modern methods of farming and is chief executive for the Minister of Agriculture. The government is starting free schools. All this is favorable to the spread of Christianity. Buddhism has a hold on the illiterate masses, but the country is in a condition of metamorphosis. The educated classes are stirred by new national aspirations and losing faith in the ancestral religions. The Northern Presbyterians have two missions, one to the Siamese, the other

to the Laos-speaking Thai in the north. The Presbyterian Laos Press in North Siam is the only one printing the Laos language. Formerly the London Missionary Society and the American Board had missions in Siam, as our Foreign Mission Society had also, dating back to 1833. Our work is now under the South China Mission, and consists principally of Sunday services in the new chapel in Bangkok, with preaching by a South China pastor when one can be had. The Presbyterians are pressing the educational and medical missionary work.

# FROM THE EDITOR'S NOTE BOOK

The disposition among Chinese on the lower China coast to prefer Chinese to foreign made articles is said to be increasing, especially on foreign style goods. At Foochow and Canton "national goods protection" societies are forming to stimulate this movement.

The government of Moro is establishing a series of trading stations in that Philippine Province to encourage the Moros and wild tribesmen to become thrifty by affording them a ready market for their produce. These stations not only involve considerable home trade under government auspices, but also direct import and export trade. Opportunities will probably offer in the sale of cotton cloths, crockery, hardware, cotton yarn, canned goods, and rice, as well as all novelties which may appeal to the Moros.

The Philippine Government is planning to establish a model rubber plantation at Iwahig penal colony, planting 200 acres as the initial step.

Rev. J. S. Adams writes from Shanghai that his son Sidney will remain at Hankow as long as this is premitted. He has rendered service as interpreter "in preventing misunderstandings between revolutionary and other Chinese and the volunteers" who are guarding the foreign settlements.

As respects mission properties at Hanyang, Mr. Adams writes that "both parties are professing to protect the churches and have done so to the present," but that our property is in the direct line of fire from batteries and gunboats.

The next World's Sunday School Convention is to be held in Zurich, Switzerland, between June 25 and July 12, 1913. This will be the seventh world gathering, the last being held in Washington.

Vera Cruz, the principal port of Mexico, has doubled its population the last twenty years, having now about 50,000. There are a million people in the consular district, which includes towns of some importance like Orizaba, Jalapa, and Cordoba. Superintendent Brewer has done some missionary prospecting in this section. Vera Cruz has constructed an artificial harbor costing \$15,000,000, has good water and drainage, electric lighting, five miles of asphalt streets, a three-line trolley system, two new parks, a new high school, and shows a large number of improvements.

In an effort to develop the trade of Porto Rico with the United States the insular government has established a Porto Rican Exhibit at 501 Fifth Avenue, New York, with a bureau of information for business men and also for tourists and others interested in agriculture and other industries of the island. The Porto Rican products are also sold at the exhibition rooms. Among the products are drawn work, guava jellies and other tropical preserves, coffee, etc.



#### Two Remarkable Missionary Stories

Sita, a Story of Child Marriage Fetters, by Olivia A. Baldwin, is a book that should find widest circulation. It tells of the native life in India in such wise as to inspire the missionary impulse in the reader — the impulse to do something in person or by proxy, to help change the sorrowful, pathetic, inhuman conditions still obtaining in pagan lands. Sita is well said to be the embodiment of struggling Hindu womanhood. Two American women who read it declared it to be the most effective presentation of the need of Christianity in India they had ever seen. Those who are looking for a story that has both charm and intensity of interest will find it here. The author is a medical missionary, thoroughly familiar with the scenes and experiences she depicts. (Fleming H. Revell Co.: pp. 353; \$1.25 net.)

Similar in subject but entirely different in treatment is The Revolt of Sunderamma, by Mrs. Maud Johnson Elmore, one of our own missionaries in Ramapatnam, South India, now published in book form, with capital illustrations in drawing. The value of the book is greatly increased by the appendix, which gives the explanations desired and the kind of information too often unavailable. In both books we have true stories of the life and destiny of the Hindu girl, with the possible rescue if the religion that degrades woman gives place to the Christianity that elevates her to queenship. Such works as these we cannot commend too highly, for they clothe the work of Christian missions with reality and take us into the very environment of a people without a true knowledge of God. Mrs. Elmore has done an admirable piece of work. reader will perhaps wonder how many members there would be in our churches if it cost the sacrifice to be a Christian here that it does for a Hindu caste man or woman to become a Christian. (Revell: \$1.00 net.)

### Books Worth Reading

Miss Ellen Glasgow has written a story entitled "The Miller of Old Church, which deals with the New South. The Old South is represented as still surviving in some individuals clinging to life "with the amazing tenacity of chronic invalidism;" and with this Old South Miss Glasgow shows great sympathy, but she is no less sympathetic with the New. The volume has chiefly to do with the interplay of social classes of white folks, and it is of interest to the student of Negro development because it shows some of the conditions around which, in the South, that development must take place. Mr. Horace Traubel in the Philadelphia Conservator declares that Miss Glasgow gives here "the soul of the South, the old South, whose sun is set, the new South, whose sun is rising . . . no longer a South of masters white and slaves black and white, but a South of people stirred by revolutionary democratic aspirations."

The Negro and His Needs, by Raymond Patterson. (Fleming H. Revell Co. \$1.25 net.) Valuable contribution to the subject, to be reviewed later.

The Chinese at Home, by J. Dyer Ball, of the Hong Kong Civil Service. Just issued by the Revell Co., \$2.00 net, illustrated. One of the most readable books, giving the home information one desires concerning the people and their customs. Excellent for missionary or Sunday school library.

The Real Palestine of Today, by Louis Gaston-Leary, is one of the most realistic and readable descriptions of the Holy Land yet given. Begin to read and you will go on, whether primarily much interested in Palestine or not. Finely illustrated, and in part reprinted from Travel. We welcome this volume from the house of McBride, Nast & Co., which has begun publishing books as well as periodicals. The Sunday school teacher will find this a book for large use.

## Missions in the Magazines

The magazines for November and December contain many fine articles on the past, present and future of China. "The Future of China" by Sydney Brooks, in the December Living Age states the facts in clear, compact form. China is just now waking to national consciousness; it has been merely an empire of independent states. The late Dowager Empress realized that Western aggression must be met with Western methods and knowledge, so she instituted many reforms. Since her death there has been the same chaos that there was before she took a hand in the game. Now four reforms are necessary: (1) a strong centralized government; (2) complete financial reorganization; (3) the creation of a War department; and (4) provision for the national supervision of education. November Current Literature deals chiefly with the fear of the intervention of Japan and the widespread belief among the Chinese that the Manchus must go from Peking. "In the tea-houses of the capital today men talk openly of an ancient prophecy which foretells that the Ta Ching dynasty will come to an end in the 'Keng Shen' year, that is to say in 1020." In an article entitled "The Passing of the Manchus," in the North American Review, Stephen Bonsal sets forth his belief that Western culture is at the bottom of the whole trouble; for fifteen years ago there was only one paper, the Peking Gazette, now there are 300 dailies, and it is the newspapers that have spread the doctrine of revolution. The Manchus were originally able men, he says in his discussion of the Manchu government, but they have seriously deteriorated, and now the leading men in the Empire — Liu Kun Yi, Yuan Shi Kai and others, are all Chinese. Fortnightly Review has an interesting paper by J. Ellis Barker on "Dr. Sun Yat Sen and the Chinese Revolution." The writer gives his personal knowledge of the man, furnishing a good insight into the nature of the wonderful organizer of the revolution.

"System," a story in Blackwood's, contains a highly amusing account of the failure of a colonel in the army in his attempt to teach system to Burmese cartmen. The December McClure's has another of Lucille Van Slyke's charming stories of Syrian childhood

in New York. This time it is based on the legend of the camel blest by the baby Christ long ago which visits Syrian children at Christmas time.

"Economic Pressure and Its Inevitable Results," is the second installment of Jane Addams' contribution to McClure's. She emphasizes the constantly increasing number of working girls, until now 50 per cent of the young women in the United States between the ages of sixteen and twenty are engaged in some useful occupation, The small wages of these girls, however, have no relation to the standard of living they desire to maintain; consequently it is often a great temptation to them to increase their finances by illicit means. To protect these girls she proposes that the state should afford them some help and oversight during the six and a half years after leaving school, which is the average length of time a working girl is employed.

"The Heathen Invasion of America" in Current Literature calls attention to the fact that while we are sending missionaries to the heathen lands the Orientals are invading our country with their doctrines. foreign religions appeal most to women, or as the writer says, "Eve is eating the apple again." Now there is in New York alone a Vedanta society with more than 5,000 women as members. Seattle has its Buddhist temple, San Francisco its Hindu temple, Los Angeles a temple where Krishua reigns supreme, and Lowell and Chicago have temples for the worship of Zoroaster. These religions threaten domestic happiness and bring

with them insanity and death.

The Outlook for Nov. 25 has an appreciation of John R. Mott, the organizer of the World's Student Christian Federation, by Joseph H. Odell. In connection with Mr. Mott's work he says that foreign mission work is no longer guerilla warfare but an organized campaign. He then sums up Mr. Mott's character: "He is a superlative optimist; he says the world can be conquered in a generation if Christians will put their brains and time and money and prayers into the task. And perhaps more than any other man he is bringing it to pass." All missionary enthusiasts would appreciate the article, and those who are not interested in missions would surely profit by reading it carefully and thoughtfully.

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# Financial Statements of the Societies

<del>-</del>	_			
Financial Statement for eight	months ending N	ovember <b>30,</b> 1	911	Ralance
Source of Income	Budget fo 1911-1911		ipts for months	Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches) Individuals (estimated) Legacies	\$515,384.9 230,000.0 79,570.0	0 41	,358.11 ,668.01 ,078.88	\$404,026.81 188,331.99 52,491.12
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	98,762.00	D 46	,187.31	52,574.69
Total Budget as approved by Northern Baptist	\$923,716.9	2 \$226	3,292.31	<b>\$697,424</b> .61
	40201. 20.0		,202.01	400.,222.02
Comparison of Recei	pts with those of	Last Year	,202.01	<b>4001,121</b> .02
Comparison of Recei First eight mor Source of Income	**	Last Year	Increase	Docrease
Comparison of Recei First eight mot Source of Income Churches, Young People's Societies and Sunday Schools Individuals Legacies	pts with those of i	Last Year Tear		Decrease
Comparison of Recei First eight mos Source of Income Churches, Young People's Societies and Sunday Schools Individuals	pts with those of 1 nths of Financial 1 1910-11 \$100,442.64 29,966.86	Last Year Tear 1911-12 \$111,358.11 41,668.01	Increase \$10,915.47 11,701.15	Docrease

# American Baptist Home Mission Society

Financial Statement for eight me	onths ending Nove	nber <b>30,</b> 1911	Balance
Source of Income	Budget for 1911-1912	Receipts for eight months	Required by Mar. 81, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches). Individuals. Legacies, Income of Funds, Annuity Bonds,	\$353,792.36 150,000.00	\$71,521.49 3,060.25	\$282,270.87 146,939.75
etc. (estimated)	175,292.00	126,969.28	48,322.72
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$201,551.02	\$477,533.34

Comparison of Receipts First eight month	with those of	Last Year Year		
Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Sunday Schools and Young People's Societies Individuals Legacies, Income of Funds, Annuity Bonds,	\$66,503.52 3,322.28	\$71,521.49 3,060.25	\$5,017.97	\$262.03
Specific Gifts, etc	112,589.80	126,969.28	14,379.48	
	\$182,415.60	\$201,551.02	\$19,135.42	\$262.03

# American Baptist Publication Society

Financial Statement for eight n	nonths ending N	ovember <b>30</b> , 1	911	
Source of Income	Budget for 1911-1912		eipts for months	Balance Required by Mar. 81, 1912
Churches, Young People's Societies, Sunday Schools (apportioned to churches)	\$111,304.25 21,800.00		642.42 362.54	\$62,661.83 15,437.46
(estimated)	51,273.88	25	418.51	25,855.37
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$80	,423.47	\$103,954.66
Comparison of Receipt First eight month Source of Income			Increase	Decrease
Churches, Young People's Societies and Sunday Schools Individuals Legacies, Income of Funds, Annuity Bonds,	\$49,628.51 4,403.95	\$48,642.42 6,362.54	\$1,958.59	\$986.09
Specific Gifts, etc	23,280.29	25,418.51	2,138.22	· · · · ·



ABRAHAM LINCOLN Born Feb. 12, 1809

"We are glad that in this our true war of independence, we have had at the head of our affairs a man whom America made out of the very earth, unancestored, unprivileged, unknown, to show us how much truth, how much magnanimity, and how much statecraft await the call of opportunity in simple manhood when it believes in the justice of God and the worth of man."

"Our children shall behold his fame,

The kindly, earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,

New birth of our new soil, the first American."

—James Russell Lowell.



#### DELHI DURING THE DURBAR CELEBRATIONS

The great Durbar camp at Delhi, of which we give a general view, occupied an area of about twenty-five square miles. Near the central camp of the King were placed those of the ruling princes, 135 in all. The numbers refer to the following buildings or encampments: (1) Camel Corps. (2) Transport Corps. (3) M.P.s' Camp. (4) Foreign and Administration Camp. (5) Sappers and Miners. (6) Motor Garage. (7) Dairy Farm. (8) Commander-in-Chief's Camp. (9) His Majesty's Escort. (10) Guards of Honour Regiment. (11) Bluejackets and Marines. (12) Civil Veterinary Hospital. (13) Army Headquarters. (14) Post Office. (15) Government of India. (16) Flagstaff. (17) Tower in which the women and children were imprisoned at the time of the Mutiny. (18) Police. (19) Press. (20) King Asoka's Pillar. (21) Chauburgi Mosque. (22) The Club. (23) Dufferin Bridge. (24) Hamilton Road Station. (25) Kashmir Gate. (26) St. James's Church. (27) Empress Memorial. (28) High School. (29) Salingarh Ruins, and (30) The Lahore Gate. — From the London Illustrated News.



# The World Currents



THE situation in China remains uncertain. So far as the revolutionists are concerned, they have set up a Republic and elected Sun Yat Sen Provisional President. He has appointed a cabinet and seeks recognition by the Powers. Yuan Shih Kai has repudiated the conference at Shanghai and declared for the maintenance of the monarchy. Some funds have been supplied by the reluctant Manchu princes, under threats by the empress dowager, and a renewal of hostilities was anticipated when this was written. A disturbing factor was the posting of troops by the Powers along the Pekin railway, to keep the road open to the sea for traffic. This the Powers have a right to do under the treaty, but nothing could tend more to irritate the Chinese and precipitate attacks upon the helpless foreigners. At writing the revolutionists seem to have the great majority of the people and the balance of power. If left alone, the Chinese

will doubtless try out the experiment of a republic.

Meanwhile, Russia has taken steps looking to the possession by and by of Mongolia, which has declared independence of China Proper. The Chinese Imperial government has had to admit that it could not enforce its rule in the great northern territory, and Russia proffers a protectorate which reminds one of the cobra protecting the rabbit — inside. That the boundaries of the Chinese Empire will continue to embrace Tibet, Mongolia and Manchuria is not at all likely. There is even talk of dividing China Proper into three separate governments.

As for the missionaries, they are reported to have left West China and other parts most affected by the rebellion, with but one or two attacks accompanied by fatal results. Our Baptist missionaries have escaped harm so far as we know. We give elsewhere some graphic accounts of their experiences.

England is somewhat perturbed over the question of the disestablishment of the Welsh Church. This has been promised by Lloyd-George, who is a Welshman and a Nonconformist. The success of this movement might easily imperil the Anglican Established Church also, and the move is strongly opposed. Disestablishment is as sure in time as the progress of democracy in England.

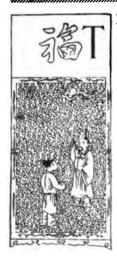
Russia has compelled Persia to oust the American Treasurer-General, Mr. Shuster, and Russian troops hold several Persian strongholds. Many of the offending Persians have been put to death, as a "lesson and warning." That Great Britain should stand by Russia in this strong-arm assertion of rights does not meet with popular approval in England, nevertheless the strong arm prevails and the weak party goes to the wall. Looking below the surface, it may be that this is the method by which advancing Mohammedanism will meet with a check by the sword—a weapon it has readily enough used for its own victories in the past.

At home President Taft still pleads earnestly and nobly for the ratification by the Senate of the peace treaties, and the real conscience of the nation is undoubtedly with him. By these treaties, whatever the immediate outcome, he has linked his name to a statesmanship that will endure and a fame that will increase with the years.



SWATOW-CHAOCHOWFU RAILROAD

# Another News Letter from China



HE following letter is from Rev. Ben L. Baker, who has been stationed since 1908 at Chaochowfu, capital of the most easterly prefecture in the Kwangtung Province, with a population of 800,000. Kwangtung Province has Canton as its principal port. South China seemed to go over to the revolution-

aries en masse without resistance. The Cantonese are the type of Chinaman familiar to us. Mr. Baker, in his letters, takes us directly into the scenes of the revolution.

Chaochowfu, November 24, 1911. Dear Friends:

Much has happened in China within the last month. Two months ago we had a flood, then came the typhoon, and now we are in the midst of a Revolution. We can with difficulty realize that before our eyes are occurring those changes so long predicted that will mark a new epoch in the history of the Chinese people. At present it seems likely that we are to have a new China. It may be the Republic of China.

Now a word about our own city, Chaochowfu. Canton, the capital of our province, is a noted hotbed of revolutionaries. But for a long time nothing appeared to be doing there, and as our province more or less takes its cue from Canton, quiet reigned here too. However, we have a city newspaper and telegraphic communications, so the happenings elsewhere became easily known. Daily reports of the revolutionaries' successes stirred the people. As excitement grew and it became more uncertain what a day might bring forth, the leading citizens organized a mutual protective association, the avowed purpose of which was to protect business interests and the people at large in case of disorder. Later the new Tartar General was assassinated as he was entering Canton. It was then reported that within a few days a body of revolutionaries was coming to Chaochowfu. The leaders in the protective association told the military magistrate that if the rebels came they were going to open the gates and receive them. He was

unwilling to yield and mounting three small cannon on the north gate hill said he would blow the city to pieces if such a thing were attempted.

For two days or so things were at the breaking point. People began to move out, among them some of the families of the officials. The military magistrate's family were taken by the revolutionaries as they arrived in Swatow. Word was sent to the magistrate and he was asked whether he wished to fight or yield. He yielded. The city was soon a place of new scenes. The streets were decked with flags. Some bore the words, "We are independent"; some were copies of the rebel flag. There was quiet there for a few days. Afterwards it appeared that the officials had only pretended to yield. One committed suicide, one was cut down in a similar attempt, one left, and one remained in his yamen with a few soldiers.

After deliberation, the revolutionaries evidently decided that the vamen would have to be taken to insure peace. Sunday morning when I awoke I heard firing in the city. Soon, as I watched, smoke began to rise above the yamen and I knew the work was going on. The revolutionaries had attacked the yamen and being short of firearms used bombs. These were thrown over the walls into the vamen and it was soon ablaze. The soldiers on the inside kept up a rattle of musketry so long as their ammunition lasted. To the credit of the rebels be it said they did not seem to be trying to kill so much as to get rid of a nest of enemies. When the soldiers had fired all their ammunition they were told to throw down their guns and cartridge belts and come out of the building. On doing so most of them were given the option of joining the rebels or of going home. On choosing the latter, their hair was cut, they were given their breakfast and

money to use in getting home. That sounds pretty well for the New China in the midst of her revolution, does it not? In the midst of the fight the magistrate managed to escape. A reward was offered for his capture and he was apprehended a few days



TEMPLE AT NINGYUENFU

ago. He was later tried with four of the leaders who persisted in fighting and they were all shot.

This week the city has been comparatively quiet. I marvel as I think it over that things have gone so well. You know China is noted for its thieves and robbers, whom only the extreme rigor of Chinese magisterial law holds in check. That now with no really responsible head to control affairs there should be no increase in lawlessness is almost more than I can explain. I know of but one explanation, the fervent, persistent prayer continually offered for the success of that course of events that will make possible the progress of truth and righteousness and the coming of the kingdom of heaven among these people.

# EDITORIAL O

#### Our Missionaries at the Front



HE rebellion in China has brought out the heroic qualities of some of our missionaries in a most conspicuous way. Only one note has been found in all the letters from the field

of action, and that has been one of confidence, of determination to remain if permitted, and of hope for an outcome that should mean a Christian China eventually. The letters we have already printed from Chengtu in West China and other points have made the attitude and spirit of the missionaries clear. Their own lives have not been counted as dear for the work's sake.

In the case of Rev. Sidney G. Adams, whose letters to his mother regarding events in Hankow are given elsewhere in this issue, the emergency brought out qualities of courage and helpfulness in face of peril and hardship to a degree that has made him a marked man. Few accomplished as much as he in ministering to the wants of the wounded and in saving life at the risk of his own. It is certain that if his life is spared he will have great prestige with a people who can appreciate courage and devotion. The Chinese cannot fail to realize the disinterestedness and nobility of the work done by the missionaries, and the meed of gratitude will be generous, for the Chinese are an appreciative people.

To the missionaries, as to the native Christians, this crisis has brought opportunity to test the reality of their religion and attest its power to others. We rejoice in the manner in which Christians have met the test and kept aloft the standards of Christianity. They have been girded by the prayers of millions of people who have watched with solicitude the course of events.

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#### The Giving of 1911

The known gifts of the year for philanthropic purposes by American men and women totaled \$252,000,000 in round numbers. Of this total \$100,-000,000 was devoted to the advancement of religious work; education received about eight millions less; and the general good had sixty millions to its account. The compilers of these statistics state that of the gifts for religious purposes, \$51,000,000, or a million more than one-half of the vast amount, came from fifteen million individuals through eight Protestant missionary societies. Forty millions were raised for work at home and eleven millions for foreign missions. Of course the home work is inclusive of all benevolences and charities surported by funds secured in the churches. The fact that religious gifts exceed educational this year is in decided contrast to years immediately preceding, when the educational movements have been at the front.

#### Perhaps the Most Remarkable

Going through the long list of large givers, from Andrew Carnegie with \$43,000,000 down, the one that seemed most significant was that of Bishop Abraham Grant of the African Methodist Church, who died in Kansas and left his \$250,000 estate to two negro educational institutions. See what

his life illustrated: Born a slave in Florida in 1848, he was sold at Columbus, Georgia, for \$6,000 in confederate money during the war. After the war he became a clerk in the Florida grocery store of the man who formerly owned him. Leaving his employment he became steward of a Florida hotel, this occupation giving him a chance to attend night school. He acquired a good education and was licensed to preach in 1873; was elected bishop at Waco, Texas, in 1888, and amassed his fortune by successful real estate investments in Indiana and Texas.

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#### Unveiling Mormonism

We are glad that the Interdenominational Council of Women for Christian and Patriotic Service has taken up in earnest the work of exposing Mormonism, in order that the spread of this insidious evil under the guise of religion may be checked and thousands saved from becoming victims. We hope to have an article from Mrs. George W. Coleman, the Baptist representative on the Council, setting forth some of the phases of a type of missionary work that is deluding many. Mormonism is to be treated as a political menace.

#### The Men and Religion Movement

Reports of practical results are beginning to come from the campaigns of this movement in various cities. For example, the owner of a brick industry went out from one of the social service talks and ripped the roof off his long, dark plant, and put in a glass roof, so that the day's work can be done without damaging the eyesight. The owner of one branch of a great food trust lowered the price and increased the size of the loaf of bread he was selling. Labor men on strike were plainly told the truth, and groups

of capitalists were as plainly told other truths especially applicable to them. Unquestionably the leaders in the Movement are fearless. The appeal to men is responded to in an encouraging manner. The missionary note is among the emphatic ones. We shall soon have a survey of the work accomplished.

## China Not Unprepared

Those who know China best are the most confident that the country is in a remarkable degree prepared for even so great a change as that involved in the establishment of a republican form of government. actual transition to perfected forms of administration and wide extension of suffrage must be gradual; there are educated leaders—not a few with Western training—in all sections of the vast country, and respect for law is a prominent characteristic of the common people. Indeed, as respects the control of practical local affairs China has long been selfgoverned to a remarkable extent—a democracy with a superimposed des-The new Christian life in China and the great educational movement to which Christian missions are making an influential contribution are among the factors which will inspire hope for the future. The appeal to western Christendom for strong reinforcement of these great agencies is truly powerful.

#### A Year of Unrest

Unrest in nearly every country in the world seemed to be characteristic of 1911. Great Britain, France, Spain, Portugal, Italy, Germany, Russia, the Near and Far East—all sections have witnessed changes, disorders, political and social upheavals. England has had her crisis as well as China, and our own country reveals a spirit of discontent that must be exorcised.

The call for reform is insistent. The hopeful sign is that the voice of the people is being heard, and is for the right in most cases, as against en-The public attitrenched privilege. tude in our own country toward the peace treaties with England and other nations, as negotiated by President Taft, is an instance in point. If the general unrest is correctly interpreted and a real effort made to find and remove the causes. Christian civilization will be greatly advanced. One thing is plain, that every country has enough to do at home in the way of house-cleaning to keep it from throwing stones at its neighbors' glass house.

#### The Durbar at Delhi

King-Emperor George of Great Britain, India and the Colonies, has had a great time in India, where for the first time the people have seen in person their Emperor. The preparations were elaborate and the fetes on a magnificent scale, in spite of the fact of famine close at hand. We give as a frontispiece the striking panoramic view of Delhi and the Durbar camps published by the London Illustrated News. One important result of the royal visit is the establishing of Delhi as the capital. Calcutta is the center of discontent, Delhi of loyalty. was a great thing for the 135 native princes to come into personal contact on Indian soil with the Emperor, and the influence exerted will be worth the cost, in the English view. Incidentally, it is pleasing to learn that a missionary's home in Delhi was leased for a few months for more than its real cost.

#### Handsome Terms Offered

It cannot be said that Sun Yat Sen's terms offered to the Manchus are not generous to a degree. His offer includes free grant of the Forbidden City and the summer palace in Pekin, worth hundreds of millions; besides life pensions and other concessions, together with equality in citizenship and in the holding of offices under the state. The new government's good faith is shown by the fact that in the southern provinces the Manchus are now fed and clothed by the revolutionaries, and abuse of them is severely punished. The Provisional President is living up to his Christian principles.



## A Notable Achievement

WE have great reason to rejoice as a denomination in the success of the effort to raise \$200,000 by Christmas in order to secure the \$50,000 additional pledge by the "Gentleman from Pennsylvania." Dr. Morehouse tells elsewhere in graphic manner of the Christmas scene in the Home Mission Rooms in New York, when the letters, telegrams and pledges were coming in. The amount required was raised by noon, with considerable to spare in case of exigency.

The result was not accomplished without strenuous effort in many quarters. Large credit, beyond question, both for the inception of the splendid movement in behalf of our ministers and missionaries, and also for its carrying out in the present juncture, belongs to Secretary Morehouse. He has for many years been earnestly advocating a fund for ministerial relief, and his influence has been strongly cast in convention and conference for a large project. When the offer came at Philadelphia, with only a short time in which to work and that the most unfavorable season of the year, it was his fine optimism and readiness to take charge of the task that put heart into others. And it is not violating confidence to say that in the last days of the campaign when nearly one-half of the \$200,000 was yet to be raised, it was the magnanimous offer of Dr. Morehouse to be one of ten to underwrite that \$100,000 for \$10,000 apiece—thereby putting the savings of his long life of service into the cause of his brethren in the ministry—that stirred the hearts of noble men to stand with him in the enterprise for which he was willing to sacrifice. All honor to Dr. Morehouse, who could not crown more fittingly his splendid career of service.

We are glad of the announcement that the Fund Commission regards the campaign as merely just begun, and will press forward for the first million with steady purpose. We ought not to stop short of five millions at the very least. The Fund should be of such amount as will furnish a retiring pension to every worthy minister or missionary who by term of service merits it or by reason of illness or accident needs it.

Meanwhile the start will hearten the ministry and put into many a faithful and sore straitened pastor a new courage and spirit of hope. The position of Missions in this matter has been made clear from the first, and we are glad to have had some share in the outcome. To Chairman Morehouse and Secretary Tomlinson and the large number of ministers and laymen in all parts of our territory who prayed and worked and gave for this good cause, all our churches are under obligation, for no interests will be more beneficially affected by this Fund than theirs.



## What is "The Budget Plan"?

To an inquiry which was made of the churches some time ago to learn what was their method of missionary finance, the answer that was frequently given was, "We have adopted the

Budget Plan of the Northern Baptist Convention."

Further inquiry revealed the fact that by "The Budget Plan" different churches meant quite different things.

What then is the "Budget Plan of the Northern Baptist Convention"? It is believed that a study of the minutes of the Convention, and especially of the reports of the General Apportionment Committee to be found in those minutes, will discover the following features, which taken together describe the "Budget Plan."

- The adoption by the church of a missionary budget which includes a definite sum to be secured for each of the missionary societies. This missionary budget need not coincide with the apportionment sent to the churches. In some cases because of special losses, drought, the closing or removing of factories or mills, etc., the apportionment may be more than the church is willing or able to adopt as its missionary budget. In such cases the Apportionment Committee will cheerfully enter into conference for the reduction of the apportionment. most cases, however, the apportionment will be a sum lower than the church should adopt as its missionary budget. With such vast fields of service at home and abroad open, but unentered, no church should be satisfied with any missionary budget that falls short of its best ability.
- 2. The Budget Plan of the Northern Baptist Convention involves an "every member" canvass at the beginning of the year for the purpose of securing in advance sufficient subscriptions to cover the entire missionary budget, these subscriptions to be made on the weekly basis and paid regularly, preferably through the double envelopes. Offerings thus gathered week by week should be forwarded monthly or quarterly to the several missionary treasuries.



"I HAVE been reading Missions today," said a layman to the Editor recently, "and I confess anew my delight in the range of information it brings to me."
We are glad of such a testimony. Wideness of range

is the aim. World interest, world sympathy, world outlook - that is the means of the growth that makes a man capable of rendering service everywhere. Missions invites you this month to keep your eyes on China, because we wish to follow the making of remarkable history and improve an opportunity such as rarely comes to note the transformation of an empire containing a larger number of people than any other in the world. But attention is by no means confined to one part of the world. Our readers will find something from all lands, and our own is not slighted. Nor do we forget that this month of February is our national birthday month in peculiar sense, since it contains the birthdays of the two greatest Americans - Washington and Lincoln, whose example and influence we shall never outgrow while our liberties and institutions survive.

¶ Gilbert K. Chesterton, who is given to saying striking things, says, "It is just as easy to think in continents as to think in cobblestones." We can not agree that it is just as easy, but it is vastly more to the purpose. Cobblestone-thinking is as much more common than continent-thinking as cobblestones are than continents. World missions have the value of leading us to think in continents and thus get out of our littleness.

¶ The return of Governor General Forbes of the Philippines to this country for a rest, with the intimation that he may resign his post, leads to new consideration of the fine administration which he has given to the islands. We have an article promised by Mr. Forshee on the results of the American occupation and administration. Meanwhile, the December Century gave a striking account of what has been accomplished toward the beautifying of the Philippines and the improvement of conditions. The illustrations inspire the feeling that we should be at more of the same sort of work in our American cities, large and small.

¶ The World in Cincinnati, the second great missionary exposition, is under way, and the preparations are aided by the publication of the Herald, similar to the World in Boston Magazine. The dates are March 9 to April 6, 1912, and a large success is predicted for the exposition. All the features that made the Boston exposition effective will be reproduced in Cincinnati, including the Pageant on the same grand scale. We are glad that the central sections of the country are to receive the inspiration that must come from this attraction of attention to the missionary enterprise.

¶ There is special need of help in the Balasore Mission in India, owing to the failure of the crops. Read what is said on another page, and let the response be generous. This is our free Baptist field.

¶ We give on another page the resignation of Secretary Thomas S. Barbour and the action of the Board in reference to it. · It is not easy to estimate the service of a Foreign Secretary, and we shall not undertake it at this time. But those who know Dr. Barbour best and who know something also of the relations he has sustained and the burdens he has borne are well aware of the great value of his work. He has not spared himself, and his physical condition sufficiently attests the strain. The Foreign Society will surely avail itself of his wide knowledge of the fields he has visited.

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GIRLS' SCHOOL BUILDING AT HANYANG

# Missionary Heroes in China

A Thrilling Story of the Revolution—Extracts from Letters of Rev. Sidney G. Adams of Hanyang to Mrs. J. S. Adams



SIDNEY G. ADAMS

A FEW extracts from letters written from Hankow in the thick of the fighting, by Mr. Sidney G. Adams to his parents, will set before the reader a picture of things as they are "on the firing-line in China."

"Ku Tsen-pu, the carver, one of the church members, was

the first to get into

a scrape with the revolutionary authorities. He was buying cloth from some men who were accused of looting. I was just in time to save him from losing his head, so strict are the officials in enforcing military law.

"Two days ago I was going to the native city to Dr. Booth's Hospital on Red Cross Duty, accompanied by Dr. Oliver. We passed an official in a four-bearer chair, with a guard of twenty soldiers. I took off my hat to him, while Oliver gave him a military salute. Next day we met the official under different circumstances. Evangelist Sen Ting-San of Chinkeo had a friend, a Manchu official, whom he

attempted to save from death. He hid him in Hanyang from the authorities for three days. I heard from Pastor Isao that the two had been captured and that Sen also was to be executed for a Manchu. I went to Hanyang and traced him from one point to another, at last reaching the Prefect's Yamen, to find that our friend of the day before whom we had saluted was in command. He is a revolutionist who had been ten years in prison and is now the governor of the city. I arrived at the Magistrate's at ten o'clock and the executions were to take place at midnight. I told the governor that we as a mission had told our people to be neutral, to keep within their own homes, or if they wished to help they should join the Red Cross force. I had heard that one of our evangelists had been captured and was to be beheaded, but I could guarantee that he was not a Manchu. He sent to the prison and had Sen Ting-San examined and found that my statements were the same as his. Unfortunately Sen Ting-San had money and two Manchu paybills on him when captured, the property of the poor Manchu. The governor said he would gladly turn the man over to me, and I

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promised to be responsible for him. The money was to be confiscated for the Revolutionary war-chest. The poor Manchu official, whom Sen risked so much to save, was executed with four others as I left the city at midnight.

"On the battle-field it was a fearful sight to see the hundreds of dogs gathered to devour the dead horses. They also attacked the defenceless wounded, and had to be kept off the long lines of dead that lay unburied four days. The natives would not bury them, so the foreigners had to do it. The Imperialist dead were thrown into the river Yangtse.

"Twenty-five or thirty of our Christians have joined the Red Cross Ambulance Corps. Nurses get 6,000 cash and food, ambulance men who go into the firing zone get 8,000 cash per month. I saw old Ma (colporter) marching with his son and thirty others, behind a Red Cross flag."

#### FEARFUL SIGHTS

A letter written two weeks later continues: "Last night was the first in which we were able to undress and sleep in bed for ten days. Servants have all gone. Oliver's office-boy alone remains to light fires, lamps, etc. Oliver is cook and I do the housework. This morning I treated and dressed seventy poor fellows on the firing-line. The sights are sickening—we cannot get to bury the dead, and the dogs are busy devouring both men and horses. Hanyang must be in a bad state; it has sustained five days' shelling from here. The hospital is in direct line of firing and we see the shells bursting over the hill. I tried to get over there, but the Revolutionaries stopped me and searched me for poison and arms, and when they found the money I was taking up for the helpers' salaries, etc., they said they would take that as I might help their enemies with it. So they got \$123.00, which the United States Consul is trying to get back. They ordered me

to return at once and promised to shoot me next time I went. We are under martial law now. No one can leave the Concessions without special permit from the consul. Dr. Oliver and I are the only ones with 'perpetual passes,' as we are the only two on the ambulance in the firing-line."

#### GENERAL NEWS FROM CHINA

I sent a cablegram to you regarding our missionaries in Nanking in the following words: "Browns Abactor"—meaning, "the Browns have arrived here safely." They came in by rail on the night train with all the American women and children who were in Nanking, that is, Mrs. Brown and the three children and Mrs. Ashmore, but Dr. Brown has stayed in Nanking for Red Cross work. Our reports from Nanking are that there has been terrible slaughter of the Chinese by the Manchus, but the foreigners and their property have not been molested. We continue to hear this same news from Hankow and Hanyang. Dr. Huntley and the Misses Crawford and Cody have arrived there safely and are being pressed into service in the work of caring for the wounded. Mr. Sidney Adams is reported to have been rendering splendid service there, even to the undertaking of hazardous tasks which few would consider.

All the stations of this mission are now in the hands of the rebels except Nanking, and those that have "gone over" are continuing peaceful under the new regime, and the general report of those on the spot is that the local government is for the present more satisfactory than it was before—the people and the officials are one. Viewing the whole country, however, it can hardly be said that there is united feeling. Grave fears are entertained that before a new central government is established to which the country unitedly will own allegiance there will be much contention among the several factions of Chinese, North and South, radical and conservative.—Roy D. STAFFORD, Shanghai, China.

## What Other Chinese Missionaries Say

ATEST reports contain encourage ing news. Rev. P. R. Bakeman of Hangchow writes under date of Nov. 21: "Our work is of course seriously hampered by the unrest, although we in Hangchow have been fortunate so far in the brief duration of the disturbed period and in the rapid and effective transfer of government. We have missed none of our work, holding the schools and maintaining our services even on the day when the fighting was taking place. It seems clear that the outcome will mean enlarged and pressing opportunity for our work. Our great duty now is to prepare the means of caring for the great harvest that seems sure to be ours."

A letter from Rev. C. E. Bousfield of Kaying, sent two days later, states: "There has not been and is not any danger for us here, and as far as one can see, there is not likely to be. The new government is now getting better control. There has been very little interruption of our work. Apart from the excitement, which is of course in-

evitable during such a momentous change, everything has gone on much as usual."

A recent letter from Dr. W. R. Morse of Suifu, temporarily at Chungking, reports that up to the time of writing they were able to communicate with Chengtu by mail, but all telegraph lines had been cut by the rebel forces. He also states his opinion that the disturbance is spreading to the East and moving away from West China. "A joint order from the four consuls, American, British, French and Japanese was issued," he contin-"advising the immediate departure to the coast of all refugees, the limit of departure being fixed at Nov. 6. However, there are still over thirty missionaries here, practically all residents-members of all the missions stationed here stayed." In spite of the disturbances, our missionaries are gathering strength and courage to take up their work with renewed zeal, in the firm belief that the revolution is paving the way for the establishment of the kingdom of Christ in China.



OUR HOSPITAL AT SUIFU, WEST CHINA, TEMPORARILY ABANDONED

PANORAMA OF HONGKONG.

St. John's Cathedral.

City Hall and



We have so arranged this Panorama of the beautiful Harbor, Island and City of they will form a single view of one of the finest harbors in the world. Hongkong is It is at the mouth of the Canton River, 90 miles south of Canton; is 11 miles long cipal ports of the East. The population is about 400,000 and an English garrison of



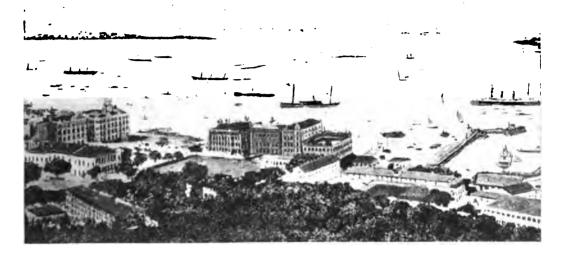
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Queen's Building and Statue.

Naval Dock Ya

Parade Ground.

Cricket Ground and H. K. Club.



Hongkong, that by cutting out the four parts and pasting them together on a card an island just off the South China Coast, and was ceded to Great Britain in 1842. and 2 to 5 wide; has a high ridge of hills and narrow valleys. It is one of the prinover 13,000 men is maintained. The panorama shows the natural beauty.

Military Barracks.

Wanchei.



# Chinese Life and Customs

IN looking through a large number of books on China we have been impressed with the peculiar quality of the little volume by Dr. Paul Carus entitled "Chinese Life and Customs." What attracts at once is the line illustration and the method pursued, to let the Chinese illustrate their own life and customs, with only so much explanation as is necessary. Fol-

The Chinese residence, with its wall, entry gate and inner courts, is a little castle, and all its arrangements show that it has been built for family life. To quote from the book: "It consists of several one-story structures that are shut off from the outside world by a wall. Having entered through the gate, we find three buildings one after another separated by



A CHINESE RESIDENCE



WORSHIP OF THE MASTER

lowing this method, the author describes, by drawings more than in words, after the picturesque Chinese fashion, in whose language every word sign is a picture—the annual festivals, the industries and foreign relations, Confucianism and ancestor-worship, Taoism and Buddhism, childhood and education, betrothal and marriage, social customs and travels, and sickness and death. The three pictures which we have taken from the collection indicate the reality and cleverness of the Chinese drawing.

courtyards. First we reach the reception room; having crossed a second courtyard we come to the main dwelling; and behind that we will find the apartments for women and children. When children grow up the boys are sent to schools, while the girls receive the most of their education at home." The sexes are separated at the early age of seven, and while the boys are trained to be positive in manner and speech, the girls are taught to be first of all demure.

"From earliest childhood much time



WRITING A LOVE LETTER IN CHINA

is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, patience, obedience, diligence, thrift, kindness toward all beings, but also to minute rules of good breeding, relating to behavior towards themselves, as to dress, personal appearance, etc., and

toward others, their parents, guests, persons of respect, their elders, their equals, etc., for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere." Missionaries frequently have to learn this to their confusion.

The "Worship of the Master" illustrates the first act of the school-boy when his father intrusts him to the care of a teacher and a new "boo name" is given him. Confucius is the great authority in school affairs as in ethics, and his picture is set up in a conspicuous place over an altar, and the child kneels before the picture to show reverence for the great master of Chinese morality. Confucius is the ideal of proper behavior and the Chinese teacher and sage.

These illustrations apply of course to life among the well-to-do. The peasants have very different homes and their children have no school advantages save where the mission-aries furnish them. But a new school day has come, as well as political, and China will develop undoubtedly a public school system that will make education common as it is with us.





# Japan in 1911

By J. L. Dearing, D.D., Missionary in Yokohama



THE past year has been full of interest in Japan from whatever point it be viewed. Changes have been marked and of such a character as to make them of world interest as well as of national significance.

#### POLITICALLY

The outstanding event is the change of the Cabinet. Since 1885 there have been sixteen changes of Cabinet in Japan and the most important as well as the longest-lived has been the Katsura Cabinet which came to a close for the second time in August. The first Katsura Cabinet held office during the Russo-Japanese War and for four years and seven months was in power. No other Cabinet has had so long a life. It gave place to the Saionji Cabinet which in turn gave place again to the Katsura Cabinet, and its second term has been three years and two months. And now once more Marquis Saionji is asked to form a Cabinet. change has come in a unique way. Count Katsura and his colleagues have asked to be relieved, have practically selected their successors, and the change has been most quietly made and national life has been but little disturbed. The people seem to have become somewhat weary of the Katsura régime and the new order is brought about with far less of interruption than political changes can be made in other countries. This is the first time that such a change has been secured without a conference of what has been a powerful factor in Japanese political life, the Elder Statesmen. This gradually disappearing factor was not called on for advice at this change, and they seem likely now to disappear from the political stage of Japan, as the number of able men who are capable of steering the Ship of State in-Probably financial reasons were an important factor in the change of Cabinet. The new Cabinet seems likely to continue the policy of the retiring Ministry in most respects, but much hope is placed in Mr. Yamamoto, the new Minister of Finance. He has had large practical experience in banking and in the financial world, and it is hoped that he will find some solution of Japan's difficult financial problems. We cannot go into these here, but Japan is pulled two ways at once. The law of her existence is that she must expand. Her population is



MEMBERS OF THE CHURCH IN KOBE

great, her natural resources are comparatively small. Taxes are heavy. protective tariff seems an artificial stimulus to revenue; it seems most difficult to make the exports exceed the imports. New methods of life bring added expense of living and greatly increased prices. Social conditions are becoming very trying, and combined with this is the demand from one party for naval expansion. and from another for military expansion. One section wishes for widening the gauge of the railroad and another for large reductions in the national debt. Under such conditions a cartoon of one of the illustrated papers representing the new Ministry as a procession of men receiving very short candles to light them on their way, is significant of the probable length of service.

The fear of Socialism has taken strong hold of the Government, not only because of the company of Socialists summarily put to death during the year, but the social unrest which conditions stimulate. And the attitude of the Government is likely to increase this danger. The blacklisting of some of the leading men of the country because of imagined socialistic tendencies as decided often by policemen quite incapable of judging the case, is an indication of possible danger ahead. The educational department has taken a step backward which it is hoped will be only temporary, in requiring all students regularly to visit the Shinto temples and worship at the shrines of the ancestors. The constitution guarantees religious liberty, but the educational department is now violating this in a way that is causing distress to many Christian families and Chris-

tian teachers in the public schools. One sees troops of school children on the streets marching to the temples and shrines under the direction of the teachers. This is one of the steps backward that perhaps should be expected in a nation which has advanced as rapidly as has Japan, and yet it causes pain to many of her well-wishers. It is a vain attempt to crush out the seeds and spirit of Socialism by reverting to old systems which have lost their power. Christian teaching is understood by thousands of Japanese today to be the only remedy for the tendencies which the newer civilization is bringing into the life of the people.

The attitude of the government toward China is conservative and cautious. Japan is not likely to make any advances in China unless some other outside country complicates matters by taking undue advantage of the present sad situation. Japan has large interests at stake there and holds a strong influence also, and any change of attitude of outside countries will be well taken only in harmony and cooperation with Japan. Japan's foreign relations are more happy than her internal relations at present. An illfounded suspicion seems still to exist in America and other countries regarding her. She is doing her best in every way to remove this. The visits of prominent men during the past year has been greatly encouraged. Never have strangers or travelers received so much attention from Japanese. The greatest effort is made to produce a good impression upon those who visit the country and every means is used to show the friendly attitude of rulers and people toward Americans and all other nationals. At the same time the

unjustifiable charges and unwarranted statements so often made in the American press regarding Japan have by their continued repetition occasioned a degree of irritation and exasperation which increases as its groundlessness is so apparent. When the American press becomes as familiar through travel with Japan as the Japanese press is with America a different spirit must exist in America.

#### RELIGIOUSLY

A feature of the year has been the meetings held throughout the country by the missionaries of all denominations to study the matter of distribution of forces. The country has been

duplication which is sure to result in denominational movements. are talking of a Union Theological School and Union Bible Study. And already a movement is on foot for securing from different Missions the setting apart of special men who shall represent the whole missionary body as agents of the Sunday school movement, the temperance movement, and other lines of work to which overloaded missionaries here and there give a portion of time and that in a poorly organized manner. Mission work in Japan is especially characterized as working along the practical and feasible lines of co-operation and union. The conference of Federated Missions has done



GIRLS' SCHOOL AT KANAGAWA

divided into large sections and again subdivided, and sectional conferences of very deep interest have been held to consider in a practical way how the work can be readjusted so that there shall be no overlapping, and how all the untouched territory can be best reached. It is a hopeful sign of the times and of practical Christian union. The final reports are not in, but the movement is a significant one.

Plans are under way for further classification of Christian work according to subject, and less according to denominations, which is significant. It is desired to have an interdenominational Literature Society which shall receive support from all Missions and thus centralize the work, and avoid

and is still doing a splendid service in this direction. No trammels are placed upon the conscience of any, but all possible doing away of needless duplication of machinery and service is sought for and encouraged.

Dr. J. H. Ballagh, of the Reformed Church in America Mission, celebrated the fiftieth anniversary of his arrival in Japan on November 11, the first missionary to Japan to enjoy such an anniversary. It was fittingly observed, all denominations uniting to do him honor, and the native churches vieing with the missionaries in expressions of appreciation and esteem for this veteran who for fifty years has stood for evangelical preaching of the simple gospel. Any who fancy that



PRINCIPAL'S HOUSE AND DORMITORY, MARY L. COLBY GIRLS' SCHOOL

the missionary is not appreciated by the Japanese would have been effectually silenced could they have been present in this meeting.

#### BAPTIST WORK

One of the features of the Baptist advance during the year has been the opening of the Students' Hostel or Dormitory in connection with Waseda University by Mr. Benninghoff. Attractive buildings have been constructed and are already well filled with these Christian students, who not only make this their home and receive Christian influences while carrying on their university studies, but also bring other men under Christian influences by inviting them to various gatherings in their buildings. The institution promises to be a strong Christian force in the life of this great university, and Mr. Benninghoff's influence will be bounded only by physical limitations. Avenues for molding life seem boundless before such an institution.

The Girls' School formerly located in Yokohama has been removed to Kanagawa where, in the open country without the restraint of a large city, extensive buildings have been erected and the school enters upon a new era of life. In the past our girls' schools have grown up under the fostering care and influence of a church. This marks the first attempt among Baptists of an institution forming a Christian community by itself without any church associated with it and becoming a distinct centre of Christian work. A good location has been chosen and it

is anticipated that a bright future is before this school which has had such a successful history thus far. It is of interest that the location is near the place for some time occupied by the very first missionaries to reside in

Tapan.

Baptists have reason to rejoice at the very large and important share that is being taken by Rev. Charles K. Harrington, D.D., for many years professor of Old Testament in the Theological Seminary, in the very important work of Bible revision now going on. The Committee is made up of the best scholars in the country, both Japanese and missionaries. The missionaries chosen have been selected with the greatest care both for their knowledge of Japanese as well as the original tongues. It is no slight honor to be chosen for such a service. The Committee included some who had a part in the first translations made many years ago. They are very busy men, however, and a lion's share of the burden is falling upon Dr. Harrington, in whom the other members of the Committee express the utmost confidence, appreciating his unusual fitness for the task. He has been in recent months released from his duties at the Seminary that he might give his full time to this work. It is fitting that Baptists with their attitude toward the Scriptures should be so well represented in this work of such supreme importance. It is further of interest to know that the presence of Dr. Harrington on the Committee is sufficient to ensure the incorporation

in the text of the new translation of whatever of real merit or excellence existed in the translation of Dr. Nathan Brown, which Baptists have thought worth while for many years to keep in print, though in recent years it has had a very limited circulation. Dr. Harrington's work therefore deserves the hearty appreciation of all Baptists as well as of all who love the truth and desire to see it correctly translated and placed in the hands of the people.

The time has not yet come for the withdrawal of missionary influence from Japan, and Baptists have not yet

by any means discharged their Christian obligation to this land. Study of the situation must lead to the conviction that the form of service is not exactly the same as is needed in other lands, but that our presence is needed deeply becomes a growing conviction. It may be concretely stated that the call for missionaries to Japan today is to do the things that the Japanese This means Christians cannot do. careful study and adjustment and conference. But the man who even attempts to carry out this doctrine is heartily welcomed, and will find plenty of work to do.



# The Christmas Round-Up of the Ministers' and Missionaries' Benefit Fund

An Exciting and Memorable Christmas Day in the Home Mission Rooms—
A Fine Beginning of a Great Work



XPECTATION was on tiptoe. Solicitude lurked in the rear. Shortly after eight o'clock on the morning of Dec. 25, Secretary Morehouse entered the Home Mission Rooms, facing Madison Square. Quickly there fol-

lowed a herald of Santa Claus, in the person of a messenger boy with more than sixty lettergrams from far and near. Soon thereafter came another herald in the person of a postman with about one hundred and seventy letters. Rip, rip, rip, went the letter-opener through the envelopes. Soon after nine o'clock Secretary Tomlinson enters, followed soon by one of the clerical force at the Rooms. Ting-a-ling-ling! Hello! The pastor of a prominent church announces that the offering from his people

is nearly \$6,000. He gets the title "Captain of Industry."

More lettergrams and telegrams, by threes and fives. More telephone calls and pledges from pastors in and around New York. A second mail with about thirty more letters. Messenger boys coming and going, broadly smiling over their harvest of commissions on the delivery of messages. Stacks of telegrams! Stacks of letters, yes, and stacks of pledges. In comes Rev. J. Madison Hare of New Jersey, who rendered yeoman service in the campaign and now lends a hand in arranging documents. Dr. Barnes arrives about noon. On goes the swelling stream until high noon, by which time about \$30,000 additional in pledges had been reported. Ting-a-lingling! Mrs. Tomlinson 'phones from Elizabeth that a raft of letters has arrived in

the morning mail with several thousand dollars in pledges.

The noon hour was an eventful one. On Saturday, the 23d, Secretary Morehouse received a special letter from 26 Broadway



HENRY L. MOREHOUSE, LL.D.

in which was enclosed another in a sealed envelope marked not to be opened until 12 o'clock on Christmas day. There was something mysterious about this. Curiosity was keen. Just as the big bells high up in the Metroplitan tower boomed out the hour of twelve, the letter was taken from the safes and read — and then there was another "boom," in the form of a pledge of \$40,000 or so much thereof as might be

needed to make up any lack in securing from other sources the \$200,000 required. Footings of receipts showed that this pledge clinched the \$200,000 with probably something to spare. More messenger boys: more telephone calls: the volume waning until five o'clock in the afternoon, when after sending messages to a number most actively interested in the effort, the doors were closed and directions were given the elevator boys to inform messenger boys to call the next morning. About 125 telegrams, 20 telephone calls, and 200 letters, with pledges aggregating in round numbers \$85,000. Such a "Merry Christmas" as this the Baptist denomination has never before enjoyed. The delight of many donors was enthusiastically expressed in their letters and lettergrams. Touching instances of devotion were numerous. It was almost "hilarious" giving - and surely the denomination will be more selfrespecting and will find spiritual blessing in thus laying on the altar of Jesus Christ this gift of \$250,000 on Christmas day.

Postscript. The Tuesday morning mail brought about 100 more letters with several thousand dollars more. Several days will be required to make complete and exact statement of all pledges and payments. Cash on hand and in bank now amounts to more than \$20,000.

Let the first payments on pledges be made promptly in January. Some have already paid in full, thus showing their faith in the success of the effort. A more definite statement will be given soon. This is good enough for the present. To God be the glory!







# Looks-at-the-Sky

A Story of the Crow Indians, Based on Facts

By Lucy L. H. Soule (Dorothy King)

#### Ш

#### INDIAN MORALS AND WAYS

**■ RRANGEMENTS** were easily A made for Charles to begin his "studies of the Red Man," as he put it. After the Indians had been convinced by the "Man-who-talks-up-to-God," as the Indians call the missionary, as well as allured by the compensation Charles offered, the work began in earnest. Jane and Alice would often sit side by side with their fancy work, watching the painter and his quiet sitter, noting the contrast in type and color, and seeing with surprise the look of elation that goes with the success of something being accomplished on the one face, and the look on the other of a quiet resignation to an unalterable fate. Almost the first day Charles had said, "It's no use, Jane, to ask that missionary to help me get them to pose in any way for those dances. I sensed what he meant that evening when he said how harmful they were. I don't see it from his standpoint, in fact he did not tell me just what the harm is, but I know from his face that he'd stand his ground against anything he thought would harm his 'children,' as he calls them. I verily believe that man feels as though he were a sort of father to them all. I only told him, Jane, that I wanted to paint types; I did not seem to feel it wise to say any more just then. Tomorrow Looks-at-the-Sky is

going to sit for me on his pony in full war-dress and he has promised that he'll get a whole crowd of them together so I can do a study of the 'war party.' I'm afraid I may have to leave out those dances I'd set my heart on, for even if I don't see things, Alice, as you and Mark do, I would not do a thing to hurt the work here. Looks-atthe-Sky is a fine type of Indian. Somehow he fairly thrilled me yesterday when he said so suddenly, 'You no Jesus man. Heap good,' and then pointing up to the sky, 'but One up there make you heap better.' Then he placed his hand on his heart and said, 'Me walk Jesus road. heart. All right now. Tell my people. Tell white man. That's all,' and not another word did he say to me all the morning."

Early that afternoon the missionary and his wife and little daughter, with little Angel Star, came to invite the Grahames and Alice to visit the Indian graves. "It is only about four miles from here," said the Man-whotalks-up-to-God. "We've got ponies enough if you'd like the trip." They said they would indeed like the trip, as not one of them had ever ridden a real Indian pony, and in a short time the little cavalcade was ready. Looks-atthe-Sky, White Arm, and Best White Buffalo had lent their ponies to the strangers and were standing on the Mission House steps watching the party start off along the trail which led

to the graves. As Alice turned for the last time to look again at the three motionless Indians she saw another Indian run up to them and, even in the quick flash before some thick trees hid them from view, she could tell that all three had refused to speak to the newcomer.

Riding close up to little Angel Star, who also looked behind because Alice had done so, she asked, "Who was he, Angel Star? Don't they like him?"

pulling him into a walk beside Alice, said, "Let me tell you about Strikes-in-the-Night. Yes, he is what is often-times called a 'bad Indian,' and he has made many attempts to drag the converted Indians back again to the old Crow road; but so far, 'thanks be to God, who giveth us the victory,' he has been wholly unsuccessful. It very seldom happens that an unconverted Indian will try to pull down one who has taken the stand for Jesus. They seem



CROW INDIAN PARADE

"No; me no like either. He bad Indian. Strikes-in-the-Night not love Jesus road. Love dance. Love firewater," answered the child. "O, I see," said Alice, "and perhaps he is teasing them to go back into the old road, isn't he, Angel Star?" "Yes. He often tease. He naughty man," and the little child's face looked troubled.

"Were you speaking about Strikesin-the-Night?" asked the Man-who-

talks-up-to-God.

"Yes," replied Alice; "is he what we have so often heard called 'a bad Indian'? I noticed that your Christian Indians did not seem to want anything to do with him."

The young missionary quieted his pony, who seemed quite uneasy, and to be glad to have others walk the narrow road, even if they don't want to do it themselves. Listen to what an unconverted Indian said not long ago." Taking a pamphlet from his coat pocket he read:

"'You tell us the old ways are crooked, but we like the old ways. God gave the Crows the dance, it is good. The white man taught it to us and we want you to know that we love it. We are going to dance all we want to and have our fill of it, but we think the Crows who are going in the Jesus road had better cut it off. It don't look right to see Jesus people dance.'

"And, Miss Ray, one night a short time ago a Christian Indian looked in on a dance, but had not been there

more than a moment when one of the dancers came to him and said. 'You get out of here; you are a Jesus man. It don't look right for you to be around a place like this. We want you to go away.' Surely the Holy Spirit had begun His wonderful work in the hearts of the unconverted, don't you think so? I wish you might see some of the reports the Indians send from the different little stations to the Indian Conference," and he looked into Alice's face with the same expression in his eves she had so often seen in Mark's when he used to speak of the Moslems. Then he went on reading: "Some weak members have fallen in the way and have not gotten up yet. They are not happy away from Iesus and yet will not turn away from sinful words."

"Isn't that tender?" he asked. "Yes," she replied in a low voice, for she was thinking of Mark and how much he would have loved this man whose heart, too, burned within him with that unquenchable fire. "May I read you another?" "Yes," she answered again in the same quiet voice, and he went on: "Let us clean up the Jesus road in our hearts so that the Holy Spirit will not have anything in the way of our leading other Indians into this way." Then, in a voice tense with emotion, he read, "Happy are the dead that have given themselves to Jesus while living in this world and have walked straight in His way. They are now with Him in His beautiful Home."

They rode along silently for a while, when he suddenly pointed ahead, saying, "There is the little cemetery belonging to the Indians, right over there on the hillside. I have been able to persuade them in some cases to bury their dead as we do. You know they always buried them in trees till nine years ago. We shall come to one of the few remaining tree-graves in a few moments." As he spoke the party reached an opening where there were many mounds, some having stones erected at the head and some oddly marked by axes, guns and cooking utensils lying upon them. On one, which they noticed especially, was a sewing-machine much the worse for wear on account of the storms which had beaten upon it. "A young bride of a year and her baby lie here," said the missionary's wife gently, "and that was the machine on which she expected to make so many pretty things for her little one." "Poor little mother," said Jane, her eyes filling with tears. "The same heartaches, the same emptiness after the earth covers the loved form, the same trying to pick up the broken strands and go on again here in this lonely country just as it is where you live, Mr. Grahame. does not matter what the color or the language, the language of sorrow and the language of love are understood by all men alike," and then the Man-whotalks-up-to-God spoke as though to himself, "And this same Jesus lifts the burden and conquers death for each soul who turns to Him, no matter what the color and race."

After riding a short distance further they came to the Indian graves. They saw piles of stones heaped up in many places, with guns, blankets and everything that had been used in life laid Near by stood some upon them. scraggy fir trees in which high up they could make out the enwrapped figures of the dead. One of them to which the missionary drew their attention had been so beaten by the wind and rain that the wrappings were rent apart and they could see the breast-bone of a human form and upon it a little skull. "Another mother and baby," he said. "It won't be long before the little skull falls to the ground."

"Oh! this is pitiful," broke in Charles.
"Why don't you have this taken down
and put it all into one casket and bury
it decently? You need not say anything to the Indians about it. How
can you stand it watching this sort of
thing go on, man?"

"I've given them my word I shall never disturb their dead and they trust me," replied the missionary. "Remember, their dead are as sacred to them as ours to us. It's only when

the light of the gospel comes into the heart that these customs vanish. We have to be patient. And we are trying to be patient, aren't we, dear?" he said, turning to his wife. "Yes," she answered.

Just then a prostrate figure, so huddled in a blanket that they had not realized it to be a human being, rose and, coming straight toward them, passed them with unseeing eyes. Such a gaunt, hopeless, grim face as the Grahames and Alice had not seen before. The hand that held the blanket together was mutilated and bleeding, the finger-ends being hacked away at the joints.

"O, Charles, look! Isn't that dread-

ful!" gasped Jane.

"Say, what has he been doing?"

cried Charles with a shudder.

"Only following out his native cus-The heathen Indians always mutilate themselves when they are bereaved of their near relative. Sometimes they cut off their fingers, sometimes blow them off. And they stay by the graves for hours and hours, even on the bare ground in midwinter. Did you know they get the grave clothes ready and dress the dying one in them, then measure him for the box, if a box is to be used, so there will be no delay?" asked the missionary.

"This is dreadful! Let's turn back again into the sunlight," said Jane. "I had no idea they did things this way, had you, Alice?"

"No, Jane, I hadn't, but I remember Mark said once, 'You've no idea what dreadful customs and rites most people have who are heathen.' I can see more clearly since I came here why Mark felt he must go and help the Moslems out of their darkness. O, it's true, Jane, I'm beginning to see things more as Mark sees them, I guess. I always knew he was right, but it was so hard to let him go," and her voice trembled perceptibly.

"You'll be going yourself some day, Alice, I can see that," said Jane.

"God knows," the girl whispered, and her eyes seemed to be gazing at something very, very far away.

### IV

## AN APPEAL FOR HELP

The moon of the strawberries and the deer was now passed and the moon of the sturgeon had come and Looksat-the-Sky told Charles that the dance. or "dee-sue-ugh," as it is called in Crow, would take place on the fourth of July. Charles was learning considerable Crow from his sitter and was becoming more interested in the problem of the red man, for the red man's sake, than he even dared to admit to himself. On the morning of the third of July Looks-at-the-Sky came as Later in the day the great painting for the war-party was to begin but he had come alone for the final touches to be put on one of the sketches Charles was making of him. After the usual long silence he said quietly, but with a note of such suppressed excitement that Charles felt it at once, it was so different from his former phlegmatic voice: "O Mahs-deh-shedeh ah-wah-take (white man from afar), tomorrow the dee-sue-ugh come. Me heap worry. My Kovis want go. Uck-back-duck-dee-ugh (God) be angry. Jesus no like. Bad Indian hurt ack-eh-min-uch-pock-ugh (young Indian girl). Break new heart Jesus gave. Save?" and the soul of Looksat-the-Sky struggling with the new language of the stranger rose above all hindrances of speech and, with silent heart language, made the appeal of brother to brother for help.

"Why, my brother," cried Charles, springing from his seat, his own soul rising within him to meet that cry of distress. "Help you? I'll help you save your daughter if I have to kill Strikes-in-the-Night to do it." Here he sat down again breathless from the suddenness of it all. With the grim look of determination on his strong face he said, "Why didn't you speak before? Tell me first if you've got a plan that I can help you carry out." The Indian looked at him steadily and silently before he spoke, and Charles knew that he was being sized up by this strange half-wild brother as no

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man had ever measured him before; and he felt a keener desire to pass with honor this time than he had ever felt in any examination that his world at home had watched him pass. Presently the Indian said, "Me trust. Get ack - eh - min - uch - pock - ugh beegh-brist-ugh (white woman from afar) to get Kovis. Keep her in tent with her till dee-sue-ugh past. Strikes-inthe-Night no hurt then. She safe.

She good time have. Forget bad Indian. See? Ugh!"

"Yes, I think I see," said Charles. "You want my wife and cousin to get your daughter here and interest her so she won't want to go to the dance. Gracious, man, of course they'll do it," and they gripped hands, the Indian relaxing for just a moment, swept off his feet by the enthusiasm of the young American.

(Continued next month)



CROW GIRLS ON HORSEBACK

# What Does the Editor Have to Do?

A Casual Glance into the Sanctum of Missions and a Few Facts



THAT he has a pretty easy time of it, and plenty of leisure, is undoubtedly what a goodly number of people suppose. At least the question was asked not long since, and apparently in good faith, "What can the Editor of Missions find to do to fill up

all his time between issues?"

It may interest the readers of Missions if the Editor answers that question in part. He only wishes the questioner could try it for a month. There are still a few church members who cannot see what the minister has to do, with only two thirty-minute sermons and a prayer meeting to occupy

his time, besides a few calls. We have all met these wonderers, and it is not unnatural to wonder where we have no exact or experimental knowledge.

Let the Editor give you, then, a sample day in the sanctum. Not a special day, but an ordinary day during two-thirds of the month

He arrives at nine o'clock, having previously risen at seven, breakfasted in time to take the 8.14 train for a twenty-five-minute ride to town from his suburban station, and walked three-quarters of a mile to the office on State House hill. The morning mail is on his desk—perhaps a dozen letters, perhaps twenty or more, besides papers, books for review, and articles for publication. Not having a stenographer, for economical reasons, he has to attend to his own correspondence, and when it is make-up week this has to get behind, so that there is always something

left over in this line to fill a spare moment. On this particular morning the mail can be disposed of in an hour, but just as the typewriter begins to click the first caller is announced. This is a minister from New Hampshire, who is spending a day in town and calls on the Editor as an old friend might be expected to do. The Editor is glad to see him, and the twenty-minute call is one of the unavoidable pleasures. This caller is scarcely gone before the engraver's solicitor comes in to see if there are any halftones to be made, and as there are a number and each must have careful consideration as to size and treatment, it is half-past ten by the time the correspondence is reached again. Now an important matter comes in from the business department, and before this is disposed of another caller comes, to discuss paper, and he is followed by a missionary on furlough who has valuable information to give. lunch time, instead of having gotten the morning mail out of the way and several articles ready for the printer, the Editor finds himself behind his schedule at least two hours.

That makes the lunch a "counter" affair, because fifteen minutes is all that he feels he can give to it, despite warnings as to hasty eating and impaired indigestion. (Frequently a few crackers and a glass of malted milk from a thermos bottle constitute the lunch, without leaving the office.) Then an attempt is made to finish the correspondence and attack the piles of manuscript which must be read and disposed of, in order to secure the selection for the next issue of the magazine.

Among the morning packages was one containing material for the news items that are to represent one of the Societies in Missions' combination. One unfamiliar with editorial work would probably suppose that this matter was all ready for the printer, and all the editor had to do was to put it in the copy-case and send it by the messenger. As a matter of fact, this mass of material had to be pruned, much of it copied, proper headings to be put on the paragraphs or short articles, and spelling and punctuation carefully looked after. More than two and a half hours were required to whip this copy into shape. Meanwhile there had been five telephone calls,

half a dozen interruptions of one sort or another, all belonging to the day's affairs; with result that when five o'clock came, and it was time to start for the train, it was necessary to take along half a dozen articles to be edited on the train, besides half a dozen magazines and papers that must be looked through for information.

After dinner and a few minutes with the family, the Editor, in order to make up for the interruptions of the office day, and accomplish what must be done, cooped himself up in his "den," and worked until nearly eleven o'clock, when tired nature began to assert its claims. With the consciousness that the work laid out had not been completed, and that the morrow must be crowded somehow a little fuller, the Editor took a sponge bath and retired to fairly good sleep, after the restless brain was ready to let sleep come.

Add to this ordinary day a period of ten days each month when proofs are coming in from the printer and the "dummy" is being made up: when late copy must be hurried through, and every sort of delay must be overcome by later hours; when the actual working hours of the Editor range from nine in the morning until twelve and one at night, often without lunch and only a stop of an hour for dinner and no getting home until morning; with a rush of things each day, and the mail coming in steadily, much of it to remain unanswered for a week; with committees interfering, and calls that must be attended to; and you may judge if it is not a little exasperating to have a friend observe in a casual way, "Well, you must have an easy life. I don't see that you have much to do, with only a magazine a month to get out."

Besides, the Editor has taken no account as yet of the time required to get and maintain a world perspective; to choose the topics and write the editorials—all simple and easy work, of course; to plan the next number and preserve the balance between various interests; to read missionary books for review and also for necessary information; to secure articles and correspondence from experts in all parts of the world; to glance over a hundred magazines and papers which bring in missionary information; to keep abreast of world affairs, political, social and religious, without

which no editor can deal rightly with missionary relations; to seek out men who know foreign and home conditions; to attend missionary gatherings of importance and keep in touch with the movements of the day; and to respond to a certain number of calls to make missionary addresses and come into personal acquaintance with churches as a means of stimulating interest in missions and Missions.

The Editor is keenly conscious that there is not time enough properly to fit himself for the broad task he has undertaken, and that every month he must let much go by that would be of value to him and the readers of the magazine. He has a task

which on the secular magazines, with far less of detail and no editorial writing, requires from two to four men in the literary department, besides art editors and make-up foremen. Everything in the case of Missions, from the conception of the art headings and initials which adorn the magazine to the selection of contents and actual make-up of the pages, down to the minutest detail, falls upon the one individual.

And yet, as was asked at the beginning, What does the Editor have to do? And the answer is, Nothing, but just edit.

If this answer is not satisfactory, and you have doubts still as to the amount of time required, ask his wife.

# FROM THE EDITOR'S NOTE BOOK

## Sanctum Snap Shots

The minister who makes a place easy for himself will soon find that the people will make it easy for him to leave it.

The place in which one does not live is always the pleasantest; the neighbors one does not have are the easiest to get on with; the people one does not know are the most agreeable; the church to which one does not belong is freest from things that vex and perplex. Somewhere and something else is always better until one gets there and tries it. Hence, constant change without satisfaction.

This world is neither a paradise nor a purgatory, but a vast preparatory school, of infinite resource and joy when one takes Christ for teacher.

Some Christians are attractive and some detractive.

The world will never weary of that profession of religion which is backed by possession of religion.

If your Christian life is not progressive it is retrogressive.

Proof positive that some people neither comprehend what they are saying nor expect their prayers to be answered is found in the manner they repeat the words, "Forgive us our trespasses as we forgive those who trespass against us."

Six mosquitoes can hum around and make things uncomfortable for three hundred people. It is a great pity when mosquito-members get into a church.

The Church of Christ at home must have its hand linked to the hand of the mission-aries. — Anthony.

Be sure to read the story of Nicholas Dulitz and his conversion. The gift of a Testament seems a small thing, but the young man in the hospital who gave one to the fellow-patient and kept after him until he was safe in a Baptist mission did a great work, as the story shows.

Fosdick: The constructive work of the church is the building of Christian goodness. . . . The so-called church service is not church service at all; it is only the steaming up day. Church service begins at 7.30 Monday morning and lasts all the week.

#### 

#### The Whole Family Read It

"MAY I TAKE THIS OPPORTUNITY TO EXPRESS THE HEARTY INTEREST TAKEN IN THE MAGAZINE BY OUR WHOLE FAMILY. IT IS ADMIRABLE IN EVERY WAY."

# Sun Yat Sen, President of the Chinese Republic

A Description of the Fugitive Physician Who Caused the Great Upheaval in China

So far as modern history relates, observes the London Chronicle, the largest sum ever offered for the arrest of a human being was until recently obtainable by anyone who could hand over the body, dead or



SUN YAT SEN CHRISTIAN LEADER OF THE NEW CHINA

alive, of Sun Yat Sen to the Chinese government. Not many weeks ago he sat at the table of a fashionable restaurant in London, one of a party of six, conscious that only two of the other five were aware of his identity. He listened unconcernedly to the remarks of one of the three on the

splendid courage of Sun Yat Sen. "His disguise consisted of a few strokes such as might have been applied to his face by way of make-up by any actor for stage purposes." He passes now and then for a Japanese, and one of his friends facetiously introduced him as Doctor Moon of Tokyo.

According to the London paper's information, when the unassuming patriot, whose movements were more or less unsuccessfully watched in the United States on behalf of the Peking government, left England for his native land, his actual route was known only to a few intimate friends. He has never feared capture for his own sake, but has been doggedly determined to get back to China whenever his services might be required, and has succeeded.

A writer in the London Westminster Gazette, who knows Dr. Sun Yat Sen well, says that of many men of action it can often be said that their conspicuously brilliant qualities are marred by defects which tell seriously against a successful career. This is not true of Sun Yat Sen. "In the case of the great Chinese leader, whose life-work is being unfolded before the eyes of an astonished world, it is a remarkable fact that the foundations of his campaign have long been solidly laid upon four cornerstones—unselfishness, patriotism, courage, capacity." Sun Yat Sen is to this student of his career and character an intrepid soldier of humanity. "He is no idle dreamer of visions, no adventurer seeking, under the cloak of philanthropy, to float some miserable schemes for his per-

sonal profit and aggrandizement; nor are his plans for the regeneration of China the idle vaporings of a disappointed politician."

Then follows the statement of profound significance, that Sun Yat Sen is in truth a sincere and humble-minded Christian, who translates into action the teachings of the Sermon on the Mount. "Jesus of Nazareth is to him a living source of joy and comfort. All through the pages of history the heroes, saints and martyrs have, he declared, been speaking to us of the fatherhood of God, the brotherhood of man, the need to help the weak, to champion the cause of the poor and lowly."

The remarkable orations of Dr. Sun Yat Sen in the Chinese language never attack Confucius or Buddha, however. He wins over young and old by the simple directness and fervor of his appeals. "My brothers," he said to a meeting of students, "applied, practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism." It has been only characteristic of him, therefore, that he remains, in spite of the tremendous

work he has done in China, an unknown personality. Newspaper publicity seems to him always an impediment to the work he would do. never sought publicity in either England or America, and he has always avoided the society of strangers, especially if they had any connection with the press. "Not a word, not a word," he would say, in his quiet, deliberate way, deprecating the faintest intimation in the London and French dailies of the wonderful conversions to the cause he has made in America, in the Malay Peninsula. in the Straits Settlements, and in Burma.

Sun Yat Sen, we are told by this intimate of his, carries his life in his hand without the least trace of nerv-His disguises are so sucousness. cessful as to deceive even his closest friends. "As a propagandist his methods have rarely been equaled—never surpassed." No one ever suspected in Eastern seas that the quiet, silent, commercial traveler, wearing blue spectacles, with his heavy baggage of trade samples, labeled "Tadeshi Okamura & Company, general merchants, Yokohama," was no less a personage than the Doctor on tour.





CHINESE MOHAMMEDANS IN FRONT OF A TEMPLE. THERE ARE FROM EIGHT TO TEN THOUSAND OF THEM IN CHENGTU, WEST CHINA

# Impressions of a New Missionary

By Earl H. Cressy, Hanyang, China

Written before the Revolution broke out, but none the less interesting in its Description of Chinese Ways

HINA is a sad change from the neatness of Japan. The rickshaws are rickety, the coolies are in rags, and most things seem to be going to rack and ruin. The impression is not

pleasant. On the voyage up the Yangtse Kiang to Hankow we look in vain for the teeming population of which we had so often heard. The country generally seemed bare, uninhabited and uninteresting.

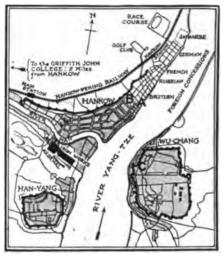
It is four days to Hankow—six hundred miles inland—but as we approach our landing place we pass a number of ocean-going steamers. Before our steamer touches the hulk, the coolies begin to jump aboard to get work unloading the cargo. No horses are in

use, everything is carried by men. We take a sampan up the river to Hanyang, and on the way our boat gets tangled up with about a dozen others, and runs into a load of tiles, breaking some. The other boatman by way of reprisal tries to take our rudder while a vociferous exchange of incivilities takes place. As the boat carrying our friends is too far ahead to be summoned, I address the hostile boatman in vigorous English which is all the more impressive as he cannot understand a word of it, and we go on. Arriving at last, we struggle up the confused remains of the stone stairs of a landing place, and traverse a filthy side street, after which the compound seems like a haven of rest.

In front of our compound runs the street connecting Hanyang and Hankow. It is six to twelve feet wide, paved with long slabs of stone, and is

continually curving and forever crowded. Here the traveling barber shop rubs elbows with the itinerant hash house, which advertises its presence by an odor louder than the singsong of its proprieter. The farmer carrying his produce to market jostles the coolie carrying out the offal of the city to be used as fertilizer in the fields. The blind fortune-teller, extracting weird and plaintive music from a primitive ancestor of the violin, is led along by a boy, and beggars in squads assail the shops in turn with a chorus of lamentations that drowns all attempts at business until the payment of a few cash transfers their attentions to the next door. Through the dense crowds the chairs with four stout bearers and a fat Celestial inside plough like steam-The freshly arrived foreign devil must give his entire attention to the process of navigating a Chinese street, and I have traversed this same street many times without seeing much of its sights. Would that I could say as much for the smells. I have not been able to decide which is the more fetching, the whiff of the refuse which is dumped everywhere, or the odors of cooking which are seldom absent. The grand total has a flamboyance which renews the feelings of my first three days at sea.

One of the trials of life for many missionaries is the Chinese feast. It is in your honor, and of course you cannot refuse to go. You are armed with a bowl of rice and a pair of chop-sticks and prepare for the worst. Enter a dish of pork balls. All dip into the same dish, so you reach over with the chop-sticks and after a foozle or two manage by good luck to drop one into your mouth. By the time you get the taste of it you are ready for the next article of diet. This proves to be a combination of egg and fish which the doctor recommends as a good invalid food. It may be all right as a medicine, we take our chances on one or two other dishes which have now appeared and which prove to be delicious. These are too watery to be eaten with the chop sticks, so everybody dips in enthusiastically with big porcelain spoons. Here is where you shine. But your neighbor, fearing that you are not getting your share of some of the more toothsome dishes, and as an evidence of special honor and politeness which he hopes that you will reciprocate, seizes a chunk of meat with the chop sticks that have been disappearing



SITUATION OF THE TRIPLE CITIES

three inches down his throat every clip, and places it upon your dish. You suddenly find that you have had enough, and the urgings of the whole company are insufficient to persuade you to partake of the crowning delicacy of the feast. This consists of eggs that would make the father of all cold storage eggs green with envy—eggs aged in lime for literally years, till the white has turned black.

It is impossible to learn much of the characteristics of the people until one is able to speak the language, yet certain things make their impression. One dreads going out because a row with boat and rickshaw men over settlement of fare is almost inevitable. It is fatal to try to be generous, and underpayment excites less clamor than overpayment. Not having change I offer a silver coin worth six times the usual fare, and the boatman not only refuses to understand that I want

change in return, but solemnly assures me that the fare is twice the amount that I have given him. Yet in spite of all this and much more, there is much of real kindliness and happiness; they are men like ourselves. The longer I live here, the more the unpleasant impression wears off and the more likable I find the people.

The unpleasant experiences outside only make the change that has taken place in those who have become Christians stand out the more sharply. They listen with earnest faces to lengthy sermons, and once at the close of a Sunday morning service when the native pastor called for a season of prayer some twenty took part. I had read that the Chinese could not sing. but that is not true here. However, one has only to visit a new station to realize the progress that they have made in this. To hear a stalwart congregation where each man energetically follows his own idea of the tune, makes it easy to believe the story of the new lady missionary who arrived when rioting had been going on, and being left alone on the night of her arrival heard the singing at the prayermeeting, and thinking it another riot feared for her life.

At the time of writing this, the plague is raging to the north, and every precaution is being taken to prevent its spread in this direction. In addition to quarantine measures, which alone would not adequately afford protection, strenuous efforts are made to stamp it out where it is in progress. Until that is accomplished the surrounding districts will not be out of danger. The great plague of the world is "heathenism," whether existing in the midst of Christendom or out here. To quarantine it is not sufficient, and is only a temporary measure. Already Europe is pouring into America, and we cannot keep Asia out forever. The only certain means are to carry our campaign right to the seat of the trouble and heal the sources of the infection. Such is the work that we are doing out here.



MRS. PROCTOR'S SCHOOL AT HUCHOW, CHINA



A CORNER OF THE PLAZA, SAN VICENTE-VOLCANO IN THE DISTANCE

# Evangelizing in El Salvador

By Rev. William Keech, Missionary in Charge

PHOTOGRAPHS BY P. T. CHAPMAN



HE first Baptist mission in El Salvador was inaugurated on July 30 in the capital of the Republic. Great interest was manifested by the believers from all parts, many of whom traveled many leagues in order to be present at the services.

Some came from the "Rio de Paz," which divides this from the Republic of Guatemala, a distance of 120 miles, chiefly afoot. One old lady eighty-seven years of age walked ten miles in order to attend and was so delighted with the meetings that she declared her intention of coming again as soon as she could do so.

Since then the work has been begun in an eastern section of the Republic, and an outstation established in the town of San Vicente, a town of from 8,000 to 10,000 people, situated at the foot of the volcano which bears the same name, said to be the highest in the Republic. It is of strategic importance as an evangelistic center. Here we are on entirely new ground untouched by the evangelist, although the ground has been well prepared by the colporters of the

Bible societies. The writer himself was once mobbed in this town on one of his colportage tours some eight years or more ago. This fact gave special zeal in seeking to preach the gospel there, now that the door is said to be wide open for it. Many have been awaiting the coming of the evangelist for several years. For a long time one had had his house prepared so that there might be a place to preach in whenever a preacher appeared. A few hours after our arrival the room, a large narrow hall opening on the street, was fitted up to seat almost two hundred people.

These "Evangelistas," as they are called by their Romanist friends, headed by a few of the leading men of the city, had already made themselves notable by an open controversy carried on through the press with the local priest. The priest has the general reputation of being an absolutely corrupt and immoral man. He declared open war with these people. The house of one of them was attacked at midnight and he himself had to flee for his life. The town is said to be one of the most fanatical in the Republic and one of the most criminal.



I. GERMAN RIVIERA, IN CHARGE AT SAN VICENTE; 2. WILLIAM KEECHI; 3. DON JUAN ENRIQUEZ; 4. DAVID CARDONA, BRITISH AND FOREIGN BIBLE SOCIETY COLPORTER, WHO HAS LARGELY PREPARED THE GROUND

The whole population was alarmed upon our arrival as soon as they learned of our mission. The women of the plaza were saying that if the men had not the courage to crush us or drive us out they would see what they could do. We took the precaution to ask the director of police to send around a few agents to keep public order. He received us very kindly and not only expressed his willingness to do so, but said he himself would come to the meeting. At the hour of meeting the house was packed full and crowds filled the street. It was evident that many were there to disturb, but the presence of several police agents

overawed them, and one and all listened almost with bated breath while we proclaimed the good news. The hymns had a special attraction for them as we sang, accompanied by a portable organ. This continued for several nights, and we believe there are some there already who give evidence of the Spirit's work of grace in their hearts and will honor God by their faith as the first believers of San Vicente.

Brother German Riviera, an experienced evangelist, is now holding the fort, and though the crowds have dispersed the meetings are well attended by those who are likely to remain.





## Observations of The Outlooker



T the lunch table the other day I met a stranger, and soon after entering into conversation with him learned that he had just come from China, the land of all others in which we are at present interested. Of course I sought to get all the light I could from him on various points.

He was at Pekin, he said, on the day when the imperial government ordered some regiments of soldiers to start for Hankow, where the war with the rebels was on. The regiments absolutely refused to stir unless

they were paid the wages which were in arrears, and assured that future pay would be forthcoming. The government had no ready money, loans could not be effected, and so the troops remained at the capital. That was characteristic, said my vis-a-vis. It was not a question of patriotism or loyalty, but of subsistence and pay. Why should the soldiers be loyal to a Manchu dynasty?

Again, he was at Shanghai when the bloodless revolution took place, and the chief seaport became a rebel center. Order and quiet prevailed, and the traveler would scarcely know that anything out of the

ordinary had happened. News came from West China and from Hankow, but not much reliance could be placed upon the reports. There seemed to be only one sentiment in Shanghai, and that was in favor of the new order. Anything better than the Manchu rule was the feeling. He did not hear much discussion about the form of the new government, but the impression prevailed that the American model would be followed, and a republic be estab-That would depend upon the lished. leaders. The masses of the people, he said, lacked experience wholly in public affairs, and the outcome would depend upon the development of a number of leaders wise and strong enough to create and maintain a stable government and hold the provinces together under a central authority. He would venture no prophecy as to the durability of whatever new order was evolved out of rebellion chaos.

Shifting inquiry to the Chinese people, I found that my informant, who had been in many parts of the empire and mingled freely with the people, entertained an excellent opinion of the character of the Chinese at large in respect to honesty, kindliness, peaceableness and ability. He had plenty of confidence in their adaptability to new conditions, if these appealed to their liking. But the illiteracy of the masses, and their habit of subservience to superstition, made it difficult to predict what would happen if demagogues and grafters began to spread discontent and He had never experienced falsehoods. anything but the kindest treatment from the Chinese in city and country, and felt sure that they did not cherish hatred to-

wards the Europeans of the right kind. He had been in many missionary stations, and heard the friendliest expressions regarding the missionaries, whose character made deep impression.

It was interesting to learn, further, that this business man, carried to China and other far lands by commercial interests. had never lost a dollar by a violation of contract on the part of a Chinese merchant -something he could not say of the merchants of our own and other countries. He preferred to deal with the Chinese above any foreign people, although he also had a strong word to say in behalf of the Russians, about whom he said we know so much that is not so. Leaving China for a moment, he put the Russian treaty matter in a light new to me, and expressed his conviction that Russia had the same right to deny admission to an American citizen deemed undesirable as we had to denv admission to a Russian citizen of Mongolian or Chinese nativity or a defective in person or property. Each country had a right to say who might come into its borders, and our position was certainly not consistent. He had found, in his repeated visits to Russia, that it counted much in his favor that he was an American, and he had received every courtesy and attention both from officials and the people.

A day or two later I was discussing Chinese character and prospects with one of our missionaries from China, who left for his furlough just before the present outbreak. His work is in South China. where there has been very little disturbance. He was loath to hazard an opinion as to the possibility of erecting at present a republic that would stand. He agreed with the opinion expressed strongly by Dr. Arthur H. Smith some time ago that the governmental hope of China at this time lies in a limited monarchy, similar to that of England. Not that he did not think a republic would best further the aims of the reformers and the missionaries, and make progress more rapid, but that he did not believe the masses of the people could swing around so rapidly and hold together.

One serious trouble arose, he said, from the prevalence of graft and the universal training to practice it in public affairs. In this respect the Chinese and Manchus were as one. To set up an honest government would be little less than a miracle, and to run it would require trained and honest public servants in large numbers. Where were these men to come from? Indeed, where were the few leaders required to establish a government on a firm basis? These were the staggering questions. was plain to see that he regarded Yuan Shih Kai as the type of leader who could not succeed as president of a republic or king of a constitutional monarchy but who could maintain himself only as long as a military dictatorship would be endured. Sun-yat-sen did not inspire much greater confidence, and the proclamation of the republic seemed premature in face of the conference and the issues involved.

I was deeply interested to note that, whatever might be the governmental outcome, this missionary had no doubt as to the providence that lies back of the present developments, nor concerning the advance of Christianity in the Empire. What he is eager for is to see our country awake to the Christian responsibilities of the hour, and ready to take advantage of the new conditions. Above everything, he desires to get the Bible into the hearts and lives of the Chinese people.

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Baffling and fascinating people these orientals. The more you know about them the less you know them—that is the way you come to feel. No two observers seem to have the same view. From these two men fresh from China I turned to the new book on "The Chinese at Home," by J. Dver Ball, now retired, but for more than forty years connected with the Hong Kong Civil Service. After an ordinary lifetime spent among the Chinese, this Englishman confesses to his great liking for them and his belief in them. He tells us in this ample volume of their home life, their social customs, their marriage relations which are quite different from ours and frankly polygamous, their religious beliefs and superstitions, their diverse tongues, and so on through the chapter. He does not fail to give the missionaries credit for what they have done to bring in the new era, and is

wholly sympathetic with their work. He pictures their faults and virtues, shows the splendid effort made to stop the opium traffic and production, and makes us feel at home with a remarkable people, full of possibilities.

I was interested to pick out the adjectives referring to the Chinese character as seen by this certainly qualified observer,

and jotted down these: Good-natured, patient, phlegmatic, practical, industrious, thrifty, adaptable, abstemious, frugal, lawabiding, placid, listless, sober, quiet, well-behaved, obedient, observing, persevering, honest. That is a list certainly favorable to the people. Of course there are exceptions enough to prove the rule, as in all countries.



## Yuan Shih Kai, Imperialist Leader

WRITER in the New York Sun gives what purports to be an intimate view of Yuan Shih Kai, who was made premier by a falling Manchu dynasty, and is unquestionably one of the personal factors to be reckoned with in the creation of a new Chinese government, be it republic or limited monarchy. We give the main outlines:

"In 1884, when I went to China, Yuan was just succeeding the Manchu General in charge of the Chinese troops sent to Seoul after the troubles of 1882. He drove the Japanese out of Corea following the émeute of 1884, and on Oct. 3, 1885, after visiting his patron, Li Hung Chang, he returned to Seoul as full Chinese representative, taking to himself the title of "Resident" in the sense that title is used by the British in India, implying Chinese suzerainty.

"Yuan was without much education even for a Chinaman. He knew no English at all. Corea is as far as he ever ventured abroad, but the ten years there were a very valuable school for him.

"He was in my time just a big, brutal, sensual, rollicking Chinaman. Having vast powers, he frequently cut off the heads of Chinese gamblers and others and I was an unwilling witness of some of these streetside pastimes of his. He would imprison Corean gentlemen who objected to parting with their ancestral estates in order that they might be used to enlarge Yuan's palatial legation. He was extremely quick, quite fearless, very rash, yet given to consultation with others, and therefore inclined to be reasonable. He was altogether unscrupulous, but absolutely faithful and devoted to his patron and largely so to his

friends. He would sacrifice an enemy or one who stood in his way, but would at the same time sacrifice himself readily for his patrons.

"Yuan was not in disfavor with Li Hung Chang apparently because of the war of 1894, for through his patron he became quite influential in military matters, and was presumably able to convince Li that China must have a modern army. You know of the one he organized; how he practically succeeded Li at the latter's death and became faithful to the late Emperor, as he had been to Li, even to the extent of betraying to him the late Emperor and the reformer Kang Yen Wei, and the denouncement of the very reforms he now advocates in larger measure.

"I would not dare predict the future. I can only point to the Taiping rebellion. The scene of conflict was the same then as now. Wuchang was the first city to fall. Hankow fell with it, then Nanking, which the rebels held for twelve years. As now, they aimed to protect foreigners and further commerce. But they never did anything constructive. They seemed content with the fruits of their victories and with the annoyance they were giving the imperial Government, which soon had a foreign war on its hands.

"Yuan is evidently accepting good advice. If he can unite the Chinese under a central authority, be it Manchu or Chinese, he will soon begin lopping off the heads of the leaders and malcontents, and terror will bring about peace until the people forget and agitators are able to foment another outbreak."

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# Prayer for Missions

GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off, and them that are nigh, grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold and add the heathen to Thy inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through the same Jesus Christ our Lord. Amen.

#### PRAY-

That leaders may be raised up in China of highest character, who shall be able to establish and maintain a righteous and free government.

That Christianity may be recognized by these leaders and by the Chinese people as the power that can make the new order one of great enlightenment and blessing to all the people.

That succor may come to the faminestricken people in India, and that prayer may be accompanied by help for those in distress.

That increased giving for missions at home and abroad may relieve the burden upon our missionary societies and ensure advance this year.

#### Illustrative Thoughts

Some men live in a well — their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world every surrise. — W. H. P. Faunce.

A man's life can be no larger than the objects to which it is given.

-Henry Churchill King.

Without the inward witness of the Holy Spirit, the study of the Bible is like the examination of a stained-glass window from the outside—you cannot see either the connection or the beauty of its parts. The Holy Spirit takes us inside the structure. From within, we see the unity, the sufficiency, and the authority of Scripture, and that central figure which from the outside seemed so earthy and opaque, so destitute of form or comeliness, transmits to us the very light of heaven, and reveals itself to us as the divine and atoning Christ.—Augustus H. Strong.

No service in itself is small or great, tho earth it fill;

But that is *small* which seeks its own, and . great which seeks God's will.

Count always your highest moments your truest moments. — Phillips Brooks.

He who governs his tongue is perfectly able to control all his passions. — Channing.

#### For Peace

Were half the power, that fills the world with terror,

Were half the wealth, bestowed on camps and courts,

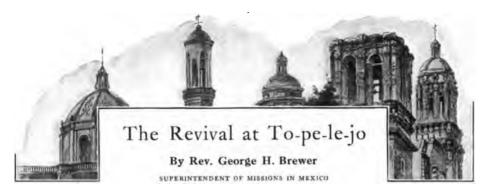
Given to redeem the human mind from error,

There were no need of arsenals or forts.

-Longfellow.

## A Helpful Touch

"As we meet and touch each day
The many travelers on our way,
Let each such brief contact be
A glorious, helpful ministry;
The contact of the soil and seed,
Each giving to the other's need;
Each helping on the other's best,
And blessing each, as well as blest."



【】 THO ever heard of such a place? It isn't on the map, and yet if you were in Mexico City and should leave on the Mexican Central train some morning, travel two hours over the mountains toward Ajusco, and talk with some of the swarthy Indians in the second-class coach and ask them if they knew of such a place they would tell you "certainly," and would seem surprised that you had never heard of it before. It is a wide-awake Indian town, nine thousand feet high, and is a nighbor to Ajusco, where for ten years the Home Mission Society has had a flourishing work among the Aztec Indians. We have had no work in To-pele-jo until about a year ago, and thereby hangs a tale which we shall relate forthwith.

One Sunday morning two deacons of the Ajusco church, Anastacio Garcia and Estaben Cedillo, were earnestly discussing the first work of the early Christians in and around Jerusalem. When they came to the verse which says, "and they which were scattered abroad went everywhere preaching the Word," one of these simple-minded brethren asked the others present if any one had gone to To-pe-le-jo preaching the Word of Life. There was no response. Was not that a large town, close by, and were there not people there just as anxious to know the true way of salvation as those of Ajusco? It was a serious question, and gave rise to a prolonged discussion. At last one of the deacons said to the other, "Brother, let us go tomorrow. You can read and I cannot, but I can sing and will go with you." The proposition was no sooner made than accepted, and thus it happened that two faithful Indian servants of Jesus Christ made an early start the following morning with a Bible and several hymnbooks and held their first service in the shelter of a friendly home in To-pe-le-io that afternoon. These visits and services have been kept up for over a year. Nine of the foremost men of the town have been baptized and fully a dozen more are candidates for baptism. and it is more than likely that we shall have a new Indian church organized before these lines are in print. Mr. Eustacio Garcia, the son of one of the deacons mentioned in this narrative, has completed a three years' course in our Theological School at Monterey, and is now the pastor of the church at Ajusco, having To-pe-le-jo as an out station. The other deacon has been led in a peculiar manner to give up his fertile lands on the mountain side and has gone as a missionary to another branch of the Aztec tribe in the State of Michoacan, supported by the Mexican National Baptist Convention.

Mexico's population is largely Indian. There are said to be eight million Indians of unmixed blood in this Republic; five million cannot speak the Spanish language, preserving their ancient tongue as well as their ancient customs. Many of these Indian communities are without even a Roman Catholic church. They are accessible, liberal, industrious, and would welcome a Protestant missionary. Our work among these Mexican Indians should be multiplied tenfold, but our great problem is to find suitable men who will go with the message of Life and preach it in the tongue of the Aztecs, Zopotecans, Mayas, Chichimecas, etc. A letter from our first convert in Oaxaca, a fine young man of seventeen, speaks the Zapotecan tongue, and he announces his purpose to study for the ministry. He will probably go to Monterey, to school.

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# The Work of the Publication Society Among Negroes

By S. N. Vass, D.D., Superintendent for Colored Work



HE work of the American Baptist Publication Society for the Negroes of the South began with the very first opportunity after their freedom. The Society's first efforts were along the line of colportage, by which thou-

sands were converted, and these were then gathered into Sunday schools and these schools in almost every case grew into Bap-There were some Negro tist churches. churches with white pastors, but a majority of the churches among the people today were organized by pioneer workers just after the Civil War, and among such pioneer workers the Publication Society was not one whit behind the foremost. When it is remembered that by far the great majority of the colored people are members of Baptist churches it will at once appear that Baptist organizations have accomplished a great work among this people.

Next to colportage the Society devoted its attention to organization, and for this work some of the ablest leaders among the freedmen were employed, such as Dr. W. I. White of Augusta, Ga., Dr. C. O. Boothe of Huntsville, Ala., Dr. A. Shepard, Raleigh, N.C., Dr. Walter H. Brooks of Washington, and men of that class picked from almost every State in the country where there were colored people in large numbers. These men were born leaders, and they gave a good account of themselves. They organized not only thousands of Sunday schools, but effected general organizations that have made the good work permanent. It would be possible to take up each State in order and recount how the Publication Society rendered invaluable aid in the organization of State missions and educational work, but space will not allow this.

A pretty fair estimate of what the Society has accomplished along the line of general organization can be gleaned from the record in one State. In North Carolina, for instance, the Society employed a very able missionary just after the War, and it is said that he alone organized some three hundred Sunday schools and churches in his day. His name was Rev. Edward Eagles and was well known among North Carolina white pastors of his day. Goldsboro, N.C., Oct. 27, 1867, associating several other leaders with him, he organized the Baptist State Convention of North Carolina among the colored people, and today this is one of the most hopeful of all the Negro Baptist State bodies. In effecting this organization, Mr. Eagles sought the advice and co-operation of the white pastors, and from that day to the present the workers of the Society have sought the advice and co-operation of the white Christians in any State where they labor.

Five years later the next missionary for the Society in North Carolina organized the Baptist State Sunday School Convention. His name is Rev. Dr. A. Shepard, now pastor at Durham, N.C. Before organizing this body he first took up the work of organizing individual Sunday schools, and did this so thoroughly that today there are few places without Sunday schools. The Convention was organized to prepare the colored people to take up Sunday school missionary and educational work for themselves, and thus teach them to help themselves, and from that date the Convention has supported a missionary, and sometimes several missionaries as at present, in cooperation with the Society. Along educational lines the State Sunday School Convention has rendered great help to the cause of the education of Negro young women by raising a substantial fund yearly to help maintain them in school. In addition to what the State body is doing, various auxiliary bodies over the State have taken the lead in supporting high schools and academies in their sections,

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Later on Dr. Shepard organized the Oxford Orphan Asylum to help the poor Negro orphans, and that work has grown greatly. This is a sample of the work that the Society has accomplished in one State only, but it has done a great work in almost all the States. The work has assumed large proportions over the entire country.

No one can investigate conditions among the Negroes and the work of the Society without seeing that not only has the work been done faithfully but most wisely. The work has been among the masses, except that leaders were employed who sought to prepare other leaders. But even this preparation was field work, and some of the most influential preachers in the Negro race today got their first knowledge of the alphabet in the Sunday schools organized by the missionaries of the Society. could mention scores of them, and they take foremost rank as leaders. As fast as the missionaries would discover men of promise in these schools, they helped them to further and better preparation by having the Society donate to them a small library suitable to help them better prepare themselves. This was done in the cases of thousands in all the States, and in many cases these books are even today the sole library of hundreds. At first these books were donated to old men who had charge of churches, and one can see what good must have resulted. Now the gifts are largely to young men who are entering the ministry, but even greater results ought to follow.

If you can judge of what the Society has accomplished by the testimony of Negro Baptist leaders in all the States, it will be found that the Negro people place the Society among the best friends and benefactors of the race, and it has and will always have a very strong hold upon the colored people.

The work of the Society at present follows the same lines as in the past, but the progress of the people has made a higher order of work necessary for the accomplishment of the best results and most enduring. Much emphasis is now laid upon Bible work, that is teaching the Bible, and teaching how to appreciate and study and teach the Bible. The workers take blackboards with them and gather the teachers and all who will come into normal classes and inspire them to higher preparation and better teaching. The Society employs one colored superintendent to do this work upon a large scale, and he has carried the work into almost every State in the country where there are colored people. The result has been a quickened interest in Bible study all over the land among the Negroes.

In addition to reaching the masses of the Negroes with the gospel, the Society has rendered much help by assisting the colored people to do their own work, and helping them with suggestions, and most of all by object lessons. For instance, since the Society has been having its workers devote special emphasis to normal Bible work a higher standard of qualifications has been demanded of missionaries appointed by the colored people themselves than before. After all, these people must work out their own salvation, and the Society is rendering great help along this line. It gladly allows its workers to render any service required of them by their own people, and these men have grown to have great influence.

The Society's work for the colored people is done purely as missionary work without regard to the business results. Its missionaries place books among the people, not as agents, but simply to clinch and make permanent the work they have personally started by their presence. The colored people have publishing houses of their own in some cases, but these do not maintain different departments to carry on work upon a general scale as does the Publication Society They are not able to send out missionaries paid wholly by these houses, and hence the people still greatly need the Publication Society. In fact there are no missionaries employed by the colored Baptists alone that do the quality of work accomplished by the Society's workers, because there yet remains much progress to be made by the Negro people. The Publication Society therefore finds a hearty welcome among the colored people, and it is actually reaching the masses through its workers as are few other agencies. If any one wishes to get some general idea of how much the Publication Society has done for the development of the Negro race, as before suggested, let him ask any intelligent Negro Baptist.

# How Nicholas Dulitz Became a Preacher

By Augusta H. E. Stewart

TICHOLAS DULITZ was converted in Hungary and baptized in Berlin, Germany. His parents were Roman Catholics. When about seventeen years old he went three hundred miles from home to work. He became ill, and was taken to the Catholic hospital. When a mere lad he swore, and he knew that Christian people did not do that, so he hoped that while he was sick he might learn from the priest the true way. But he did not. He noticed in the hospital a young man of his own age, who prayed night and morning. This young man gave him a Testament. He had never seen one but once before. That was when his sister showed him a book she had bought from a man. He threw it away because it was not a Catholic book.

When this young man offered him one he took it. The young man told him if he would believe in Christ, he would pray for him, and he would soon get well. On the eleventh day, much sooner than he expected, he was able to leave the hospital.

The young man gave him a tract, and said he would take him to a Mission the next Sunday, but Nicholas went to the opera instead. The following Sunday the young man went after him and brought him to the Mission. This was the first time he ever stepped inside a Baptist church, and he has been a Baptist ever since. For he was converted. He at once wrote to tell his mother. She was glad, for she knew three or four Baptists in the place where she lived and she knew they lived good lives, did not smoke, drink nor sware, so she thought now Nicholas will be like them.

In two weeks' time he went to see his mother. All the uncles and aunts were invited to come in the evening, for Nicholas was to tell them the story of his conversion.

When all had gathered the father said, "Now, Nicholas, tell us what you saw and heard."

He rose and asked them first to remove their hats and pipes as he was going to tell them about the Holy God. They did so. Then he said they should all kneel and pray as he saw the people in the Baptist church pray. Afterward he told his story. He said he saw the Baptists always together on Sunday. Morning and evening they praised the Lord together. In the afternoon all met in the Sunday school to study the Word of God. He told of the people's love for one another, and how they came to him and took an interest in him. They had no holy pictures, no priestly suit, just a simple suit. They did not swear, lie, nor get so angry as our people do. Sunday evenings they do not play cards, dance and drink, but meet to worship God. His hearers said, "That is true."

This was the first sermon he preached, and he has been preaching ever since. For three years and a half he preached in Rankin and Homestead without salary. He worked in the carriage building shops of a large firm in Pittsburg at \$100 a month. During this time he only once took dinner at home on Sunday. His wife worked faithfully with him. She helped with the singing on the street, and while he preached she held the baby, and then he held the baby while she preached.

He accepted a salary of \$600 a year to go into mission work for the Pittsburg Association. He had a wife and two children to support, so he moved into cheaper quarters. He saw great need in McKeesport, where there were 4,000 Hungarians with only himself and his wife members of a Baptist church. A hall was rented and street meetings were held. At these street meetings often large crowds gathered. Eighteen have united with the church from McKeesport. At Rankin he finds the handful of Sunday-school children grown till the room is just about full, with services held in the Slavish and Hungarian languages, the nucleus of a Slavish church. Dulitz preaches at a Hungarian Mission in Philadelphia while attending Crozer Seminary, and arrangements have been made for him to preach in New York City among the Hungarians there. His missionary and evangelistic spirit is contagious, and he gives promise of great usefulness among his people in this country.

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THE GOSPEL WAGON AS A FRONTIER INSTITUTION

# Wagon Experiences in Wyoming By Rev. A. Tipton of Wagon 64

RECENTLY while sitting at the lunch counter in a restaurant, a cowboy finished his meal at a table. He came over to the counter and instead of paying took the dice-box, saying, "Preacher, let's shake for the supper." The negative answer having been given he turned to another and they shook. The preacher finished his lunch, and after putting on his coat and hat spoke to the young fellow: "Sir, really now down deep in your heart did you want the preacher to shake the dice with you?" Quick as a flash came back the reply, "No, sir, I did not!"

"Then, if it is wrong for the preacher to shake, why is it not for you and the boys?" I said. The crowd acknowledged the point and then opened an opportunity to preach a short lesson. This story tells the respect which the average settler in this country shows to the servant of God. They are quick to detect shams and quicker to brand them as such, but to the real article they show the utmost respect and liberally support his work.

Not long ago while in a home I heard a son say to his father, "Papa, I like it so much better since you don't swear any more." The father had turned over a new leaf and is now trying to lead his family in the right road.

I went into a home where there was an old Baptist woman. She had been away from church services for months. I took out my little folding organ and sang. After singing a very old hymn she stopped wiping her eyes and said, "Well, that just sounds all the world like McGranahan." I felt flattered. But she felt blessed. On the other side of the room sat her niece's husband, who had the reputation of hating preachers. He never went to church. After singing I took out my little Testament and read parts of John, then prayed. Folding up the organ I prepared to go, when to my surprise he said, "Better stay until after dinner." I tarried. months afterwards the old woman met me and told me a story. She said that after I left this man had said, "Well, there's a man I like to have round." From that day he more often refers to church services.

It was a very cold night on top of Big Horn Mountains. The lumbering men had

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had their supper. Before the sleeping shack they had built up a great bonfire. For an hour the colporter sang. At first the songs were secular and sentimental, but finally the singer was led to sing "A home over there." After two or three more of that nature he ceased and the camp men crawled in beneath their bed clothes. None



REV. A. TIPTON

will ever know what impressions were made or what good motives were born in those breasts, but one said to his fellows, "Isn't that good, boys?"

Forty-seven miles is a good drive on a hot day with sand blowing in perfect clouds. Both driver and team were almost famished for a good drink. It was about 8.30 p.m. Finally coming in sight of a ranch I saw a man pumping water for some stock. Driving up to the side of the road I asked him if I might water my team. He replied in the affirmative. I crawled through the wires and started, but was stopped by the man, who said he would pump. While watering the team he asked, "What you sellin', mister; patent medicine?"

I replied, "I'm not selling, I'm giving away."

"Well you're a great one; what you givin' away?"

"The Gospel, sir, and the Bible."

"A preacher, eh?"

I looked for an invitation to trot on down the road, so was not prepared for the following in very emphatic language. "Well, I'm the blankety-blankety-blank-blank worst man in all this blankety-blanketyblank-blank country, but blankety-blankety-blank-blank if I don't like preachers!"

Encouraged by this, I asked the privilege of turning my horses in the corral during the night and a place beside the haystack to sleep. "Any blankety-blankety-blank thing on the blankety-blankety-blank place you can have."

Never have my horses fared so well and never have I been helped so much as by this profane westerner. The next morning I must eat with them, which I proceeded to do. After a few words in which I said some things that I hope may bring forth fruit, I left. But before I left he gave me the reason he liked preachers. "My mother was as good a Christian as ever lived. She was a member of the Baptist church."

Going into a home of a wealthy rancher I found the family were believers in Christion Science. I laid out before them my books and among those they purchased was a Bible. But so enthusiastic had the wife become that she went to the telephone and called up another neighbor fifteen miles away and made an engagement for me to call there the next day. This home proved a Catholic one. And although I could not sell a Bible I did get some excellent books there and a few words on religion.

A sheep herder had come to town to ship his flock. That night found him in church. After two nights he disappeared only to come back after two weeks, when one evening he walked in. After church he came up to the missionary and thanked him for the truths he had spoken and said they would make a better man of him. Next day he rode out on the range to watch his new flock, keeping away the wild animals and thinking. And as he thinks may he be led to think of God.

These are but of a few of the daily experiences that come to the colporter as he drives over these western countries seeking to do all the good he can.

# lissionary Program Topics for 1912

Home Missions in Newer Parts of our Country. Tanuary.

February. HOME MISSIONS IN CITIES. March. Home Missions for Negroes.

April. PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS.

May. BIBLE, TRACT AND SUNDAY SCHOOL. THE NORTHERN BAPTIST CONVENTION. June.

STATE WORK. July.

OUR EDUCATIONAL WORK. August.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.



## General Topic: The Redemption of the City

## March Subject: A City Church of the Twentieth Century and its Task

#### DEVOTIONAL SERVICE:

- I. Introductory Talk What Immigration Means to the City (five minutes).
- 2. Demonstration Teaching English to Adult Foreigners (twenty minutes).
- 3. WAYS OF WORKING. Snap shots (one minute each).
  - a Ministry of mercy.
  - b Rescue mission work.
  - c Church extension.
  - d Churches for foreigners.
  - c Child welfare work.
  - f Open air and tent evangelism.
- 4. Symposium "The most hopeful thing I know about the city." CLOSING SERVICE.

#### NOTES

1. Material for this program will be found in "The Redemption of the City" (Publication Society, 50c. cloth, 35c. paper, postage 8c.).

2. For the Introductory Talk, consult the first part of Chapter VI. of the text-book.

- 2. For the Introductory Talk, consult the first part of enapter va. of the consultance of the Introduce the demonstration by description of method found in Chapter VI. Let a group the leader demonstrate this method of teaching Engfrom the study class represent foreigners and the leader demonstrate this method of teaching English. ("Early Stories and Songs for New Students of English," by Mrs. L. C. Barnes, published by Revell; price 60c., may be secured from the American Baptist Publication Society.) Sample lesson and full explanation of this demonstration will be sent free by the Forward Movement, Ford Building, Boston. See also article in this issue.
  - 4. Appoint six people in advance for the snap shots. Material will be found in Chapter VII.

    5. The symposium should be participated in both by the mission study class and the people

generally. Confine each participant to a sentence or two. See Chapter VIII.

## Alternate Topic: Home Missions for Negroes

Send to the American Baptist Home Mission Society for a booklet on its work among the Negroes and literature concerning its schools. A fine program can be prepared from this material. Address, 23 East 26th Street, New York City.



## The Campaign in Brooklyn



OLLOWING the Laymen's Missionary Campaign in Massachusetts in November we carried on a similar campaign in Brooklyn and Long Island. Our first meeting was held on the 4th of December, and the closing one on the

20th, both of which took place in the Hanson Place Church, Brooklyn.

The congregations participating were arranged in groups and a supper was held at a central place for each group. The following churches were used for the men in their respective groups, and practically every church in Brooklyn and Long Island was represented at these meetings: Hanson Place, Temple, Marcy Avenue, First Williamsburg, First East New York, Greenwood, Church of the Redeemer, Borough Park, Green Avenue, Richmond Hill, Elmhurst, Concord and Greenport.

The attendance at some of the meetings was not as large as we had hoped for, while at others we had as large a percentage of the men of the congregations in the group as we have had in any of our meetings since the beginning of our work a year ago.

A supper (and all the suppers were excellent) was served at each of the fourteen meetings held except two, the Concord group and the closing conference in Hanson Place.

At each meeting we had two speakers, the first presenting the needs of the mission fields at home and abroad, together with the achievements of the past and the claims of the present; and the secretary followed, outlining the policy of the Laymen's Missionary Movement as an effective agency for the meeting of these needs. Those who assisted us in these meetings were Mr. Mornay Williams, Rev. J. E. Norcross, Rev. A. L. Snell, Dr. C. L. White, Rev. C. A. McAlpine, Dr. W. W. Pratt, Rev. F. H. Divine and Mr. I. Campbell White. The addresses by these brethren were comprehensive, forceful and effective, and were greatly appreciated by the men present. Dr. E. P. Farnham, the efficient Secretary of Missions for Long Island and the man who took the preliminary steps leading up to this campaign, was present at nearly all the meetings to assist us in every possible way. We also had with us our untiring Executive Secretary, Rev. J. Frank Ingram, who with the Executive Committee did the real hard work of the campaign. The best compliment we can give him is in the language of a prominent layman who followed his work closely during the month. He said, "he knows his work and does it well." And what shall we say of the Executive Committee, the Chairman and Secretary of which were Messrs. J. McIllravy and Chas. Cregar? If men get out of a campaign of this character in proportion to what they put into it, then surely the men on this committee were greatly blessed; in fact they assured us repeatedly that they were greatly helped by the campaign.

At the fourteen meetings we had a total attendance of over fifteen hundred men. The largest meeting of the series was the one held at the Concord Church (colored)

where we had 333 men. This was a meeting of more than ordinary interest. District Secretary Divine delivered a wonderful address on the development of the negro race, and the work of a missionary and educational character now being done by the Home Mission Society for that people.

As to the ultimate outcome of these meetings we cannot speak in definite terms except in a general way. We are confident that if the resolutions passed at each group meeting are vigorously carried out in each church represented, large returns for the Kingdom must follow this campaign. For the benefit of other churches we give the resolutions in full. They are as follows:

WHEREAS, We, the Baptist men of Brooklyn and Long Island, hold as our conviction that the highest glory of God in this earth is to be attained by the establishment of His Kingdom;

WHEREAS, The consummation of this task involves primarily the conversion of men in our community, our state, our nation, and the entire world to Jesus Christ as Saviour and Lord; and-

WHEREAS, We believe that after a century of missionary effort, our forces are still painfully inadequate for the task; therefore be it Resolved-

That we acknowledge it to be our duty to give our personal and united service to our Lord in the realization of His Divine Mission,-

That as Baptists, we hail with joy the advance movement in our own denominational work, as indicated by the formation of the Northern Baptist Convention, and the new and rising interest among Baptist men, and we be-lieve the hour has come for the Baptists of Brooklyn and Long Island to undertake a positive advance along all evangelistic and missionary lines,-

That we recommend to the churches here

represented the following policy:

First. The inauguration of a vigorous educational campaign, touching all the branches of our missionary work as a denomination;

Second. The appointment of a strong Missionary Committee in each church (where one is not already active), whose work shall be the creation of missionary interest, and the securing of larger financial offerings for all beneficent objects;

Third. The immediate inauguration of an every-member canvass (where such canvass has not yet been made), aiming not merely to reach an average of ten cents per week per member for benevolences; but rather a sum commensurate with our ability;

Fourth. The appointment of a Baptist Laymen's Committee, consisting of one member from each church of our Association.

Finally. In order that these resolutions may become effective, we, the men of the Baptist congregations, do now agree to render such

service as is possible for us, in making this movement in Brooklyn and Long Island a most complete and supreme triumph.

We are glad to report that many of the churches in Brooklyn and Long Island have already organized for the Every Member Canvass.

One of the very touching things in this campaign was revealed in the congregation of Dr. L. L. Henson. After the Sunday morning service a woman with a crippled hand laboring as a servant in the home of one of the families of the church and receiving an income of \$5 per month, handed me \$5 in cash as a part of her annual gift to missions. Here was a whole month's wages from this poor woman placed in the missionary treasury. It made me wonder what would happen in our Missionary Boards if every Baptist in America would give a full month's wages during the year to our missionary work. It would be interesting to watch the result both on the giver and the work to which it was given. I would like to watch it. And yet we are only asking the very low average of ten cents per member per week for our missionary objects.

In closing we desire to express our hearty appreciation of the co-operation of the pastors throughout this whole campaign. The problems before our ministers in Brooklyn are many, but they are facing them manfully and by the grace of God and the support of a loyal people will win the victory.

#### LAYMEN'S MISSIONARY PROGRAM

Dr. Stackhouse's program for campaign work with perhaps a few modifications will be as follows: From Jan. 8 to Feb. 5 the following places will be visited: Boise, Spokane, Tacoma, Seattle, Portland, Medford, Sacramento, Fresno, San Diego, Los Angeles, Riverside, San Francisco, Reno, and Salt Lake City. Feb. 12 to March 1 will be given to an intensive campaign in Philadelphia. The dates between March 3 and 14 are being arranged for meetings in Washington, Scranton, Altoona, Williamsport, Wilmington, Brighton and Camden. March 18 to 24 will be given to work in Vermont. The balance of the Convention year will be spent in the Middle West,



# THE WORLD SURVEY

FOR THE MISSION-ARY MEETING



## Korean Simplicity and Earnestness

The following striking testimony to the character of the Korean Christians is sent us by Mr. W. D. Chamberlain of Dayton, Ohio. The article was translated for the Japan Mail, and sent to Mr. Chamberlain by Hollis A. Wilbur, International Secretary of the Y.M.C.A. at Kobe, Japan. One could hardly have a more interesting sidelight on both the Korean and Japanese Christians:

In August some thirty Korean pastors visited Japan for about two weeks to see Christian work here and become acquainted with Japanese Christian leaders. The trip was planned by the Japanese Young Men's Christian Association of Seoul, which has endeavored in many ways to promote good feeling between Koreans and Japanese. Every attention was given to the visitors to make the visit pleasant, and to show them the industries, and the activities of the churches in the places visited. A Japanese paper, the Christian World, has the following about the visit:

Asked what had impressed them most on their trip, they replied:

- 1. The kind-heartedness of Japanese Christians.
- 2. The amount of knowledge and intelligence possessed by the members of Japanese churches.
- 3. The deep root that Christianity has taken in this country and the promise of future development that it displays.
- 4. The high state of organization attained by the churches.

Discussing these points, the article continues:

- 1. Since nothing could exceed the cordiality displayed toward our Korean brethren, what they say about our hospitality is natural enough.
- 2. As education in Korea is much inferior to that received by our pastors here, it is but natural that our knowledge should seem to be great to them.
- 3. As to the stability of our Christianity, it is no doubt attributable to the fact that Christianity is older here than in Korea. Time is needed for a religion to take deep root in the minds of those who believe it.
- 4. As to the organization that they admire here, that will come in Korea before many years have passed. The Korean pastors are so busy making new converts today that they think little about church organization. In the early stages of Christian work this is always the case.

If asked what we have to learn from the Koreans, we reply, they taught us a lesson in earnestness and Christian aggressiveness. Wherever they went, people were struck by the ardor they showed in the Christian cause and by the unquestioning simplicity of their faith. They reminded older Christians here of the enthusiasm shown by our Protestant converts thirty years ago, when men preached in season and out of season. The childlike simplicity shown by the Koreans we have long since lost. Our Japanese churches have to a certain extent become prematurely old and we have lost the spirit and energy of youth. We blame the times for our want of earnestness. We have allowed ourselves to become secularized. We are constantly given to compromising. If the Koreans envy us our knowledge, we may well envy them their spirituality.

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#### Japan's Problem

Mr. J. Campbell White, who has been in the Far East, writes as follows: Japan presents in many ways a far more difficult prob-Largely on account of government restrictions in earlier days with reference to the residences of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,-000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day. Among all the missionaries met in Japan there is practically universal agreement that the entire missionary force should be at least doubled, if the need is to be worthily met.

At the close of a four-day conference at Karuizawa, the leading summer resort, it was decided to appoint a Bible Study Committee for Japan, to coöperate with similar committees already at work in China and Korea. It was also decided to appoint a representative committee on the united exploitation of mission work in Japan. This committee will prepare picture post-cards and a booklet at once, for wide use, both in Japan and among the home churches. The picture post-cards will also be put on lantern slides for use at home.

\*

#### In the Chusan Islands

In the Chusan Islands, off the coast of East China, there are only about a hundred native Christians, few having as yet come into contact with Christianity. The Baptist missionaries in our East China mission stations go touring among these island folk when the press and care of other work will permit. In a recent trip a missionary visited one of the temples, a most magnificent building, holding a commanding location near the city on top of a little foothill where once stood an old fort. "In the temple I saw heathenism in a glaring form. Men and women were standing and beating gongs and timbrels, kneeling before gods

and dragons, prostrating themselves on the ground, weeping and groaning, distorting their features and torturing themselves. One large corridor was given up to the portrayal of the future conditions. representation of the good occupied the upper part of the corridor, while the bad was consigned to the lower. In the upper part are portrayed all things that the Chinese mind conceives as good and beautifulfields of grain and cultivated gardens, birds and flowers, theaters and dance halls, temples and many worshipers, music, literature and splendid homes. In the bad world the conceptions of evil and the different kinds of punishment inflicted in China are represented. At the entrance to this region is a hideously bloody monster formed of man, beast and serpent which comes for the spirits of bad men and women and children at death and binds them for punishment. Different kinds of punishment are pictured—people being thrown over a cliff onto sharp spears, thrown into dens of serpents, slowly crushed between mill stones, sawn asunder and crucified. The poor and ignorant are in constant fear of offending the gods and being consigned to these dire punishments. In this way money is ever being extorted from the people."

#### Union Educational Work

Dr. Schultz, of the Union Medical College in Tsinan, Shantung, says the various missions, English, American, Baptist, Anglican, Presbyterian, in Shantung province, China, containing some 35,000,000 souls, have united in higher educational work under the name of the Shantung Christian University. There is an arts college of over 300, a theological school of 40 or 50, and a medical school, just beginning, with at present 17 or 18 students. Education is not so far advanced here as along the Yangtse River and in Canton, the elementary schools not being quite so fully developed. All of the teaching is done in Chinese, so that the medical school will never be able to take the same high position as one where English is used, but it will be able to meet the immediate, overwhelming medical and moral needs of the next thirty years of this province and region in the best way.

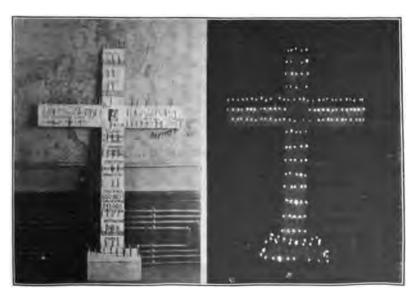


#### Good Work!

THE following fine account of a great Foreign Mission Campaign is furnished by the Superintendent of the First Baptist Sunday School, Catskill, N.Y. Capitall This is not a large school. Why not have a hundred like it at Easter?

We had five-minute, sometimes longer talks on India from the platform in Intermediate and Senior departments and used pictures, bulletins, etc. In the Elementary grades stories of life in India were told, and pictures were used, beginning in October; not every Sunday, but for two or three, and then omitting one. The third Sunday in November we brought into the room the large cross with the facts about India

printed on it, as shown by the enclosed picture (there were no candles on it then). No comments were made, but curiosity was aroused. The next Sunday we told the school about the candles, that every candle would mean fifty cents, or rather would stand for that amount, and the classes were each to state the following Sunday how many candles they thought they could take, and they would be placed on the cross, and when the money was brought in Sunday evening, December 24, as many candles would be lighted as the offering represented. When the time came for the pledging, something over \$80.00 was promised, but when the time came for the Christmas exercises behold this offering of \$107.21! We are very proud of it, and



THE CROSS DESCRIBED IN THE ARTICLE ABOVE

justly, some of our young boys giving a dollar each which they earned, and many of our girls earned theirs also.

I enclose photos of the cross which did so much for us. It was a most beautiful sight when all the candles were lighted, and the children were wild with delight and enthusiasm, and I guess we older ones were just as enthusiastic.

Note the increase in offerings (we have used the Christmas missionary programs ever since they were published).

December, 1908 — offering \$ 19.24 December, 1909 — offering 44.39 December, 1910 — offering 93.75 December, 1911 — offering 107.21

Not only has there been an increase in giving but in real missionary interest and spirit. Keep the good work going, give us something equally good for 1912.



#### Material for Mission Practice Classes

HAS the time come for some Mission Study Classes to develop into Mission Practice Classes?

Do the emergencies of the hour in America require that the army of Student Volunteers awaiting commissions to the other side of the globe be mobilized for service here while they wait?

Does the "Go ye" mean anything in addition to 'talking, praying and giving money to send someone else, on the part of the rank and file of Christians?

In our long delay to find any deeper personal interpretation of the command, representatives of all the world are rapidly coming to us. Their great need, and our great need in relation to them, is the need of their becoming acquainted with the language and the ideals of the nation of which they form so large a part. Will you help?

The lesson given below is the first of a series of "Early Stories and Songs for New Students of English," by Mrs. Mary Clark Barnes (Revell), which were tested in actual use as they were made. Since then classes of men and women, including representatives of many nationalities, many creeds, anti-creeds and no creeds, have acquired the ability to speak, read and write English through this series of lessons under the direction of teachers who know only English.

Will you render this service to one or more of the non-English-speaking residents of your community?

#### Lesson 1. Abraham, the Immigrant

A man named Abraham lived in a country of the East.

God said to Abraham, "Go out of your country to a country that I will show you.

"I will help you. You shall help people."

"I will help you. You shall help people."

East West North South

I You

Present Future
I go I will go
You go You shall go
I show I will show
You show You shall show
I help I will help
You help You shall help

#### SUGGESTIONS TO TEACHERS

Have a map of the world placed on the wall facing the pupils. In beginning the lesson pay no attention to reading. Let nothing come be-

tween the eyes of the teacher and of the pupils.

I. Begin with the words "I" and "you."
After each pupil has pronounced the words clearly and distinctly and has shown by gestures that he understands their meaning, teach their printed forms. Let the two spoken words, the persons, and the two printed words become clearly related to each other in the minds of the

II. Learn the names. The teacher may begin by saying, "I am named ——," speaking slowly and distinctly; "How are you named?" When all the names have been given,

III. Teach the points of the compass, requiring the pupils to pronounce correctly, "North, South, East, West," while they indicate the corresponding directions. When this has been done successfully, turn to the map and teach the points of the compass there.

IV. Having accomplished this, the teacher will say, "I live in America. Where did you live?" When each pupil has named his country, the teacher will say, "I will show you my country, America," indicating America on the map. Each pupil in turn should be asked to show his country and in reply to the question, "Where did you live?" to reply, "I lived in Hungary," or "in Bohemia," etc., indicating on the map the country named.

V. Teach the direction of each country named in relation to America. "Is Hungary east or west of America?" "Is Russia a country of the Foot and of the Mark?"

try of the East or of the West?"

VI. Read the first sentence of the lesson.
Use the words of the sentence in conversation,
as, "How was the man named?" requiring in
reply a full sentence, as, "The man was named
Abraham." "Where did Abraham live?"
"Abraham lived in a country of the East."

VII. When all are seated the teacher may rise and walk out of the room, saying, "I go out." On returning the teacher may say to

one of the pupils, "You go out." When each pupil has proved by ready response his understanding of the words, they should be read.

VIII. Read the second sentence of the lesson after each word has been identified on the chart or blackboard.

IX. Ask a pupil to lift a book or other ob-

ject. Ask another to lift a chair. Ask another to lift a table or some object too heavy to be moved easily. When the difficulty has been recognized the teacher may say, "I will help you," and may call one and another of the pupils to help, until the meaning of "help" is clearly understood by every member of the class.

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#### The New Missionary Quarterly



HE first number of The International Review of Missions is at hand. It comes to fill a place hitherto unoccupied. A quarterly missionary review, conducted with the same ability and on the same high plane as the best general

quarterlies, is something to welcome and be grateful for. This is one outcome of the Edinburgh Conference, and the Continuation Committee becomes the publisher, with Rev. J. H. Oldham, M.A., as editor. Associated with him on the advisory editorial board are men eminent for missionary knowledge and service.

The Review is in typography, paper and make-up of that dignified and appropriate type that would be expected to come from Edinburgh, where bookmaking is a fine art and printing a matter of taste and time. The very appearance of the ample magazine inspires confidence. The contents deepen this feeling and give satisfaction from the opening editorials to the concluding page. The editor at once puts the purpose and hope of the Review plainly before the reader. "The Conference must be not an end but a beginning." That is the opening sentence; and one of the surest means of perpetuating the Conference is this Review, which will "afford a bond of union between those who in all parts of the world are seeking to carry out the ideals of the World Conference." Among the promised features of value is a full and systematic review of missionary literature. There will be some disappointment in the limitation of the scope to work among non-Christian peoples and questions related to the carrying on of that work.

With this exception, we have only praise for the new quarterly. The first contributed article is by Ambassador Bryce, and the fact that he makes it out of two

speeches delivered before missionary gatherings in this country does not detract from the force of his observations. He hits the nail on the head when he gives as one of the chief reasons why Christianity has not advanced as rapidly in the last four centuries as might have been expected from its conquests in the first four, the fact that "Missions are not the only form in which the contact of advanced and backward races has taken place." The white adventurer or trader has often thwarted the efforts of the white missionary, and "the work of bearing the white man's burden too often takes the form of filling the white man's pocket." His conclusion that nominal Christians check the progress of Christianity will not be questioned by those who know the facts, and his appeal for a revival of the true spirit of the gospel among Christian nations in order that they should fulfil their Christian obligations in this critical hour in the life of non-Christian nations is strong and timely.

Dr. Warneck begins a series of studies on "The Growth of the Church in the Mission Field" with the work of the Rhenish Missionary Society among the Bataks, a hill people in the interior of Sumatra. One soon sees that the careful study of this little-known field reveals conditions obtaining in nearly all other fields in pagan lands, and the problems and their solution are of wide interest. The development of this Batak Mission shows, he says, that the ultimate issue of the work of modern missions is the Christianizing of an entire people. It is good to have a place where such a writer can have time and space to do thorough work, and the student of missions will feel that this article alone is worth the establishment of the Review.

The attention will be drawn and held to Rev. W. H. T. Gairdner's article on "The Vital Forces of Christianity and Islam."

Dr. Zwemer has succeeded in making thousands of Americans realize somewhat the tremendous issues involved in Mohammedanism and its missionary zeal. The vital thing to the Moslem is the reality of his belief that God is. This faith affects the whole doing and thinking of Moham-Next to this is the personal devotion to the Prophet. From these premises the writer goes on to show what it is in their religion that satisfies and dissatisfies the Moslems, and where our hope of reaching them through Christianity lies. Only the spirit of Jesus can do it, and the difficulties of the task, especially with existing divisions of the professed followers of Jesus, are recognized. The reader has a clearer conception of the conditions under which missionaries labor in Moslem lands. and a truer insight into the essence of a religion that holds a large part of humanity in its grasp.

Dr. Mott tells us of the Continuation Committee, of which he is the head, and President Tasuku Harada of the Doshisha College, Japan, describes "The Present Position and Problems of Christianity in Japan." He states the interesting fact that the Japanese have suspected Christianity of sympathizing with extreme socialism, and when the anarchist plot was discovered last year it was supposed at first to be intimately connected with Christianity; but it turned out quite the contrary, for among the plotters were Buddhist priests and anti-Christians. This is an exceedingly enlightening article, indicating the difficulties which a Japanese has in accepting Christianity. Infidel western philosophies have all had their share in keeping Japan in religious indifference and darkness. But positive evidences of the power of the gospel have appealed to the people, and the outlook is hopeful. He makes an earnest plea for unification of the Christian forces, and for a bridging of the deep gulf of national and racial prejudice. Western Christian laymen of the right stamp would set forward the work mightily.

"The Place of Women in the Modern National Movements of the East," by Miss Agnes de Sélincourt, Principal of the Lady Muir Memorial Training School, Allahabad, is by no means the least noteworthy article in the number, and will be considered at another time more fully. "The Special Preparation of Missionaries," by Dr. Henry T. Hodgkin, and "China and Education," by Dr. John A. F. Goucher, complete a table of contents whose intrinsic value we have sought to make apparent. The reviews of books and bibliography occupy nearly fifty pages more. The Review amply justifies the expectations aroused by the preliminary announcements.



#### Help Yourself and Help Me

For several years our Free Baptist General Conference Mission Literature Supply Office has been at Hillsdale, Mich., with Dr. Ford. Now it is with John M. Moore, Ford Building, Boston, Mass. Those wanting pledge cards, duplex envelopes, valuable helps for mission committees and for Sunday school and Christian Endeavor mission work, should write to him.

Dr. Ford had a large supply of mission leaflets, a few of some kinds, many of others. These he sent to me by freight. I have put in one large envelope twenty leaflets on foreign missions and in another twenty partly foreign and partly home missions. I have a big supply of both sorts of envelopes.

I asked a music professor once if a certain new Hymn Book was good. He said, "Very good. It has one new hymn in it that will be immortal." I bought a mission book that had in it one sentence worth far more to me than its price. So I believe that each one of you would find something in each one of these envelopes worth more to you than the cost.

Now send twenty cents or ten in twocent stamps and get both envelopes or one. Help yourself to many definite mission facts, and help me to quickly close out the sale of these leaflets.

Baptists will get from them much about Free Baptist Missions and Free Baptists will want the facts about the dear old work.

Kindly send now to Mrs. Z. F. Griffin, Keuka Park, Yates Co., N.Y.



#### Glimpses of Work in Schools and Colleges



T is of the highest consequence to recognize that the work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power.

'Lo, I am with you alway, even unto the end of the ages' means nothing less than that, and in a special sense and exceptional manner, the Omnipresent One will accompany the march of the missionary band." So wrote Dr. A. T. Pierson in his strong and forceful article "The Basis of Successful Missionary Work."

In no line of the broad and far-reaching effort of the Woman's American Baptist Home Mission Society has "the presence and the power" been more apparent than in the uplifting and elevating work of her schools. From the inception of our noble Spelman, with her thrilling history of heroism and self-sacrifice, and the humble beginnings in faith that "removed mountains" of the Fireside Schools, throughout the years of vigorous life the work of the Society has been carried on among the Negroes of the Black Belt.

From these notable beginnings the present finds the educational work of our Society conducted in the schools among Negroes, Indians, Orientals and Spanish-speaking people, as well as through the agency of the Orphanage in Alaska. In all these centers are found our teachers and matrons giving their best effort to the children and youth of the various nationalities represented. Only the "power and

presence" of the Master could have enabled them to render such acceptable service with joy and gladness. Truly they have counted not their lives "dear unto themselves" but have given of their best, constrained by the love of Christ.

From the letters and reports from our schools that are upon the secretary's desk we cull some interesting items for the readers of Missions. In no adequate sense do these brief words represent the great work as a whole, but we catch glimpses of the life in these institutions that prove what a power for God and humanity they have become. The subsequent history of the greater number of students is most encouraging. Criticisms may be leveled at institutions and organizations by the disinterested and the fault-finding, but even the most captious will be won by an irreproachable walk and conversation. There is no refuting a life lived after the pattern of the Master. It is unanswerable. To enable young men and women to reach the heights of Christian manhood and womanhood, and to guide the feet of little children in the paths of truth and righteousness, do the schools of the Society exist. May the prayers of God's people follow the work and the noble corps of workers.

#### SPELMAN SEMINARY

From Spelman comes a short report from Miss Claudia T. White of the Collegiate Department. She says: It is my pleasant duty to chaperon the young ladies of this department, since all college work is done on the campus of Atlanta Baptist College. This year the number of those taking this course is larger than it has ever



NURSES' HOME AT SPELMAN SEMINARY

been, there are sixteen young ladies pursuing higher studies. This is fitting; the number should increase from year to year, for the demand for women thoroughly equipped with a Christian education must necessarily increase as the number diminishes of that kind of women from other races that are willing to devote themselves to the work of training our youth. Already it seems almost impossible to fill the places of those who drop out, with women of experience as well as of preparation. The number of our own women already prepared and now preparing themselves is far too small for the need. Out of the millions of our people, there are only a few thousands -less than six, I think-of college graduates, and of these the men are in the majority.

"Just as great as the need of teachers is the demand for the highly-trained brain and heart in the life of the community, in the church, and, above all, in the home. We must have this kind of women, or the generations to come will not be fitted to cope with the civilization that will surround them.

"Of the fourteen that have already been graduated from the college course of Spelman, one has gone above; one is an invalid; nine are teaching; one is a physician; one the helpmeet of a physician-husband; and one a housekeeper who finds time to help occasionally with the music at Spel-

man, but devotes a good share of her time to neighborhood work. All these, of whom I am glad to count myself one, are trying to pass on to others that which they have received, with increment, and to bear their share of the responsibility that rests upon those who have enjoyed great opportunities."

Miss Minnie B. Timson, also of Spelman faculty, writes: "School opened Oct. 3 with more than the usual number of students. There are at the present time about 380 boarders, and the total registration, including day pupils, is nearly 600. Nearly all settled down to hard work and a spirit of earnestness has prevailed. The aim of all the work is, as it always has been, to give a Christian education. The fulfilment of the motto, 'Our whole school for Christ,' is the purpose of each teacher.

## HARTSHORN MEMORIAL COLLEGE, RICHMOND, VIRGINIA

From the report of Miss Ada C. Baytop it will be seen that the precept "It is more blessed to give than to receive" is exemplified in this institution.

She sends the following interesting items: The examinations are all over. Every girl in my Bible Class passed and I am so glad. This term every member of it is a Christian. The last girl professed religion before Thanksgiving.

Thanksgiving Day, Miss Jewett and I

started out right after prayers with a long line of girls laden with baskets of oranges, bananas, sweet potatoes, turnips, etc., to go to the Orphan Asylum. Mr. Gaines, a carpenter who has done a great deal of work for Hartshorn, was sick, so we marched around by his door. I went in and got him to the window where he could see the girls. They showed him their baskets and sang for him, and he was greatly pleased. Then we wended our way to the Orphanage. where I left Miss Tewett, and with a smaller party of girls went on to the Almshouse. Those dear old people were so glad to see My special mission work is at the Almshouse. In company with four girls I go every Sunday morning to hold a prayer meeting in the wards. We go also to the Hospital and sing plantation songs for the patients. Sometimes they send for us to pray for the dying or to speak some word of comfort to those who are nearing the other shore.

Thanksgiving night, the Normal seniors gave a very creditable entertainment in the College chapel from which they cleared about thirty-six dollars, which goes to the school.

The school is pretty full this year, and we have some nice girls. Our four foreign girls are interesting. One is from Africa, one from South America, one from Bermuda, one from Jamaica. The latter is a rare specimen; she is a good student and handles the Scriptures beautifully.

WATERS NORMAL INSTITUTE, WINTON, N.C.

Miss R. Victoria Jones reports: Our school opened in the fall under promising circumstances. Monday, Oct. 2, there were present at chapel exercises 20 boarding students and over 40 day pupils. During the first week, the students in all grades numbered about 80. Many more have registered since. A few changes have been made in our faculty. The old members seem resolved to do better work than in former years, and the new members are falling in line. Our Principal, Dr. Brown, seems to be growing stronger and is hard at work.

Our students have begun their work enthusiastically. They have reorganized a Baptist Young People's Union, a Lyceum League, a Home Mission Circle and an Athletic Association. These organizations are doing splendid work. Our students seem to realize that in order to get anything out of life they must act well their part.

Owing to the illness of our Principal, Dr. Brown, we were not able to make the necessary improvements on the grounds during the summer, but we do not feel at all discouraged. We are much in need of



HARTSHORN MEMORIAL COLLEGE, RICHMOND

a new laundry for the girls, which we hope to be able to get soon. We are still entertaining the hope of having a primary department fitted up for the children in the near future. I am thankful to say that it is still my privilege to work in the primary department. I enjoy my work more each year. It seems as though I am never quite so happy as when I am with "my children."

#### MATHER INDUSTRIAL SCHOOL

From Mrs. Maretta A. Ware, of Mather School, Beaufort, S.C., we learned of the storm that swept the coast of South Car-

well.' It is a privilege to help these dear girls as they work from day to day. They give to their sewing teacher a loyal, loving service. Some of the girls are faithfully trying to serve Jesus. We hope that all may learn that lesson and follow closely in the Master's footsteps."

Special interest will be given the following letter of Dec. 1, from Miss Anna Phelps, a graduate of the Baptist Missionary Training School of Chicago, Class 1911, by her class sisters, now scattered widely, and by Miss Phelps' many friends in the States and in Canada. Miss Phelps, although



BEAUFORT, S. C., TURNING CORNER TOWARD MATHER SCHOOL

olina in the early autumn. Trees were blown down on Mather's Campus, fences and porches somewhat damaged, but the roofs remained on all the buildings. Mrs. Ware continued her narration:

"We are more fortunate than many people. The cotton crop was nearly ruined in this vicinity, hence many students were delayed in entering school and some doubtless prevented entirely from coming. The work in the sewing-room is gaining each week as the number of workers increases. Some dear little first-grade girls with shining eyes and clean hands take stitches in the cards furnished by a friend. Through the kindness of teachers and a friend in Massachusetts we are to have a new sewing machine for which we are very grateful. We expect to show some fine work before the close of the school year. We have still for our motto, 'Not how much but how filling a place that has its peculiar difficulties, rejoices in the opportunity to bear witness to the power of Christ in the life, transforming the commonest task into loving service for the Master:

"Three months have passed in active service for my Master. Mather School affords large opportunities for influencing character and for aiding in the development of Christian lives. The students are responsive to love and to appreciation, which is shown by their willingness to please and to obey. I find these girls not unlike their white sisters, either in temperament or in character, and I am often filled with wonder and admiration when I remember their birthright. The parents of several of our students were born in slavery.

"My special department is the laundry and inspection of the girls' dining-room. We are trying to teach the students system and neatness as well as inspire them to desire to do their work well. They are keen observers and notice very quickly the example of their teacher. As an illustration: I was ironing a shirt-waist yesterday and one girl said 'Miss Phelps sure does iron well.' I am seeking to glorify the common everyday duties to honor Him.

"As superintendent of the Christian Endeavor Society my heart has been filled with joy again and again, as week after week students have expressed a desire for us to pray for them and with them, with the result that one after another has accepted Christ. Last week three students gave themselves to Him, and their changed lives are noted by their teachers.

"Sunday night our program was prepared on Mexico and was very interesting. The students were made to realize, as never before, the dense darkness of their neighbors and sisters, and a deeper interest will be taken in our work there. After a short devotional service, sixteen students asked for prayers either for a deepening of their own Christian lives or to become Christians. Many of our girls are earnestly seeking Christ."

## NATIONAL TRAINING SCHOOL, LINCOLN HEIGHTS, WASHINGTON, D.C.

Miss Jennie L. Peck, Dean of the Bible and Missionary Department, writing of her school duties says: "Our first bell rings at 5.30 and the last at 10, and during that period all the time is taken in helping students one way or another. Besides the classes taught regularly, there are many things which take my time, such as having charge of chapel, helping the temperance and missionary societies with programs and training those who take part, looking over examination papers, printing charts and outlines, writing letters on school matters. We have a lot of dear girls. Many of the new ones are of fine spirit and very bright. We have a number of younger girls, many of whom are here because they have no home, the father either dead or of no account, the mother working out. In such cases they are likely to stay here some years; and to take a girl of thirteen or fourteen and train her for five or more years in this school will be to make her life a useful one. There is much sickness in the city. The papers report 177 cases of typhoid fever. But we have good air and good water and keep clean on this beautiful hill, so we are quite well."

#### FIRESIDE SCHOOLS

Miss Florence Burnett, of Nashville, Tenn, from the office of the headquarters of Fireside Schools, writes that her correspondence with the young people and children is a source of great delight, and affords an excellent opportunity for disseminating religious instruction and wholesome advice pertaining to the moral and social life. The replies to her letters are usually very encouraging and fill her heart with joy. She realizes that a blessed work can be done for Christ through letter-writing. Her houseto-house visiting is another blessed feature of her work. There are many touching experiences connected with it. Often she finds such a mass of human beings for whom Christ died, living such sinful, degraded lives that she cannot keep the tears back. A Bible lesson, prayer, and whatever message the Lord gives, together with reading matter, are left to bear fruit for Him, and she passes on praying that God will use them for his glory. She says:

"My office as superintendent of a Sunday school with an enrolment of 150 pupils gives me another blessed avenue for service. My weekly teachers' meeting is doing a good work. The teachers are becoming more deeply interested and seek thorough preparation. Ten children were converted on the third Sunday in June as a result of a special service held after class work. My missionary society meets every Monday afternoon. We study the Bible lessons from Hope, and methods for helping and reaching others. The women are becoming interested in house-to-house visiting. Each week one or two of them accompany me on my visits. A real missionary spirit and love for God's word is deepening in their hearts. One woman, after expressing gratitude for the helpful lessons learned in the meetings, told of her regret that every member in her church did not know the truths in God's word."

NOTE THE STRONG MISSIONARY SPIRIT IN ALL OUR SCHOOLS

#### Our School Work in Monterey, Mexico



MISS BEULAH HUME

Other reports from our schools are of great interest, but space will not permit more extracts if we are to give our readers the gist of a letter from Miss Beulah Hume, Monterey, Mexico. Miss Hume is a new appointee, a member of the class of 1911 "B. M. T. S."

I arrived in Monterey, Mexico,

my first mission field, on Aug. 26, 1911, to take charge of the International School. The week previous to the opening of school was spent in learning what I could of the school system of Mexico and of the particular work of our school. With the different teachers I also visited in about fifty homes represented in our school. Most of them are very poor and I think it is beautiful to see the sacrifice the parents are making to have their children in a Christian school. Those who come to us furnish their own books and pay a small tuition if they are able, while in the official schools there is no tuition and their books are furnished.

The children are bright and interesting. I enjoy observing their recitations and noting their enthusiasm and eagerness to recite. More attentive children would be hard to find, but when the recitation is over they are not so orderly and quiet as we would have them. Their loud studying, running over the floor and talking, chewing gum and eating in school, are little things which we hope to correct very soon. The boys and girls take their turns in cleaning the rooms twice a day. The seats are all moved and the stone floors sprinkled by dipping the hand in a bucket of water, after which the floor is swept and the room dusted. We have no way of heating our school and when it is very cold our attendance is small. I cannot keep warm with two coats on, and as some have neither shoes nor wraps, I do not blame them for staying at home. Some of the boys wear blankets.

At present I am spending most of my time assisting in the beginner's department. Here we have an enrolment of over fifty, crowded so closely together on backless benches that we cannot blame them for being restless and wanting to stand much of the time. I have also two classes in English, fourth and fifth year pupils. Some of them are very bright and anxious to learn and it is a pleasure to teach them. Nearly all find the pronunciation difficult, but they are young and earnest and will overcome all obstacles.

Last month my companion and I made over a hundred calls. I very much enjoy meeting the people in their homes. Most of them are very poor but usually cordial and seemingly grateful for our call. When we leave, instead of saying they are glad we called, as we would, they say: "Muchas gracias." Two things, flowers and animals, are found in almost every home, however humble. The flowers are not in the front where they can be seen by those who pass by, but in the rear where their beauty is beheld by those who enter the homes. The animals seem quite at home in the living rooms of the people. While visiting in one home a big hog entered the room. another we saw a hog sleeping on the floor and a little child lying close beside it, while the mother was busy with her sewing in the same room. Again a sick man in bed and a crowing chicken tied to the bed post; four dogs on a bed and others in the room were the unusual sights which we beheld.

It is a privilege to be connected with a church which has for its pastor a man of such character as Mr. Barocio. His earnestness and sincerity, his deep spirituality and unceasing labor in the cause of Christ are ever an inspiration to those who know him. One of the happiest days of the week for me is Friday when from four to fourthirty the children are gathered in the church to listen to a Bible talk by our pastor. I greatly rejoice in these meetings because I know the children are getting just such truths as I long to teach them every day, but as yet am greatly hindered by not speaking the language sufficiently.

I am not discouraged but try to be happy and faithful from day to day and leave the results with Him who is wise and just and loving in all His dealings.



#### A Message to Our Babies

#### DEAR BABIES:

WISH the dear mother who is holding you on her knee this very moment and who is watching your little dimpled face as it looks up into hers could study for just one hour some of the homes in which other babies live. How her heart would leap for joy that her baby was in a home that was clean, comfortable and safe. Some of you are cunning little toddlers in the beginner's class in the Sunday school, and on weekdays are in the beautiful "Paradise of childhood," the kindergarten. It is just the loveliest place in the world, except mother's lap, isn't it. But most of you have not been in this old world very long; you are just little wriggling cooing babies the very sweetest things on this earth! And how mother loves to have you nestle your little downy head on her breast and let her cuddle you close and sing you to sleep! You will never forget her dear face as she bends over you, and those sweet songs that she sings softly to hush you to sleep, nor can you ever lose the memory of those tender kisses and caresses - neverif you should grow up to big, big men and women and travel away across the sea. Mother's love for her baby is an undying remembrance that is hidden away in baby's heart and brain and grows with his growth and lives on forever and forever. And because so many of you, dear Baby Band babies, are so rich in mother love we want you to tell more mothers about Baby Band and what we do with the money sent us by the little ones. They do not all know that you are helping to keep Miss Ida May Pope, a kindergarten teacher, in San Francisco, California, to tell the little Chinese children about Jesus, the blessed Saviour. And you are helping, too, another young woman, Senorita Maria Mendoza, who is teaching the brown babies of Mexico to love the Bible stories and to sing some of the same songs that you sing and play games that you play.

We need more money, dear babies, much

more than the babies sent us last year, to help keep these kindergartens open and reach some of the children of Chinatown and of Old Mexico. What can you do to help? Ask mother about it, won't you? Mothers always find ways of helping their children, whom they love so dearly.



ONE OF OUR MEMBERS

Now, dear babies, let me tell you a secret. You know we used to have a kindergarten in Cuba, where some of the cutest little brown children used to come to play and learn such lovely things, but we did not get enough money from the Baby Bands to keep it open and so we just had to close it and the little Cubans had to do without the place they had grown to love so much. Of course, you Baby Band boys and girls were not to blame - not one bit of it! I guess some big somebody forgot about it. Do you suppose mother, or big sister or even little sister could help a little? Are there not babies in your neighborhood that do not belong to the Band? Send to the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Illinois, and get some of our application cards and then hunt up every baby within reach.

#### APPLICATION BLANK

## BABY BAND DEPARTMENT

Woman's American Baptist Home Mission Society
My Dear Mrs.....

There is a department in our Missionary Society called the Baby Band, where we enroll the names of the babies and other children under seven years of age.

May we not claim your little one as a member?

Baby Band Secretary.

Then when you send us your list of names and addresses with ten cents for each one we will send you a beautiful certificate with the face of the little child you see on



THIS LOVELY FACE WILL BE SENT TO YOU

this page on it. This you can keep until you are big enough to join the Light Bearers. Of course, if you want to help a great deal, right away, you can get the mother to make her baby a life member by sending us a dollar, and she will receive a fine, large certificate with baby's name on it and the whole encircled by baby faces of many nationalities. It is lovely and suggestive.

I wonder if the Primary Sunday school teachers wouldn't like to help swell the list of Baby Band members by getting the boys and girls to gather names for them. A slight reward for such service that would link the child to the Band and establish an interest in missions would be to give him our "Yard of Babies." It is a souvenir post-card and can be sent for a penny postage stamp. A yard of little faces represent-



"I'M IN THE BABY BAND, TOO"

ing various nationalities would be treasured and it would prove of lasting interest to the child recipient. We will furnish these cards for a small sum — two for five cents — or in lots of a dozen we will send them to you for twenty-five cents. Send for a dozen and try helping our work with children by children.

In the name of the little ones of this great American Continent and in the islands of the sea - Cuba and Porto Rico we appeal for greater interest in our Baby Band work. Let the cause of childhood assert its claims, not merely the needs of the neglected little ones in your own locality, but of children everywhere who need you. "All sorts of children, white, black, yellow and red - little children in cabins and tepees, in shacks and adobes, in pueblos and igloos, in homes and hovels - these are the factors that make up our greatest American problem today." To help solve this problem, dear baby, we call upon you to speak through your own sweet little self to mother, sister and grandmother, too, to do all in their power to push the interests of Baby Band. Will you do this, baby dear?

Your loving friend,
FRANCES M. SCHUYLER.

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Dr. Henry C. Mabie conducted a series of most inspiring and helpful lectures in the training school just before the holidays. His theme was "Dynamic Factors of Christian Work." The several lectures were delivered under the topics, "Evangelical Idea of Grace," "An Ambassadorship in Bonds," "The Prayer Life" and "The Divine Art of Soul Winning." During the weeks of Doctor Mabie's sojourn in Chicago he was the honored guest of the trainingschool. The spiritual life of the students and others who were so fortunate as to be able to attend these lectures, was greatly enriched by the teaching and personal contact with him.

The interest and enthusiasm that characterized the work of the fall term is sustained. New students arriving in January are doing excellent work in the several classes. The monthly "At Homes" have been resumed and a special literary or musical program of merit rendered after the social hour.

Through the loving ministrations of the students who remained at the school during the holiday season, scores of little children were made happy and fathers and mothers cheered by the distribution of necessities as well as by the personal contact with the enthusiastic young women. The missionary spirit dominates the school life.



#### A Sore Loss

Mrs. J. S. Tustin of St. Louis, the vicedirector for Missouri of the Woman's American Baptist Home Mission Society, passed away on Friday, Dec. 22, after an illness of some months' duration. Mrs. Tustin's able leadership, her sweet Christian spirit and her womanliness made her an invaluable representative. Possessing rare tactfulness she won the hearts of her followers, not only to herself but to the cause she promoted. A few hours previous to her translation she repeated with clear, distinct utterance, smilingly, "Though I walk through the valley of the shadow of death I will fear no evil," and added, "It is not hard to die." To the bereaved husband and sisters who sorely miss the genial, sunny presence of the dear one in the home circle, and to the Baptist women of Missouri to whom she was an inspiration, we extend our heartfelt sympathy.

#### DAY OF PRAYER FOR HOME MISSIONS

An excellent program arranged under the heading, "Lord, teach us to pray," has been published by the Council of Women for Home Missions. The day generally ob-

served is the third Thursday of February. We urge all Home Mission circles and Unions to set apart one day in the month for this annual observance of the day of prayer. Copies of the exercise may be had in any number for 50c. a hundred by applying to headquarters, 2969 Vernon Avenue, Chicago, Ill. New England societies can be supplied from the Ford Building, Boston, Mass.

#### IMPORTANT NOTICE

Mrs. Alice Downey Porter, Ph.D., of Baldwin, Kansas, a member of the Women's Council for Home Missions, is the talented editor of the College Bulletin.

She wishes all items intended for publication in the Bulletin to be sent to her not later than the 20th of the month. The Bulletin finds its way into the libraries and reading rooms of our leading colleges and schools and interesting items of Home Mission information will thus be brought to the attention of a large number of young women.

#### THE PENNSYLVANIA UNION

The Pennsylvania Woman's Baptist Home Mission Union rejoices to report encourage-

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ment in the information gathered at the first annual meeting of their State society. Mrs. J. G. Walker, President, gave a comprehensive review of the work, including the special services of our six missionaries laboring within the borders of the State. Pennsylvania women gave \$15,576.52 last year, including a legacy of \$4,818.87. Miss Lily Corwin was the acceptable speaker for the society at the Woman's Hour of the General Convention.

#### ORPHANS' HOME AT BACONE

The Bacone Bulletin says: "A fine new building was erected during the summer for a dining-room and girls' dormitory for the Orphans' Home. The primary school building was moved some distance west and the new building stands on the ground formerly occupied by the school. This building is known as "Mather Hall" and was the gift of Miss Huntley of New York. It adds greatly to the comfort of the Home. It contains dormitory, matron's room, linen-room, dining-room, kitchen, sewing-room, storerooms, play-room, bath and laundry. In all there are 4,500 feet of floor space. Every boy and girl and every worker in the Home feels deeply grateful to the donor for this building which was so greatly needed in our work for these orphan children."

#### ELLIS ISLAND CHRISTMAS CELEBRATION

Through the kindness of Mrs. L. K. Barnes, a copy of the program for the Christmas celebration for the immigrants at Ellis Island, New York, has been received. This festival was held under the auspices of the various missionaries in serv-Two large Christmas ice at the island. trees brilliantly lighted were placed in the dining room. Commissioner Williams and about one hundred guests were present. Miss Troeck and Mrs. Conversano were busy giving out the gifts to the 800 detained immigrants. Mrs. Barnes reported with pardonable pride that the Baptists had been most generous in furnishing supplies to the missionaries for distribution.

#### MISS HARRIET ROGERS

We take the following from the Orphan's Friend, published in the interest of the work at Bacone: "It is with much sorrow and real regret that we lose Miss Rogers from the teaching force of the Home school. But since the accident and consequent operation at the hospital she has not gained as desired and her physician recommends that she relinquish her work for the year, and she left us for her home at Granville, Ohio, the first Monday of December. Miss Rogers has done good work in our Home school for several years. We earnestly hope she may recover and later be able to return to us and take up her work." All who know Miss Rogers personally, and others who are familiar with her excellent work in the school, will echo the hope expressed that she may soon be restored to health.

#### Prayer Calendar for February

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

February 9-Miss Viola C. Hill, field work-

er, San Juan, Porto Rico.
Feb. 10—Miss Fredericka Ergenzinger, Baptist Orphanage, Wood Island, Alaska; Miss IDA WEELDREYER, missionary among Germans, La Crosse, Wis.

Feb. 12—Mrs. S. A. MIAL, missionary among

Negroes, Raleigh, N.C.
Feb. 14—Miss May Nuess, missionary among

Germans, Forest Park, Ill. Feb. 15—Mrs. Harrier Duggins, missionary among Negroes, Newbern, N.C.

Feb. 16-Mrs. L. M. Newell, general worker in Western States; Miss Mary McLean, mis-

sionary among Hopi Indians, Toreva, Ariz.
Feb. 21—Miss Lora Vedra, missionary among Bohemians, Chicago, Illinois. Miss Clara Flint, general missionary, Englewood, Colo.

Feb. 23-Miss Marie Groenig, missionary among Germans, Brooklyn, New York. Miss BEULAH B. HUME, teacher, Monterey, Mexico. Feb. 25—Miss Abigail Johnson, missionary

among Indians, Polacca, Ariz. Feb. 27—Senora Manuela Vargas, mis-

sionary in Nueva Laredo, Mexico.

Feb. 28-Mrs. George Topping, missionary among Kiowas, Saddle Mountain, Okla.; Mrs. ELIZABETH WAID, missionary among Negroes, Muscogee, Okla.; Miss WILLIANA YOUNG, missionary among Negroes, Richmond, Va.
March 1—Miss Anna Reysen, missionary

among Germans, St. Louis, Mo.

March 2-Miss Nannie M. Locke, general

worker among Negroes, Owensboro, Ky.
March 4—Miss Anna Pederson, missionary among Scandinavians, Council Bluffs, Iowa.

March 6-Miss Lizzie R. Kinsman, teacher, Mather School, Beaufort, South Carolina. Miss Anna H. Nelson, missionary among Indians, Toreva, Ariz.

#### Program for the Month's Meetings and Study

#### Conservation of National Ideals

CHAPTER 4-THE CHURCH AND SOCIAL QUES-TIONS

OUTLINE:

1. THE CHURCH—An organization composed of Individual Members.

(a) The relation between the Church and

the Social Question.

- (b) A recognition of unifying ideals and the dangers threatening their continuance. How can these be strengthened and preserved?
  - AMERICAN IDEALS
- (a) True Democracy and a "fair deal for all."
- (b) Opportunity and Education.(c) The American Home-life and the American Home.

#### PROGRAM

BIBLE LESSON: Jeremiah 22:3; Deuteronomy 24: 14; Zechariah 7: 9, 10; Amos 5: 12.

PRAYER: That God will show each one of us our part in ministering to the needy multitudes in our cities and towns; that our churches may recognize their relation to the social question and transform it into service.

#### TOPICS FOR PAPERS (FIVE MINUTES)

- 1. The economic, mental, social and spiritual relation of the church to the working woman.
  - 2. The Church and the city problem.
  - 3. The Church and the country problem.

#### QUESTIONS FOR DISCUSSION

- 1. Has the Church failed in the practical application of its ideals?
- What is American Democracy and what would be the result of our loyal adherence to its principles?
- 3. In what special manner do wealth and poverty menace our American life?
- 4. Our American Sabbath-What is its value to our national life?
- 5. Our home-life-What are the dangers threatening it and the existence of the home?

#### REFERENCES

Text-book—Citizens of Tomorrow, (30c) Chapter 4. A Young Southern Toiler (leaflet 2c). Among the Mines and Breakers (leaflet 3c).
Mill and Mining Work (leaflet 3c.) The Challenge of the City (35c). Poems—The Least of These (1c). Give Them a Place to Play (1c).

#### SUGGESTIONS

"What is my own individual attitude?" is the question that confronts us as we read this most interesting chapter of our text-book. Are we interested in men and women as Jesus Christ was interested in them? Or does our interest resemble that of the Pharisee - merely theological, ecclesiastical? Is my service a social service in the streets and in the homes of the people, or is it merely a perfunctory service of no practical value to any one?

The keynote of the text-book is the relation of the work of the Woman's Home Missionary Societies to great national problems. With this thought in mind this chapter should be carefully read and reread.

True Democracy (page 105)—What has been our attitude as individuals and societies with regard to the exercise of Christian courtesy to the foreign sister or the woman wearing the poor garment? How do we speak of the Italian and the Slavish people?

The "fair deal for all" or the lesson of co-operation should not be ignored. We must study the questions of vital importance to American womanhood as individuals and as Christians - those of the sweat-shops, "white slavery" and child labor, and decide how we each may render our aid through the legitimate agencies.

Dr. Rauschenbusch states that one of the proudest ideals of our American life is that here every man shall have a chance to rise in life. Home mission work stands for equality of opportunity, for giving a chance to those who otherwise would fail without it.

In America education should be threefold: of the head, the hand and the heart. Missionary instruction-industrial, scholastic and Christian, may be presented broadly under this topic. Map exercises will familiarize the members with names and localities. The whole perplexing question of leadership in societies local and national is involved in the closing paragraph of Section 4.

"The mother instinct is but a narrow thing if a woman forgets all other children and loves only her own." "And if she has never carried the heavy burdens of maternity, she is under bonds to God and humanity to pay her share of work and suffering in some other way."

The American Home-life and the American Home is discussed in section 6. It should be studied with care and with prayer. The causes for disintegration of the ideal are discussed and the opportunity of the church in defense of the purity and nobility of the home presented. The chapter closes with the presentation of the function of the Church and suggestions as to greater usefulness. It is summed up with this significant paragraph: "If they (the churches) took an equally intelligent and active interest in the wellknown evils created by industrial life, they would have great power in conserving the past ideals of American life."

Our catalogue of publications may be had upon application. Consult Missions and files of Tidings for articles that bear upon the points discussed in this chapter. Send all orders for literature to 2969 Vernon Avenue, Chicago, Ill.

#### New Directors

Indiana — Sand Creek Association, Mrs. Mattie B. Mulvey, North Vernon. Kansas — South West Association (Y.W. and

Ch.), Miss Maud Alton Saunders, Liberal. Ninnescah Association (Y.W. and Ch.), Mrs. William Kirch, Lewis.

MAINE - Cumberland Association, Mrs. Rufus

Lamson, Portland.

🕓 Michigan — Detroit Association, Mrs. N. H. Bowen, Detroit, vice Mrs. Munger, resigned. Detroit Association (Y.W.), Miss Edith Barley, Detroit, vice Mrs. Irving W. Adams, resigned.

NEW YORK - Wayne Association (Y.W. and Ch.), Miss Edna Josephine Curtiss, Lyons. Chautauqua Association, Miss Sarah Griffith, Jamestown. Cortland Association, Mrs. F. D. Reese, Cortland. Cortland Association (Y.W. and Ch.), Miss Grace E. Starr, Homer. Broome and Tioga Association (Y.W. and Ch.), Mrs. E. F. Hillegas, Binghamton.

New Mexico - Central Association, Mrs. J. A. Hammond, Albuquerque, vice Mrs. Hayward,

resigned.

RHODE ISLAND - Warren Association, Mrs. William Deaett, East Providence. Narragansett Association, Mrs. W. G. Thomas, Hope

WASHINGTON - Mt. Pleasant Association, Mrs.

E. A. Knight, Walla Walla.

Wisconsin — Swedish Association, Mrs. L. J. Olson, Prentice.

#### ASSISTANT STATE DIRECTORS

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#### NEW AUXILIARIES

New York, Peekskill.

#### Wants of Missionaries

#### NEGROES

MISS REBECCA J. CARTER, 322 N. Wood St.,

Chicago, Ill., — Sewing school supplies.

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn., - Uncut material for Sewing school, shoes.

MRS. CORA E. PETTUS, 404 Marion St., Clarksville, Tenn., - Clothing, shoes, Sewing school material.

MRS. ROSE B. FULLER, Howe Institute,

Memphis, Tenn., - Bed linen.

Miss Mattie Walker, Baton Rouge Academy, Baton Rouge, La., - Barrels of winter clothing, bedding, sheets, pillow slips, zephyrs for crocheting, outing not cut, red table-cloth, scissors, thread.

MISS M. EVA RICHARDSON, 1703 Monroe St., Vicksburg, Miss., - Clothing, needles No. 7, thread 50 and 60.

MISS RACHEL A. WILLIAMS, James City, N.C.,

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Mrs. Sarah Germany, 748 S. Roman St., New Orleans, La., - Clothes for men, women and

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leigh, N.C., — Shoes and clothing.

Miss Estella Freeman, 121 Polock St.,
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in women's and children's meetings. MRS. BELLE C. MEBANE, 814 London St., Portsmouth, Va., - Children's clothing and

shoes.

MRS. A. E. READ, Tidewater Institute, Cheriton, Va., - Gospel hymn books, sheets, pillow

cases, clothing for boys and girls.

MRS. FLORA E. WOLFENDEN, Benedict College, Columbia, S.C., — Pieces of carpet or small rugs, thread, table covers 3 feet or more square, pictures suitable for schoolroom.

MISS JENNIE L. PECK, National Training school for women and girls, Washington, D.C.,

— Sunday school papers.

Miss R. J. Jones, Waters Normal Institute,
Winton, N.C., — Sheets, pillow cases and blankets.

Miss Gabriela Jimenez, San Luis de Oriente, Cuba, - Patchwork, thread, needles.

**GERMANS** Miss Hannah Neve, 590 Mendota St., St. Paul, Minn., - Calico, gingham, flannel remnants, basted handkerchiefs, needles, small thimbles.

MISS ALICE E. STEER, Crow Indian Mission, Lodge Grass, Mont., — Quilt pieces, not basted.
MISS MARY A. BROWN, Watonga, Okla., — Prick cards, prick card needles and thread (colors), picture rolls.

MISS MARY P. JAYNE, Watonga, Okla., -

Picture rolls.

Miss Abigail Johnson, (P.O.) Polacca, (freight and express) Winslow, Arix., - Patchwork, calico and thread.

#### **ITALIANS**

Miss Maime Davio, 68 Warrenton St., Boston, Mass., - Picture cards, Sunday school papers. IEWS

MISS BELLE CHISAKOFSKY, 213 E. 123d St., New York City, N.Y. - Worsted for crocheting class. **SCANDINAVIANS** 

Miss Sandra O. Erikson, 1164 De Haro St., San Francisco, Cal., - New Testaments in English, Swedish and Finnish.

#### SLAVIC RACES

MISS NATHANA CLYDE, 2110 Quindaro Blvd., Kansas City, Kan., — Clothing for women and children, remnants of goods for sewing class.

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#### A Book Review Program

My DEAR JUNIORS:

I wonder how many of you have ever helped in a book review program? The grown-ups think it a little hard to do, sometimes, but I have never heard Juniors making any such complaints because they love the story work and are genuine hero The greatest obstacle is to worshipers. get the books, at the time you most need them, that contain the incidents Juniors particularly enjoy. However, we shall venture upon an outline based upon wellknown books that are found in many family libraries and all good missionary libraries in Sunday school and Young People's Societies.

Suppose we begin with "Alaska for Juniors." On page 11 we find the story of the young Scotchman who went to Fort Simpson among the cannibals, and of his founding schools and at last establishing a Christian city on Metlakahtla. It is intensely interesting and should be effectively told, not read. The little book is full of bright bits of information and contains many illustrations of wood carving and metal appliances representing the work of the natives. You might weave in, too, some information that the boys would especially enjoy about the totem poles. You know the totem pole carries upon its top, or has carved upon its sides, a representation of the creature from which the family descent is traced. It may be a bear, a wolf or an eagle, or perhaps a tortoise. These are the great families of Alaska. How would you like to belong to the Bear Family?

Did you know Alaska is one of the places where there are two Christmas Days? Can you tell why?

"Coming Americans" has a fine story in Chapter 2. It is entitled "Uncle Sam Takes Hold." Tell how the German steamer was caught in the fog and how the thick fog after awhile lazily rolled itself up and presto! is gone, and there is the real America - beautiful America with green hills and sparkling water, sweet pure air with a stiff breeze blowing that makes your blood tingle. The ships in the harbor a fine sight — four big liners from France, Italy, Germany and England, all of them crowded with - immigrants. But away off there beyond the Statue of Liberty is something they know, fluttering, streaming out, brighter than any torch — the flag of our country, the emblem of freedom - the red, white and blue! They are actually in America! Somebody should tell it with all his heart in his words.

Chapter 4 of the same little book, "New York Arithmetic," is another excellent story. This is the way it begins — "Every forty seconds an immigrant enters New York. Every forty seconds!" Then it goes on with a description of Little Italy, Italian Sweat Shop, The Jewish Ghetto and much more of the same interesting detail. Do you boys and girls know what the "R. R. S." are at Ellis Island? And thereby hangs another tale.

Now let us look in some of our stories of foreign missions. Take Dr. Chamberlain's "In the Cobra's Den," Chapter 1. Combine with it the following chapter "The Snake Bitten Hindu's Story." The whole book is so good it is hard to make a selection. If successfully condensed the entire book might be outlined. Only do not take too much time in giving it. Remember in missionary meetings that on the principle that "Brevity is the soul of wit," so it is the secret of holding attention. Do not, however, omit the story of "Lord Ganesa and little Bamaswami" in Chapter 11, nor the stirring tale of "The Spotted Tiger that was Foiled."

But I shall have to tell you more about this next month.

Frances M. Schuyler.



### Deacons in South India

By Rev. J. M. Baker of Ongole



N place of the usual Summer School, the Donakonda and Ongole fields joined and held a Deacons' Institute at Ongole Sept. 1–14, 1911. Some of the 194 enrolled were not deacons, but every one with rare exception was a man of

influence in his hamlet. The two weeks were spent in the closest kind of fellowship between the deacons on the one hand and the assisting teachers, preachers and missionaries on the other. It was a period of much profit to both sides.

These deacons were earnest men and possessed a fund of intelligence considerably above the average men of their hamlets. After taking a canvass of the 194 men we were able to write the following statistical table:

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No ruts were taken in arranging the course of instruction. There was variety and change suited to the minds of untrained men. Much time was spent by Mr. J. A. Curtis in teaching the rudimentary history of the Christian religion and of missionary effort.

There were simple Bible readings on the fundamental doctrines of Scripture. Lectures were given by Mr. W. Boggess and Mr. Wood on such subjects as proper marriages, care of the body, and love of country.

Singing lessons were given nearly every day and drill in committing Scripture verses to memory. One hour a day was given to what might be called mental recreation. One day the freedom of the college was given to them for an hour. On succeeding days the same was done by the Boys' School and the Girls' School. Then Mr. Palmer gave an experimental lecture on chemistry and physics. Another day they saw the school gardens. On two following days Mr. Bawden took them over to his compound and imparted to them some of his mechanical genius. An hour was spent in visiting the beautiful Christian cemetery at Mamidipalem, and the steam pumping plant for the railway. One afternoon they divided into squads and were received by the different missionaries of Ongole into their bungalows and allowed to see the different rooms and furniture. and different uses of things were explained to them. The great final was an entertainment given by all the schools. The deacons too had a part in the program. They recited for about ten minutes verses they had learned by heart. They sang a hymn with so much enthusiasm that they were encored and then sang another better than the first one.

It is needless to say that these 194 men, representing eighty-six different villages, went back to their homes feeling more sure than they ever did before that they and their fathers had made no mistake in joining a religion so full of thought and life and joy. It was a pleasure to associate with them during these two weeks. They were like so many sponges quickly absorbing everything that they heard and saw that was good.



#### FIRST IMPRESSIONS OF AFRICA

The following extract from the letter of a missionary will serve to show readers the happy and contented spirit in which our young missionaries settle down to their life-work in Africa. The writer gives his first impressions of the country and the

people:

"Before we left our home we had our own idea of what an African mission station and its people would be like, but we have been 'happily disappointed.' Our own station, Tshumbiri, surpasses our expectations in almost every respect. The rows of graceful palms with their drooping branches and the broad, sweeping river, hemmed in by the hills, make the place a beautiful one, and we find the possibilities for a pleasant home in this new land greater than we had dared to expect.

But the people are the main consideration, and when we see the Christians conducting services both in the chapel and in the villages, when we see beautiful pieces of furniture from the hands of some of them, and when we go into the villages and know from the houses themselves oftentimes which are Christian and which are heathen homes, then we know that the work here has borne good fruit. For all this we thank God and take courage, believing that the boys and girls growing up in this continent will yet silence those who say, 'Can any good thing come out of Africa?""

#### "A CHINESE BACHELOR OF ARTS"

Among the men who were baptized was a "Sin Tsai," or Chinese Bachelor of Arts. He is thirty-two years of age and open to conviction of the truth. He was largely led to decision by the reading of Christian literature. At his examination for baptism he stated among other things that from his reading he observed that most of the great men who had helped their countries were God-fearing men. He mentioned the names of a number, among them being Martin Luther, George Washington and Abraham Lincoln, who "freed the slaves." This man, if his life be spared for many years, will be a great help to the work. He is so well known and respected for character and attainments all through this region that at the end of each year there is keen rivalry to secure his services as teacher. He is unusually well equipped; has also graduated from the Government Normal School and can teach the higher branches, e.g., arithmetic, ethics and so forth. He is surely a Godsend for our future school work in this center. While the salary he receives here is fairly large, it is not by any means what he could get by going elsewhere - we know of offers he has had at a much higher rate. There are no unworthy motives, for his relatives and family are all well known. He impresses us as a genuine searcher after truth, ready to recognize and act on it when it meets him face to face.—A. S. ADAMS, Hopo, South China.

#### INFLUENCE OF EXAMPLE

A poor woman among the church members called recently and spoke of helping some of her neighbors. Miss Kidder asked. "Do you earn enough to pay your board?" "I'm not trying to do that," she replied, "you know such an ignorant creature as I cannot teach the Bible, so I thought I'd make the baby's dresses for a mother who was very busy. Another woman had been ill and I helped her about her washing, hoping they would both see what kind of people Jesus-believers are." - D. C. Hol-TOM, Tokyo, Japan.

#### FAMINE IN BENGAL

For some weeks past correspondence from missionaries in our Bengal Mission (formerly the Free Baptist Mission) has indicated the approach of famine conditions in some of the villages in our larger fields. Latest reports indicate that the situation

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is becoming acute and that in at least three districts substantial relief operations will have to be carried on until the coming of the next monsoon rains, a period of probably nine or ten months. In writing of this distress, Rev. George H. Hamlen of Balasore says: "The rains failed this year. No one anywhere around Ujurda has any rice. Cattle are eating what little started, that which would never grow enough to be The land is rich. Splendid harvested. crops of other kinds are possible but the people know nothing about raising them. They might, with the same enterprise that I have seen elsewhere in India, have plenty, but they are actually starving and have not clothes enough to keep them warm. But now they must be fed and clothed. Starving men cannot work. Moreover, there are only about twenty men out of a population of 150 who are able to work at all. This complicates the problem. Children swarm. They are being stunted in every way for lack of proper food. Your Famine Fund will be needed to clothe and feed them and provide work for the fathers and grown-up brothers. We can manage with a little to set them to work, I think, in such a way as to provide for a living, rain or no rain, only they will have to be fed while they are doing it." Practically the same needs prevail in the other fields affected. Funds to the extent of at least \$2,000 or \$2,500 are asked for. Contributions may be sent through the treasurer of the American Baptist Foreign Mission Society, Mr. Chas. W. Perkins, Box 41, Boston.

#### MOVING AN IDOL

The Japan Evangelist describes the moving of the little statue of Buddha from Noto-no-Kuni by the sea to its new home in Tsurumi, near Kanagawa, where in a niche in the hills, shut away from the world, stand the new temples of the retiring Sodo sect. His wooden majesty was taken by special train from Kodzu, thence in a case borne by white-robed priests. It is said that 70,000 people viewed the arrival, and 2,000 priests were in attendance.

## DEDICATION OF THE GIRLS' SCHOOL AT KANAGAWA, JAPAN

Dr. J. L. Dearing made the address at the dedication of the Mary L. Colby Girls' School

at Kanagawa, pictures of which are given elsewhere in this issue. In closing he said:

"The first sight that greets the eyes of the visitor as he climbs the hill near the Ippon Matsu is this beautiful white structure in the midst of the fields of green. So in the years to come may Japan be inspired by the sight of a stream of splendid Christian girls pouring forth from this artistic and appropriate building, who with their pure white lives shall take their places in the practical every-day life of Japan, making all life about them beautiful and sweet and heavenly."

#### OUR DAILY BREAD

In the Congo News Letter, Rev. C. H. Harvey writes of the early days of our Mission, then known as the Livingstone Inland Mission. Of particular interest are his recollections of a trip into the interior early in 1880 in company with Adam Mc-Call, Joseph Clark, G. Lanceley and Hugh McKengow. In the course of his narrative he tells the following little story: "Mr. Clark had a party of Kroo-boys to take up country. They met for a short time daily for worship and instruction. The Lord's Prayer was the subject, and each morning he spoke a little upon it, taking clause by clause. A certain amount of food had been given out at the commencement of the journey, by no means sufficient to carry them through, as it was hoped that provisions might be bought from the natives. Unfortunately this hope was not fulfilled and the supply diminished until one night the last meal was cooked and eaten.

The following morning there was no breakfast, as nothing had been offered for sale. Service time came, and when preparing to speak a few words to the men, Mr. Clark was staggered to realize that the clause that morning was "Give us this day our daily bread." For the moment temptation was strong to pass it by and speak on "And forgive us our trespasses." However, Mr. Clark resolved not to shun the cross but to teach what he believed to be the truth, leaving the results with God.

They went on mile after mile and nothing happened. Just when things looked most dark, a shout was heard and a man was seen hastening after them. The caravan halted, wondering, doubting, yet hoping.

At last the man appeared bringing a heavy load of plantains, quite sufficient for the needs of all for that day. Next morning at worship the attention of those Kroo-men to the address was phenomenal."

#### DINING IN THE TIGER'S DEN

There is a good deal of cholera in town but so far none of our people have been attacked. The Baptists in Madras are in pretty good health. Last Sunday I buried a young man who sometimes used to attend our services. He died under very peculiar circumstances. I am told that when a circus that visited the city some weeks ago was here, an animal trainer invited the young man to dine with him in the tiger's den and he accepted. The fright and worry overstrained his heart and he never recovered. He died last Saturday of heart failure.-F. H. LEVERING, Madras, South India.

#### THE CHINESE "SNARL"

China has another "snarl" on her hands. We look for these things every five or six years. The spirit of rebellion is rife among the people of all classes. They rejoice over. it as though every man among them was to get a big present. The more thoughtfulsay, "Let us hear of it, but not see it." One of our Chinese friends has been appointed to command 1,000 soldiers, and one of our church members, a graduate of a military school, will be one of the chief officers. These soldiers are to protect life and property. I met the father of the graduate today, and he laughed the government to scorn, saying that both the head officer as well as his son would cast their lots with the rebels as soon as the first good opportunity offered. Evangelistic work is at a standstill; people have a mind only for this one thing, the ending of the reign of the Manchu. However, we are going to get a large number of preachers together directly after the harvest and preach the gospel with emphasis in all the villages around here.-J. Speicher, Kityang, South China.

#### SURRENDERING ALL

We have been much encouraged by the baptisms this year. Scarcely a month has passed without a number of new believers presenting themselves for the ordinance and

admission to the church. The first Sunday of this month ten candidates were received on profession of their faith. The previous month six presented themselves, but only three gave satisfactory evidence of true conversion. Of the ten baptized this month, six come from Tettu and Shevuru. One interesting case of conversion is that of a woman of the Vaisya or merchant caste, who is now living in our compound. She had to give up her husband and family relationship and took up the cross in following Christ. Nothing but the fiendish barrier of caste keeps thousands of other women, yea, and men, from taking a similar step. - J. Heinrichs, Ramapatnam, South India.

## Mission Progress in South China BY REV. RANDALL T. CAPEN

A-Sit — frank, noble young man — before men, women, and children of his native hamlet has confessed his Saviour Lord in baptism. I stood on the steep clay bank with tears of joy in my eyes as the crowd scattered beyond the graceful bamboos in the calm noontide. His elder brother stepped up saying, "I am very glad."

The genuineness in his tone brought the rare thrill that comes in this heathen land only now and again when at infrequent times the missionary beholds a signal triumph of the gospel. Only a short time ago this same brother said there was no God. But at this visit he has not only given Pastor Pou and me the use of his private cottage, yonder by his sugar cane and orange orchard, but has listened with receptive ears in the cool of Saturday afternoon while we explained God's message of love, and now adds that he, too, will some day follow in the footsteps of the Master as did A-Sit this happy April day.

I am here at Kui Ou today not because I have charge of this part of the South China Mission field, but because I am A-Sit's teacher. If he were not in the academy I should not have come, for the preaching in his village is the work of the Chinese' own missionary society organized by the churches connected with the Kakchioh field. They found A-Sit's family to be very influential in the village, and urged A-Sit to come to our school at Kakchioh to

study English, which he was very anxious to acquire. He came. The consecrated students of our school Y.M.C.A., together with the Christian atmosphere of the place, have brought him to the light. Praise the Lord! His one object in life now is to use his all for the glory of his God. And here is a sample of South China mission progress: Missionary planted churches, forming a missionary society of their own, co-operating with our foreign missionary schools, through the teaching of English in the curriculum attracting a student, who today in the clean mountain waters of the rivulet that passes his village market has preached forth the gospel through the God-ordained symbol of the resurrection life. Look with me beyond those bamboo-bordered banks to the scores of homes amongst the olive groves and behold brighter vistas of triumphs to come! - Written at Kui Ou, forty miles up river from Swatow, China.

#### Dr. Barbour's Resignation

At the quarterly meeting of the Board of Managers of the American Baptist Foreign Mission Society held in Boston, December 6, 1911, the following communication was presented by the Foreign Secretary, Rev. Thomas S. Barbour, D.D.

To the members of the Board of Managers of the American Baptist Foreign Mission Society,

#### DEAR BRETHREN:

I herewith present to you my resignation of the position to which I was chosen by the Society in May, 1899. I would ask that this shall take effect not later than the first of May next.

The work with which it has been my privilege to be connected for so long a period, while having peculiar and, I think, unrivaled attractions, is such in its essential character, its extent and its diversified relations as to be taxing to physical strength in a degree that can scarcely be appreciated by one not in the most intimate relations with it. For the past two or three years I have foreseen that I ought soon to seek release from the position I have held. This conviction has been strengthened and definitely confirmed by my illness of last summer and by the condition of imperfect

health which has followed. The need of full physical vigor is imperative for adequate discharge of the duties.

I have named a date so far in advance in order that I may be able to give such attention to certain features of the work that it may pass to other hands with the least possible loss. Should choice of an earlier date be found advisable for any reason in the adjustment of your plans, I should wish to choose this.

It is painful for me thus to sever ties which have bound me to beloved fellow-workers in the home land and in our many mission fields, but I am as fully conscious of our Lord's leading in laying down this trust as I was in receiving it. The tie of fellowship in prayer for the advance of the Redeemer's Kingdom among all nations and of co-operation in effort to promote this so far as this may at any time be in my power can never be severed.

With appreciation of the unfailing courtesy and kindness which I have received from the members of your Board through all my connection with it, and with an abiding joy in the certainty of the full success of the work in which we have been laborers together, I remain, very sincerely yours,

THOMAS S. BARBOUR,

Foreign Secretary.

Boston, Dec. 6, 1911.

#### ACTION OF THE BOARD

Being fully aware that Dr. Barbour's health made it imperative that he should lay down the full and arduous duties of his office as Foreign Secretary, the Board most reluctantly accepted his resignation.

The Board deeply regrets this severing of relations with one much respected and beloved, whose labors have been indefatigable and whose experience and knowledge have ranked him as one of our few missionary statesmen.

The Board earnestly hopes that it may not entirely lose the valuable counsel of Dr. Barbour, but that in some way it may continue to have the benefit of his rich experience.

George E. Briggs, Chairman of the Board.

Boston, Mass., Dec. 8, 1911.

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#### A Strong Layman Summoned

A very great loss has come to our denomination and all Christian interests in the sudden death of Mr. Charles C. Barry of Melrose. He was first of all a man — a genial, wholesouled, energetic, enthusiastic, affectionate, consecrated man. His kind is rare. Everybody liked him and he was everybody's friend. His religious interests were wide. He was the pastor's right-hand man in the home church; the able leader in all kinds of Christian effort. He was at the time of his death, Dec. 27, vice-presi-



CHARLES C. BARRY

dent of the Home Mission Society, president of the Boston Baptist City Mission Society, treasurer of Newton Seminary, ex-president and trustee of the Social Union, and held many other important positions. In the Melrose church he had served in every position which the church could confer upon him, most conspicuously in the Sunday school and diaconate. His pastor says he was always on the watch for an opportunity to do something. His influence was far-reaching and always for good. His spirit was intensely evangelistic

and missionary. To estimate the value of such a Christian man to the world is impossible. His life was a constant evidence of Christianity; his death leaves a great host of sincere mourners and a vacancy not to be filled.

#### Porto Rican Paragraphs

BY REV. A. B. RUDD

Some months ago, riding over the hills with Brother Fuster, our stalwart Spanish country preacher, he stopped at the foot of a large tree and said: "Look at this cross cut on this tree. I will tell you what it means. Just up the hill in that little shack there lives the most fanatical family in all my field. The woman of the house, seeing the Protestant preacher was passing constantly back and forth over this trail, cut this cross here to see if she could turn him into some other way, and if not, that she might at least be protected by this cross from the baneful influence of the devil, who always accompanies the Protestant preacher. However, I have been constantly making my trips over the trail, and I do not know whether or not this woman has been delivered from the evil influence of the devil. The family are still staunch enemies to the Truth." The missionary then suggested that perhaps if the Protestant preacher's visits were continued, some day even this family might be brought under the influence of the gospel, and with this hope work will be continued along this mountain trail.

M

On the following day, after a long, hard ride over the mountain, we dropped down to the home of a country school teacher who has given himself to the Lord, and is anxious to be useful in bringing others to a knowledge of the truth. I noticed on reaching the home that there was a large white flag flying at the top of a long pole set up at the corner of his yard with an inscription, which at first I had not been able to read.

On asking what this meant, the Christian teacher replied that as he had no bell to call his neighbors to service, he had devised this plan of advising them of the day of service. The writing on the flag proved to be the word "Culto" (Service). As service was to be held in his house that evening he was signalling this fact to his neighbors. At the quiet evening hour a large crowd gathered in the humble home of this Christian man, to hear the preaching of the Word. The zealous teacher is an intelligent, attractive young man, and I am hoping that the Lord will call him some day to give his life to the preaching of the gospel.

#### FROM MISSIONARY C. S. DETWEILER

A District Sunday-school Convention was recently held in Ponce, in which sixty-six delegates were enrolled from the four denominations who have worked in this section of the island. The Baptists numbered twenty-five delegates, representing twelve Bible schools. A secretary of the International Sunday School Association was present and spoke through an interpreter at the different meetings. The local attendance was very large and more than filled the house.

A movement has been set on foot in the larger cities of the island toward the closing of stores and workshops on Sunday. Here-tofore most stores have been kept open half a day, and Sunday has been the busiest day of the week. Up to little more than a year ago some of the banks were kept open on Sunday. But little by little the rights of those who labor are being advocated by others besides the missionaries, and in San Juan, the capital, the city council has just passed an ordinance for the general Sunday closing of places of business. The rest of the island has still to be affected.

#### One Counter Agent to Mormonism

The Immanuel Baptist Church of Salt Lake City is a live organization. In its new church home there is room for the varied activities that are making the church a center of large influence. In the calendar for Christmas Sunday we find the following interesting statement:

"In a conference with Drs. L. C. Barnes,

C. A. Wooddy and G. R. Varney relative to city mission work, our board of deacons presented the following figures as showing something of Immanuel's interest in missions: Given during the past three years. since consolidation of First and East Side Foreign Missions \$1,449.19; Home Missions \$1,309.18; State Missions \$1,478.00; City Missions (Rio Grande, Burlington and Lincoln Street) \$4,255.00; a total of \$8,491.37, or an average of about \$5 per member per year for denominational work. This does not include the Fellowship Fund and other items. For the previous three years the combined offerings of the First and East Side churches were: Foreign Missions \$533.70; Home Missions \$748.55; State Missions \$618.96; City Missions nothing; total \$1,901.21. deacons in looking the matter up find that the benevolent offerings have been more during the past three years than the combined offerings of the two churches for the twelve previous years. Dr. Barnes spoke of it as one of the best records ever known, especially in view of the fact that Immanuel is in the midst of a very heavy building enterprise."

With such a record no wonder that the church is recognized as an aggresive force for righteousness in the heart of Mormondom.

#### A MISSIONARY'S EXPERIENCE

Some of the best home missionaries have been foreign missionaries who were prevented from returning to their fields. Rev. F. A. Agar, one of these, says that he has found as great religious destitution in Montana as he ever found in Africa. The fact is that men are without Christ everywhere and all must have the gospel whether in Montana or Africa.

#### A FINE RECORD

In Western Washington, where the American Baptist Home Mission Society has been conducting missionary work for many years, the following results covering the last ten years are recorded: Number of missionaries employed, 461; total spent in cooperation with the Convention, \$139,772; baptisms, 4,776; total members received, 13,850; present membership, 6,336.

Amount given to Home Missions, \$18,066; to Foreign Missions, \$43,503. Total benevolences of the churches during this time, \$176,558. 37 churches have been organized; 74 churches dedicated; 34 parsonages built; 165 new pastors have come into the state; 31 churches have been enlarged, and 40 churches have become self-supporting.

#### IRRIGATION IN COLORADO

Montrose, with its 3,600 inhabitants, is the metropolis of the Uncompangre Valley. The one-time desert about it now "blossoms like the rose" and produces prodigious crops of apples, apricots, plums, peaches, pears, prunes, cherries, strawberries, tomatoes, onions, quinces, grains, alfalfa and — "spuds." It is a region whose resources are only just beginning to be appreciated. The Gunnison tunnel has made water available for the irrigation of the whole valley, but it has not proved a channel of spiritual blessing. The ranchers now assert their superiority over Kansas and Missouri, in that "We don't have to depend on the Almighty for rain here." Our warfare is against the same old materialism in high places.

Montrose is destined to grow and on account of its location to be the key to this region. Our Home Missionary Society has made a wise investment in maintaining the Baptist church, which would otherwise have succumbed. Rev. Louis A. Walker has been on the field since April, 1911. work has been difficult, but successful. The Sunday school has been reorganized; two converts have been baptized; fifteen members have been received by letter; money has been raised to paint the church, improve and beautify the grounds; the benevolences of the church have been systematized: much house-to-house visitation has been done, and the community has been won to a higher estimate of organized religion. With other churches this one is entering heartily into the "Men and Religion" movement. The three local papers print an article of considerable length by the pastor each week.

#### IDAHO PROGRESS

The pastor at Cambridge, Rev. E. E. Clayton, reports much to encourage. Nine have recently confessed Christ, the church

life has been quickened, and Baptists are "fishing out their church letters from their trunks or sending east for them, and joining us in the good work." He is given one Sunday each month for out-station work, and preaches at five schoolhouses, while three others need services. Repairs are in process as money is raised to make them. The young people are being won, where hitherto nothing has been done for them.

#### The Budget Plan a Success

#### BY REV. LOUIS AGASSIZ GOULD

There is nothing like the budget plan for success, when that plan is faithfully worked. The missionary budget assigned the Temple Baptist church, Los Angeles, was \$9,000. One-half that amount, \$4,500, was due October 1st, six months after the beginning of the benevolent year. If it is borne in mind that the every-member canvass was not completed until June 1st, it is evident that the remaining six months of the year will see the realization of the full amount. There has been no appeal from the pulpit for missionary funds, aside from the appeal for the support of the Russian work; and that offering was contributed as an extra, beyond the items of the budget.

When our churches will set apart twelve months' time for a twelve months' budget; when they will conduct an every-member canvass at the beginning of the benevolent year; when they will secure a pre-pledged budget, in other words, continue the canvass until the full amount needed is subscribed, then the budget will become a continuous budget. Three years of faithful work will bring about this result.

When the continuous budget, through weekly offerings, becomes universal in our churches, then our difficulties in missionary finance will be largely solved. When that day comes, great credit will be due to the apportionment committee of the Northern Baptist Convention and to Rev. John M. Moore, the secretary of the Baptist Forward Movement, who has done so much to standardize the benevolence of our denomination, through securing weekly offerings for missions throughout our churches and Sunday schools.

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#### The Building of an Empire

BY REV. W. R. JEWELL

For the sake of concreteness take only a corner of the Northwest—the five states of which Idaho is the center: Montana, Wyoming, Idaho, Washington and Oregon. These five states have a combined area equal to that of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Delaware, Pennsylvania, Maryland, Virginia, West Virginia, Tennessee, Kentucky, Ohio, Indiana, Illinois and 6,585 square miles out of Iowa. This area is equal to four times that of the United Kingdom of Great Britain, twice that of the French Republic, and more than twice that of the German Empire.

Certainly such an empire is capable of becoming a home for future millions. These five states could harbor all the millions of Great Britain and yet the density of population would be less than one-fourth that of Great Britain today. All the people of the United States could be settled in this "corner" and still the density of population would be less than one-half that of Massachusetts or Rhode Island. At the density of Massachusetts these five states could furnish a home for one-tenth the population of the globe. Even at the density of Ohio they would contain 50,000,000 people, a number equal to one-half the population of the United States.

The Northwest has three great natural advantages which are destined to make possible the supporting of these future millions. The first is that of productiveness of soil. With the advent of water for irrigation the soil of the Northwest can hardly be surpassed. The second natural advantage is that of water power for manufacturing. Her great mountain streams and enormous waterfalls are capable of turning millions of wheels of industry. The third great advantage is that of location. China with her four hundred millions of people is awake, and her ports are open. The gateway to China is in the Northwest. But more than that, in the words of the nation's chief: "The completion of the Panama Canal is destined to actually change the 'face' of the United States." The three great cities, San Francisco, Portland and Seattle are to be great ports of landing for the future.

Present efforts will determine character for many years to come. The supreme need of the Northwest today is not so much an influx of toilers who can develop her latent resources, as it is the need of strong men of God, like the prophet-statesman of Israel, who can mould her religious life.

In almost every section of the Northwest there is religious destitution. The Central Idaho Baptist Association covers a territory 150 miles wide and 250 miles long. It has a population of 50,000 to 75,000. Yet in all this territory, which is larger than New England, excepting Maine, there are only three settled Baptist pastors and one Baptist district missionary. Eight of the twelve Baptist churches in the Association are pastorless.

Nor have the Baptists alone failed. In Custer County there are eighteen school districts, in each of which there are enough children so that Uncle Sam can afford to hire a teacher for them. But in fifteen of these eighteen districts there is no religious service of any kind being held. In Lemhi County there are twenty-five school districts. and in twenty-one of them there is no religious service, not even a Sunday school. Yet in these two counties there are more than 10,000 people. Why can not the church of the living God send leaders into these destitute places? Is it because the members of the Christian church all over this land are not willing to pay the expenses?

Naturally the question comes: "What of the future?" "I will make of thee a great nation" that "in thee shall all the nations of the earth be blessed." We tell of America's opportunity to evangelize the world. We admit that God has made America the greatest evangelizing nation on earth, and that He is now sending us the nations of the world to evangelize. "Save America and we save the world." But to save America we must save the Northwest. We can never hope to save the Northwest so long as there exists such religious destitution. The Northwest today is in the process of molding. It will require a decade of time fifty years hence to accomplish what can be done now in one year. It will require money, it will require consecrated lives; but in what greater, nobler enterprise can one engage than in the building of such an empire?

Gooding, Idaho.



#### CAR "EVANGEL" IN KANSAS

Rev. J. C. Killian sends these notes of the work, saying he has never seen such mission fields, either in need or ready response:

Pittsburg is a town two years old, about 1,000 people. No church or services in the town. Baptists started to build but fell down and we are hoping to save the situation. The start is for a \$2,000 house and it is "somewhat big" for them, but they may reach it.

Last Sunday night I spoke on Chapel Car Work, at Norman, town of State University. Had a fine audience and they said about 150 of the students were there. Had one of the best times; after speaking forty minutes I said: "I have spoken too long but have not touched several of the leading points." About ten spoke up: "Brother, please keep on - we came to hear about this great work." I continued twenty minutes more and they certainly did listen. People from two needy points came and urged the car - "just the place for it, need is so great." This is the cry all over. The people think a great deal about the Chapel Cars and they know the Society that sends them out.

#### THE RAILROAD MEN'S ENDORSEMENT

As we have had Chapel Car "Evangel" with us for nearly three weeks, we as a committee for the men who have attended the noon and midnight meetings, take this means to thank the Baptist Publication Society for putting these cars on the road, and also to thank the management of the Rock Island Company for the courtesy which they show toward the Publication Society, thereby making it possible to have Chapel Car "Evangel" with us.

Rev. and Mrs. J. C. Killian will long be remembered by us, and the gospel songs sung by Mrs. Killian and the plain practical gospel talks of Mr. Killian won some of us to Christ, and the rest of us will at least be better men for having had them with us.

We sincerely wish we could have them with us longer, but as they are leaving we pray God's richest blessings may rest on Rev. and Mrs. Killian, and upon the Baptist Publication Society and its great work, and upon all railroad companies and their officials through whose courtesy these chapel cars and missionaries are brought to us.

D. J. MERILATT,
J. H. BURLACH,
R. S. McCullough,
Committee.

Herington, Kansas.

#### PLOWING NEW SOIL

A West Virginia missionary pastor writes: After having preached in my home church, Parsons, Sunday morning, I hurriedly ate my dinner, mounted a horse and rode off in the mountains. I was the first one in the schoolhouse and began to assort literature. I was not alone long, however, for the people began to come. Where from? I don't know. There are only six houses in the settlement, but they came out of the mountains "like jack-rabbits," as we said in Oregon. The poor schoolhouse would only hold seventy-eight, and was soon filled, and there were more people on the outside than in it. We organized a school. I preached afterwards, and immediately following asked the congregation, "Those who have never seen a person baptized either in a baptistry or river raise the hand." Twenty-seven hands went up, by no means children, though the lesson would have been the same anyway. The arrangements having been made prior, we invited all the people to the river side, where I baptized three adults. I did not preach upon baptism in the sermon. I returned, on horseback, to my field, preached in the evening to a good congregation, but I had a better time in the afternoon "plowing the new soil."

## What Chapel Car "Evangel" did for Lenexa, Kansas

THE story is told chiefly by picture, showing a church home in the actual making, but here are the outlines of fact furnished by Chapel Car Evangelist, J. C. Killian: When the "Evangel" went to Lenexa the First Baptist Church had a name, owned 50 song books and a bookcase, and had a part-time pastor. When the Car left in less than two months, the church owned a lot 50 x 185 in the best part of town, and a meeting-

house valued at \$1,200—all paid for and no money received from the State Convention. They are a happy people. Pastor had been coming at 4 p.m. Sunday for preaching, and leaving at 9.30 p.m. The last Sunday of the Car Evangelist's stay the pastor began service on the field, preaching also at Eureka but moving to Lenexa and having his salary for the year secured. The way the house was secured is shown by the photographs.



- I. BREAKING GROUND FOR THE FOUNDATIONS ALL VOLUNTEER WORK
- 2. FRAME UP AND A BUSY BAND OF WORKERS, 1.ED BY THE PASTOR
- 2. ROOF TIMBERS IN PLACE
- 4. LADIES' AID SERVING REFRESHMENTS
- 5. THE MEETING-HOUSE NEARING COMPLETION, AMID GENERAL REJOICING
- 6. FIRST MEETING IN THE CHURCH HOME, A CENTER OF LIGHT AND LIFE



THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA. By Samuel M. Zwemer, F.R.G.S. New York: Student Volunteer Movement for Foreign Missions, 1911. Cloth, \$1.

A strong and convincing book, describing a score of unoccupied fields and many sections of fields where the obstacles seem well-nigh insuperable, and the moral degradation and spiritual destitution call for heroic, persevering, pioneer efforts on wise lines, with the sure promise of ultimate success. The author is at his best. Men will read this book and get from it information, conviction and inspiration that will put them on a new plane of missionary endeavor.

Kerala, the Land of Palms. By I. H. Hacker. Illustrated; 140 pp. London Missionary Society, 16 New Bridge St., London. 50c.

The London Missionary Society (Congregational) issues some exceedingly interesting missionary books for children and young people. This volume is a good sample. The colored plates and line illustrations are attractive, and the story is told in a style to attract any age, while appealing to the young reader. Mr. Basil Mathews, Editorial Secretary, adds a chapter "Through the Eves of the Island Children." More books of this kind would mean more readers of missionary books. Kerala. by the way, is Travancore, on the southwestern coast of India, one of the native states ruled by a Hindu king or maharajah in friendly alliance with England.

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor. Cincinnati: The Foreign Christian Missionary Society. 50c. net, postage 10c. extra.

Prof. Taylor, of the Bible College of Missouri, has written a book full of fact, stimulus and suggestiveness. It can be studied to great advantage and can also be read through. There is something in the straightforward style and massing of important facts that draws the reader on from page to page.

THE NEGRO AND HIS NEEDS. By Raymond Patterson, with foreword by President Taft. Fleming H. Revell Co. \$1.25 net.

The author was a classmate of President Taft, who vouches for his ability as a trained journalist, and for the value of this book to "every one who believes that this question is the most serious facing the American people." We agree with the President that it is not necessary to accept all the conclusions of Mr. Patterson, while admitting the value and interest of his investigations, made at first hand in the South. After treating the various phases of the subject, showing the lights and shadows, the general conclusion is that the solution of the race problem requires plenty of time and of work which the colored people can and will do. Among the author's deductions these are chief: Education of the right kind is an essential. The negro must be treated as a human being, capable of rapid improvement, and destined to participation in the actual management of the republic. There should be extreme caution in disturbing present conditions. A national educational fund for industrial and elementary education should be provided.

THE REDEMPTION OF THE CITY. By Charles Hatch Sears. Introduction by Edward Judson. Griffith & Rowland Press. 248 pp., illustrated, cloth, 50c., paper, 35c. net.

Mr. Sears, General Secretary of the New York Baptist City Mission Society and an earnest student of city conditions and developments, has written a mission study text-book that ought to shed light on many points not clearly understood, and awaken

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a more general interest in the subject of city evangelization. To quote from Dr. Judson's introduction, the author "presents a luminous analysis of the agencies that make for the betterment of our cities, and while he does justice to the redemptive work done by the churches, he sounds the note of a more absolute devotion, and suggests such readjustments to changing conditions as may be promotive of a higher efficiency." The treatment is sympathetic and hopeful throughout. The author loves the city, believes in it, and seeks to point out the work which our Protestant forces unitedly must do if the redemption is to become an actuality. We congratulate Mr. Sears on the good work he has done. We wish he had added another chapter in which the specific work of our city mission societies was amply set forth. If no better showing can be made for our Christian forces than is here indicated, it is high time our people awoke to the situation and its significance. An index would also add much to the value. This is the first mission study book issued under the direction of the Baptist Forward Movement for Missionary Education. It should have a large sale and wide usefulness.

English for New Americans By W. Stanwood Field and Mary E. Coveney. Silver, Burdett & Co.

One of the simplest means of Americanizing the immigrants is that of teaching them English. The desire to learn our language is keen, even on the part of those far beyond school age or possibilities. The evening class-work has demonstrated the usefulness of this means of developing American ideals in the newcomers. present book is wisely adapted to the needs of the beginner, and the vocabulary, which has been prepared in ten different languages, adds greatly to the value of the work. The authors have profited by the experience of teachers and made the lessons easy to be grasped. The eye is appealed to as well as the ear. There is much of value in the method of repetition prescribed, and the book is heartily commended to workers in this interesting and helpful line, which is home missionary in the best sense. We hope to see English classes for foreignspeaking people in nearly all our churches.

THE YELLOW PEARL. By Adeline M. Teskey. Geo. H. Doran Co., New York.

This story of the East and the West is brightly told, and opens the eyes of the western reader to the eastern point of view in a frequently surprising manner. The daughter of an American man and Chinese woman is sent to her father's rich relatives in this country, after his death, and gives her experiences and impressions in frank and keenly analytical fashion. While there is an element of exaggeration, there is also much truth, and applied in a way to do us good. Race prejudice gets hard raps, and the Yellow Peril fades before the Yellow Pearl. Young women will find this attractive reading for missionary circles. The author points a moral and adorns a tale.

#### Books to Get and Read

Eighteen Capitals of China. By William Edgar Geil. Philadelphia: J. B. Lippincott Co. \$5 net.

Among the Tribes of Southwest China. By Samuel R. Clarke, for thirty-three years a missionary in China. China Inland Mission and Morgan & Scott, London and Philadelphia. \$1.

Half a Century in China. By Archdeacon Moule, many years missionary bishop of the Anglican Church in China. George H. Doran Co. \$1.50.

Peasants and Prophets (Baptist Pioneers in Russia and Southeastern Europe). By Rev. Chas. T. Byford. James Clarke & Co., London. One shilling, in paper. Tells interesting things concerning the Russians who were in Philadelphia.

## Books Received

Bible Studies on the Sabbath Question, by Prof. Arthur Elwin Main, D.D. Cloth, 50c. postpaid. Alfred Theological Seminary, Alfred, N.Y.

The Love Story of a Maiden of Cathay, told in Letters from Yang Ping Yu. (Revell Co.) Bright letters giving insight into an oriental's way of living and looking at life

#### A Magazine for the Home

The Century Magazine will continue to publish articles of especial interest and value on subjects which pertain to the

religious and missionary developments in different parts of the world. This admirable exponent of contemporary literature has never been better or truer to its high ideals; and in its dealing with questions worth while it shows a fine sensitiveness to the spirit of the times.

#### Missions in the Magazines

It is only to be expected of course that the Chinese question should be in the fore-front in the magazines. So we have "China—a Republic?" by Archibald R. Colquhoun, in the Fortnightly Review, an article which we shall review later. In the December Nineteenth Century Sir Henry Blake, former governor of Hong Kong, sketches the history of China. To this we shall also refer editorially.

Two other articles on China are worthy of attention. In the Living Age for December Sir Edward Seymour, admiral of the fleet, sets forth his reminiscences of England's troubles with China. He concludes with a strong expression of his hostility towards missionary activities. Missionaries, in his opinion, are harbingers of foreign interference (first the missionary, second the gunboat, and third the army, has become a saying); moreover, there are so many denominations, the missionaries of each preaching its particular beliefs, that feelings of doubt and suspicion, he says, are created among the Chinese. In this view he differs from the ablest of his countrymen who have had first-hand knowledge of mission lands. A better article by far is the one entitled "The Chinese Student in America" in the January North American Review.

During 1911, over 600 Chinese students have been registered in schools and colleges of our land. The writer expresses a fear lest these students may be satisfied with surface-information, and may lose their glorious birthrights of truthfulness, contentment, courtesy, frugality, filial piety and reverence in the glamour of the new things surrounding them. On their return to the homeland they must not lose their world interest and sympathy in the zeal of their patriotism, but rather develop that quality of love of humanity which is so splendidly shown by the missionaries to China.

The Imperial and Asiatic Quarterly Review contains a well-written and interesting article on "Antiquity and Originality of Hindu Civilization." India is interesting to the Bible student, says the author, because it retains all the intermediate stages of civilization: thus the nomad cart has survived the railway, and the women still grind corn, as described by Isaiah. Doubtless many of our religious conceptions saw their birth in India, but it is impossible to say that Christianity was derived from Buddhism. The writer refers to the antiquity of the brick cities of the Puniab. some dating back to 2000 B.C. India led Egypt in commerce and the beginnings of agriculture, being the first land to domesticate and utilize plants and animals.

"The Crown, the Government and the Indian Princes," in the Contemporary Review for December, summarizes England's attitude toward the native princes under Lord Lytton, who believed in securing and utilizing the Indian aristocracy, - so he tried to win their confidence by lavish gifts but gave them no political power; under Lord Curzon, who believed in Indian princes "not as relics but as rulers," and accordingly established the Imperial Cadet Corps, making the princes ornamental but not useful. Now there is a withdrawal of British pressure and a desire for personal loyalty. It is impossible to encourage in the princes a mediaeval antagonism to modern improvements while making progressive changes in the system of government; likewise it is impossible to give the princes a modern education, encouraging them to take part in public affairs and then restrict their authority and repress their individuality. The writer argues that England must adopt a broader attitude toward the young Indian princes, making them useful to their country and to their people.

The Bible student will find the article "Latest Light from Egypt on the Holy Scriptures," by the Rev. Edmund McClure, in the Nineteenth Century, well worth reading. It tells of valuable manuscripts discovered in excavations on the island of Elephantine, near Assuan, which throw light on certain passages in Exodus and Deuteronomy regarding the due observance of the Passover.

## Financial Statements of the Societies

American I	Baptist	Foreign	Mission	Society
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		ipts for months	Balance Required by Mar. 31, 1912
\$515,384.9 230,000.0 79,570.0	00 48 00 35	5,766.46 5,143.69 5,724.92	\$379,618.46 184,856.31 43,845.08 38,566.52
	\$923,716.92 \$276,830.55		\$646,886.37
pts with those of	Last Year	•	
ths of Financial ? 1910–11	(car 1911-12	Increase	Decrease
\$118,448.45 33,499.58 40,488.54	\$135,766.46 45,148.69 35,724.92	\$17,318.01 11,644.11	\$4,763.62
75,955.28	60,195.48		15,759.80
\$268,391.85	\$276,830.55	\$28,962.12	\$20,523.42
Budget f 1911-19: \$353,792.3 150,000.0	7 December 31, or Rec 12 nine 16 \$83		Balance Required by Mar. 31, 1912 \$269,848.49 145,577.68 40,203.87
Budget f 1911-191 \$353,792.3 150,000.0	7 December \$1, or Rec nine 66 \$83, 00 4 4 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	, 1911 eipts for months ,943.87 ,422.32	Required by Mar. 81, 1912 \$269,848.49 145,577.68
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e months, ending Budget f 1911-19: \$353,792.3 150,000.0 175,292.0 \$679,084.8 ots with those of hs of Financial Y	7 December \$1, or Rec 18 nine 16 \$83, 00 4 10 135, 16 \$223 Last Year	, 1911 eipts for months ,943.87 ,422.32 ,088.13	Required by Mar. 81, 1912 \$269,848.49 145,877.68 40,203.87 \$455,630.04
e months, ending Budget f 1911-19: \$353,792.3 150,000.0 175,292.0 \$679,084.3 ts with those of of Financial Y 1910-1911 \$80,234.47	r December 31, or Records 18 nine 16 \$83,00	, 1911 eipts for months ,943.87 ,422.32 ,088.13 ,454.32 Increase \$3,709.40	Required by Mar. \$1, 1912 \$269,848.49 145,877.68 40,203.87 \$455,630.04 Decrease
	\$923,716.6 this with those of this of Financial 3 1910-11 \$118,448.45 23,499.58 40,488.54 75,955.28 \$268,391.85	\$923,716.92 \$276  In this of Financial Year  1910-11 1911-12  \$118,448.45 \$135,766.46  33,499.58 45,143.69 40,488.54 35,724.92  75,955.28 60,195.48  \$268,391.85 \$276,830.55	\$923,716.92 \$276,830.55  Into with those of Last Year the of Financial Year 1910-11 1911-12 Increase \$118,448.45 \$135,766.46 \$17,318.01 33,499.58 45,148.69 11,644.11 40,488.54 35,724.92 75,955.28 60,195.48

Financial Statement for nine n	conths, ending D	ecember 31, 19	11	
Source of Income	Budget fo 1911-191		eipts for months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$111,304.2 21,800.0	0 8	,174.43 ,830.18	\$59,129.82 12,969.82
Income of Funds, Annuity Bonds (estimated)	51,273.8		652.90 ,635.23	24,985.75
Total Budget as approved by Northern Baptist	\$184,378.1	3 \$87	,292.74	<b>\$97,08</b> 5.39
Comparison of Receip First nine monti	s with those of I			
Source of Income Churches, Young People's Societies and Sunday	1910-1911	1911-1912	Increase	Decrease
Schools	\$53,512.26 4,603.95	<b>\$52,174.43</b> 8,830.18	\$4,226.23	\$1,337.83
cific Gifts, etc	25,556.53	26,288.13	731.60	
				A1 005 40

\$83.672.74

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\$1,957.83

\$87,292.74



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## "THE HOME MISSION CAMPAIGN" and "THE MISSIONARY'S TASK"

#### Woman's American Baptist Home Mission Society

Financial Statement for nine months, ending December 31, 1911

Source of Income	Budget for 1911-1911		eipts for months	Required by Mar. 31, 1913
Churches, Sunday Schools and Young People's Societies (apportioned to Churches).  Individuals  Legacies, Income of Funds, Annuity Bonds, Spe-	\$149,082.00 30,900.00	3	536.90 ,044.11	\$92,545.10 27,855.89
cific Gifts, etc. (estimated)  Total Budget as approved by the Northern Baptist Convention	31,800.00 		.913.89	3,467.12 \$123,868.11
Comparison of Receip First nine mont	ts with those of L as of Financial Ye	ast Year		
Source of Income Churches, Young People's Societies and Sunday	1910-1911	1911-1912	Increase	Decrease
Schools Individuals Legacies, Income of Funds, Annuity Bonds, Spe-	\$51,482.11 1,349.77	\$56,536.90 3,044.11	\$5,054.79 1,694.34	
cific Gifts, etc.	27,547.60	28,332.88	785.28	· · · · · ·
•	\$80,379.48	\$87,913.89	<b>\$7</b> ,534.41	Goode



## Wilson's Rolling Partitions

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue C 4.



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## QUESTIONS FREQUENTLY ASKED DR. STACKHOUSE

I. Does giving to missions reduce the gifts for local church expenses? Answer. No, with all possible emphasis.

Then Dr. Stackhouse quotes from letters showing that JUST THE REVERSE is true. In all his experience he has had but one report where it was thought the missionary effort had decreased the giving for church expenses. And there was a reason for that.

WHERE THE EVERY MEMBER CANVASS IS FAITHFULLY CARRIED OUT, it is bound to INCREASE GIVING all along the line, because it GREATLY ENLARGES the number of givers.

## The Way to Increase Missions' Subscription List to One Hundred Thousand

Such notices as the one below, taken from the calendar for December 3 of the First Baptist Church of Adrian, Mich., would do the work. The pastor, Rev. Edwin Simpson, leads the activities of what is known as "The Church of the Cordial Welcome." We hope a copy of Missions may be in every family in the church. Following is the notice:

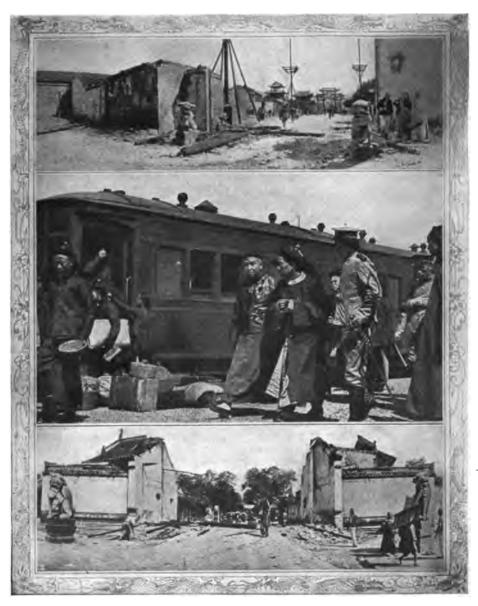
NCE the Lord said of ancient church people, "My people do not know." They would not consider. Do we know what our Master is doing through our denomination at home and abroad? How can we know unless we read? What shall we read? Why surely, "The Acts of the Twentieth Century Apostles," as reported monthly from all lands, in our monthly magazine of about one hundred pages of most interesting achievement — Missions. Fifty cents per year brings into your home this magazine, which includes what was The Baptist Home Mission Monthly, The Baptist Missionary Magazine, Good Work, and Tidings. Mrs. Chesney is solicitor for Missions. If she has not seen you, you see her. Labor unionists, socialists, read their own publications, and know what has been done in the past and suggested in the future. Why should not Christians know what the Christian church is doing and expects to do? Real knowledge accomplishes wonders and inspires everybody. See Mrs. Chesney today and at once begin to read THE BEST DENOMINATIONAL MAGAZINE PUBLISHED.

## OUR CHURCH POLICE

- 1 It is the mission of She Whole Church to give the gospel to She Whole World.
- n Shis entire Church being A Dissionary Society, each member of She Body is under covenant to help fulfil the will of She Lead: to give the gospel to every creature
- m Every Christian is commanded to Go. if not in person, then potentially, having a share by giff and prayer in supporting A. Parish Abroad, as well as The Parish at Home
- M Our Giving should be an Act of Dorship.
  (Prov.m.s) Cheerful (11 Cor 1x.7), and according to the Rule of Shree (1 Cor xv1.2).

Individually "Let every one of you Layby him in store on the Eirst day of the week As God hath prospered him.

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AT TOP AND BOTTOM, SCENES AT WUCHANG AFTER THE CITY HAD BEEN SHELLED AND SEIZED BY THE REVOLUTIONISTS. THE PICTURES SHOW RESPECTIVELY THE RUINS OF THE CHIEF OFFICIAL'S RESIDENCE AND OF THE VICEROY'S YAMEN. THE MIDDLE PHOTOGRAPH SHOWS PROVINCIAL VICEROYS ARRIVING IN SHANGHAI UNDER MILITARY ESCORT.—From The Illustrated London News.



## The World Currents



N the news from China we find new hope for the success of the revolution and the establishment of a republican form of government. The abdication of the Manchu rulers has been decreed by royal edict, its promulgation only waiting on the assembling of enough Chinese soldiery in Pekin by Premier Yung Shi Kai to prevent an outbreak by the Manchu troops, who would like to be revenged upon the Chinese. It is also understood that the Provisional Government would recognize Yung Shi Kai as President of the Chinese Republic, with Sun Yat Sen as Vice-President. This would be a happy combination, and would

prove the self-sacrificing character of Sun Yat Sen beyond cavil. It would unite all parties and afford the best possible chance for a successful administration.

The narrative of Mr. Openshaw on another page of this issue shows how terrible war is in China. As Sir Baden-Powell, who is visiting this country in the interests of the Boy Scout Movement, says, "War is indefensible and wicked in this day." Meanwhile, Italy is dragging out the contest with the Turks in Tripoli; while in Mexico new revolutionary outbreaks are threatening the Madero government with disaster. This is a pity, for President Madero is the kindly type of man under whom Mexico might prosper. He is sure to have against him, however, the power of the dominant hierarchy, and the various forces of discontent and self-seeking.

The visit of King-Emperor George V to India has had apparently soothing effects upon the subject peoples, and will add new prestige to Great Britain's rule. The United States, by the way, has had the touch of a royal foot, for the Duke of Connaught, Governor General of Canada, with his wife and daughter Patricia, paid a visit to New York as the guest of Ambassador Reid, and also to Washington, where President Taft gave him welcome. The Duke was so pleased that he said he should advise his sovereign nephew to include this country in his American tour, which is in contemplation. What with our "princes of the church" and all, we shall soon be quite used to royalty in democratic America.

Ecclesiastically, the world currents of Roman Catholicism set towards this country with open aggressiveness and assurance. The only answer that can preserve our priceless religious liberties is a united and spiritually aggressive Protestantism, zealous of good works and keenly alert to ward off all encroachments of Church upon State, through congressional and legislative lobbies, a controlled vote, or otherwise.

While no man in the United States should be discriminated against on account of his religion, neither should he be favored or put in office on that account. The rule should apply equally in both cases.

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### Heroic Giving Needed



N L Y heroic giving during this month of March can save our Missionary Societies from a largely increased indebtedness. We show elsewhere in

this issue how it is an appalling fact that even if the church apportionments are raised, that would not bring the Societies clear of a deficit for this year, in addition to the debts brought over from last year. Surely the extra amounts raised from such a splendid movement as our Ministers' Relief Fund, or for the interdenominational Men and Religion Movement, ought not to come out of the ordinary benevolences. One thing only is certain — that it will take the best efforts of all churches and individuals that have not yet made their offering to missions if the year is to be closed in a manner that will hearten and not dishearten the missionaries.

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# Appeal for Starving China

Right at this juncture, too, comes the appeal, issued by President Taft as official head of the Red Cross, for the famine and flood and war sufferers in China. Missionaries report that three millions of people are in dire distress, and that this is the time for Christian people to make lasting impression upon the Chinese. So urgent is the need, as portrayed by our missionaries, that the

Foreign Society gladly unites in the plea for special help, although it is certain that this special may interfere with the regular giving. There are times when money is not the chief consideration, and this is one of them. Let the Christian nations now show such splendid philanthropy as shall in a sense recompense China for the evil done in inflicting the opium traffic upon her in an earlier day. Funds will be received and forwarded by the Treasurer of our Foreign Society. This is our immediate opportunity.

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## Success in Russia

Word comes from Dr. MacArthur that he has secured a conditional promise from the Russian Government for the establishment of a Baptist school in St. Petersburg, and that he had been permitted to speak under certain restrictions. He believes that he has been able to disabuse the official mind of prejudice against the Baptists, aroused by false reports, and to set forth the truth in such a way as will further the cause of religious liberty in the Empire. He praises Ambassador Guild most warmly for giving every possible assistance and showing hearty hospitality. We are glad that the visit turned out so well, taking place as it did at a most unpropitious time. In another place we give the report of the investigating committee. Now let us complete the sum needed to put the Fetler Tabernacle in good working order.

#### A Loss to China

Press dispatches bring news of the murder of the Manchu, Tuan Fang, in a revolt by his own soldiers. Dr. Barbour says of him: This statesman and military leader deserved well of his country and of the world. As Governor of Shensi in the time of the Boxer outbreak, he protected and saved the lives of eighty missionaries and other foreigners. It is said that he wept and could not sleep when the imperial edicts commanding the extermination of foreigners were received by him. He suppressed the edicts. seized and executed the ringleaders among the disorderly element, tore down inflammatory posters, and sent his own bodyguard with missionary parties escaping to the south with orders that they should not be left until they had reached the Viceroy Chang Chih Tung at Wuchang. Later at Wuchang he served as governor of Hupeh Province, and later still as viceroy of Chihli. He will be remembered in America as one of the two



GOV. TUAN PANG A HIGH-CLASS MANCHU GIFICIAL

commissioners who visited this country in 1906, where he won universal esteem and confidence by the enlightened and liberal sentiments to which he gave expression at receptions extended to him by missionary and other bodies. His visit at our own Mission Rooms will long be remembered. While he was a Manchu, he belonged essentially to the new order and his spirit and work will live in the new China.



## The Unity of Missions

THE great gathering of missionary secretaries and representative pastors and laymen of all denominations in the interests of home and foreign missions at the dinner at Delmonico's in New York is regarded as epochal. It marked the first meeting of the kind in which there was no dividing line, only the one supreme cause of missions. It was not surprising that the thought of union in missionary work should lead to the emphasis of the larger Christian unity in the churches at home as a reflex of the comity and unity in the fields abroad.

The joining thus of all leaders in the missionary enterprise gave great satisfaction. The feeling has been growing, and has become irresistible, that the idea of divided or rival forces in missionary work is indefensible and injurious. Whenever the lavmen of the denominations have had chance to make their voice heard, it has been the wiping out of artificial distinctions. The steps of union have been natural. The Foreign Boards years ago saw the wisdom of getting together, and their annual conferences gave opportunity for acquaint-The Home ance and cooperation. Boards in time recognized the necessity of mutual consideration of the home land problems and organized a Home Missions Council, which proved itself of great value. It remained for the meeting at Delmonico's to bring these

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two representative interdenominational groups together, with leading pastors and laymen, and thus without formal action weld the whole body of missionary workers in one powerful mass.

It is expected that out of this meeting will grow an annual gathering of the leaders of all our missionary forces. Next year the natural development would be for the Foreign and Home Mission conferences to be held in the same place, one immediately following the other, with a union dinner and an evening spent together as the opening event of the week. Joint sessions would naturally result, for the home base presents the vital problems which concern the foreign and home work alike.

The fact in which all Christians should rejoice is that the missionary leaders are coming to see eye to eye, and to work together in the true spirit of sympathy and interest. The position which Missions has always taken, and which indeed the magazine represents in its presentation of missions as a unit, is approved today by all the boards and societies. The importance of the advance, looking to the future of world missions, cannot be overestimated. Only a united front can conquer. We are going to present such a united front. That is the true significance of the New York gathering.



# Impulse or Conviction

WE may expect that in a century from now church members will look back to our day with considerable wonder, and possibly not a little condescension, as they study the history of our missionary development. From their point of vantage, it will (we trust) seem to them inconceivable almost that so great a cause as the world's evangelization was in large measure a matter of impulse, caprice, presence or absence on a certain day when offerings for missions were taken

in church, response to perfervid appeal to the emotions, instead of a matter of conviction and systematic procedure. They will note that the beginnings of better things were visible here and there; but it will have to be confessed that when the year 1912 started on its course there was still much confusion, much chance, much dependence upon impulse, and that conviction as to missions was individual and local, not general.

What is true regarding missions is also true regarding the church work and Christian obligations all the way through. It would be a most interesting and helpful exhibit if it were possible to determine with census accuracy how many professing Christians look upon the calls to specific Christian service as obligations based upon conviction of duty, and not something to be determined by impulse or liking. This is not intimating that there is not a vast volume of conscientious, consecrated, self-sacrificing work being done by members of our churches in every line of activity. But for this unselfish service the world would be a much poorer place in character and life much less worth living. This does not, however, alter the fact that if we could decrease the reliance upon impulse and increase action through conviction the Christian church would become a new force in the world.

Impulse is good when it results in action; otherwise it is often a 'source' of moral weakness. The outcome and permanence of the Men and Religion Movement as of the Laymen's Missionary Movement and all other inspirational undertakings will depend upon the extent to which stirred feeling and new impulse can be transmuted into conviction that will fruit in a new type of Christian life, strong and serviceable, the same in all weathers because founded upon a rock.

#### Four Fixed Factors in Missions

FOR the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, who said to the church and its prophets and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them;" and (4) the people, or "the work," to whom the Apostles go.

If either of these elements divorces itself from the others, the missionary enterprise is incomplete. If any three undertake the work alone, the work is impoverished, unscriptural and unnatural. All four must combine.

Sometimes the missionaries are tempted to think themselves the sole agents, as though, leaving the church behind, they left the church entirely out of the task and out of the problem. Sometimes the church itself, sending forth the missionaries and staying behind, thinks its share is ended, and may turn itself to other concerns and other activities.

The church, however, must follow, not in body but in sympathy, in heart, in devotion, sacrifice, and offerings. The church must receive reports, hear tidings, enkindle and maintain a lively interest in the acts and achievements of its representatives, else the church ceases to be a missionary church and becomes but a memorial to a past missionary impulse. The missionary must report; he is not justified in simply working for the heathen; he must work also for his home constituency,—for them through letters and reports and information and appeals.

It is as important to maintain the lively interest of the home church in the missionary undertaking as it is to win the lower interest of the unconverted heathen to the gospel's first appeal. The missionary serves really in two lands. The great danger is that he will forget to serve adequately in the land from which he goes; and will think only of his service in the land of his sojourn. Christians at home will criticise the maintenance of missionaries in the home land as a failure of effort and a waste of resources. This ministry, if it be a real ministry, is as important as the missionary's ministry anywhere. Christians deem "home expense" unjustifiable, a waste of substance, a tax on contributions destined wholly for other purposes. Really, the expenditure of the missionary offering is as proper in cultivating the true spirit of Christ in the home land, as it is in endeavoring to introduce that spirit of Christ in the foreign land. If half of the missionary offerings were consumed in making all of the churches of America truly missionary, the other half, used in extending the Kingdom in other lands, would doubtless be no less productive for the wide interests of the Kingdom than the whole would be, if divorced entirely from the sympathy and the devotion of the home church.

The four elements must combine and the Holy Spirit blend them all. The home church should be at home only in a physical sense, and the missionary should be abroad not exclusively in mind and heart. In sympathy and devotion, they should encircle the earth. This is Christlike; this is the spirit of Him who was the first great Missionary to the world.





ISSIONS for March might well be emphatic as to the finanical situation of the Societies it represents. Our readers will bear witness that we do not make money the beginning and end of appeal, but incline rather to

spread the missionary information and let the facts make their own tremendous plea to the heart and conscience. But this closing month of the fiscal year is of such importance that we make no apology for calling attention again and again by varied means to the critical necessities of the case. Read the Apportionment pages and the statement of the situation, AND ACT accordingly and at once. But that is not to say that the March number is given up to one subject. The variety is up to our best numbers, and the reader will find every page worth while. If there are less illustrations than usual, it is because the good matter crowded so, with forty pages left over at that. Look out for the April number, by the way.

¶ Missions is exceedingly strict in regard to the class of advertisements it accepts, striving to print only what it can recommend. As a rule advertisements of medical remedies and speculative ventures are refused; if exception is made, it is for good reasons based on expert judgment. The magazine could easily make money if it would take what offers, but prefers to guard its readers' interests. In turn, the readers can help much, in responding to an advertisement, by stating that they saw it in Missions.

¶ Rev. John M. Moore, Secretary of our Baptist Forward Movement, has been one of the most effective speakers and conference leaders in the Men and Religion Movement, presenting the cause of missions in a way that grips men's con-

sciences. The Movement has asked that he continue his service in its campaign on the Pacific Coast, and he has been given time for this valuable work, which will occupy him during the remainder of the winter. In doing this conference work he is able to come into touch also with Baptist groups at different points, thus furthering both Forward Movements at the same time.

¶ The death of Prof. William N. Clarke, D. D., takes from the world not only one of the ablest teachers and most brilliant theologians, but also one of the truest and noblest characters the Baptists have numbered in their ranks. He was a man of God.

The February number of *Travel* has a very interesting article on "The Open Country of the Philippines," and another on "Bombay, the Queen of the Indian Cities." The illustrations are especially fine. McBride, Nast & Co., the publishers, are making this magazine a source of pleasure and information for the family. The March number will have an article on China by our missionary in Japan, Dr. Dearing.

It is an unusually straightforward narrative that is told on another page by Rev. Arthur Sangston, of "Glad Tidings." He goes into detail sufficiently to make the work of a chapel car evangelistic meeting real. Do not fail to read it.

¶ At a Peace Meeting in Chicago it was Jewish Rabbi Emil Hirsch who pleaded the teachings of Christ against the pugnacious militarism of the ex-president's attitude. The great audience cheered Congressman Foster of Vermont when he said: "It is President Taft's doctrine that there is no difference between national honor and private honor; if dueling is wrong between men, it is wrong between nations; we ought to submit all differences to arbitration."



MUNICIPAL BUILDING AT WUCHANG USED AS REVOLUTIONARY HEADQUARTERS

# Revolutionary Experiences in China

By H. J. Openshaw, M. D.

Reports of Stirring Scenes in Which Our Missionaries Had Part Remarkable Diary of a Medical Missionary During a Prolonged Siege



HE letters coming from the Baptist missionaries in China contain news of improvement in the situation in general. Particularly interesting are the expressions of personal relief from anxiety, and pleasure in the re-established communication with the outside world. A cablegram from Shanghai savs that a letter dated December 31 had arrived from Mr.

Mr. Wellwood of Ningyu-Openshaw. enfu writes of several ineffectual attempts made by the rebels on the city, ending in the capture and execution of the leaders. He continues: "The prefect has acted throughout the whole trouble with great tact and moderation and has the approval of all right-thinking people. During the first few days we were somewhat disturbed, as the prefect could not afford us protection in his vamen, because the rebels had threatened him and were after the guns and ammunition in the armory. We then consulted with our people and decided that Dr. and Mrs. Humphreys with Mrs. Wellwood should go to a member's home at night, returning at daylight. I remained on the compound and assisted at night in the defense of the city. The prefect asked me to take charge of one of the most important gates of the city. The ladies were a little nervous but very brave withal. Work is at an entire standstill. This movement has been partly directed against foreigners and all new innovations of the central government. We are now in peace and enjoy life again."

A letter from Mr. Openshaw takes the form of a diary, which is full of information regarding the course of the rebellion in and about Yachow, and suggests the strict measures of the government officials to protect the foreigners. It is interesting to note in the letters received from Mr. Wellwood and Mr. Openshaw the confidence placed in the missionaries by the officials.

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# Mr. Openshaw's Thrilling Diary

RECEIVED AT CHENGTU, NOV. 22, 1911, BY MILITARY MESSENGER

YACHOW, Szchuan, West China. THURSDAY, September 14.

The city gates were shut to-day, and we are in a state of siege. The enemy controls all the approaches to the city,

and has very effectively cut off our rice supply. Fortunately there was a considerable quantity on hand in the public granaries, and in shops and private families. The harvest this year is a good one, if only the grain could be gathered. The bad characters across the river are pushing the city pretty tight, have secured the ferry boats, and some of their representatives are outside the East Gate.

# SUNDAY, September 17.

The wildest kind of rumors were afloat to-day. Shops were all closed tight, and the people were panic stricken. Many people moved out of the city, being let down by ladder or ropes from the city wall. A guard of fourteen soldiers was sent to guard our place. We packed some bedding, eatables and clothing, and were ready to move out over our wall to a small official's place at a moment's notice. This has been the worst day in our experience by far.

# MONDAY, September 18.

To-day it rained, and some negotiations were begun which, it was hoped, might buy the rebels off. Some peace envoys ac-

tually crossed the river, but they were treated disrespectfully; some escaped, some are still held or are in hiding.

### TUESDAY, September 19.

A large contingent of soldiers arrived from Tibet to-day, and from that time on the situation here took on a different aspect. They had been interfered with by the reputed Tong Chih Huei about 50 li from here, had to fight their way through, and lost two men and three wounded, while the enemy lost 50 or 60 killed and some wounded. They say some of the rebels appeared in coats of armor made out of Standard Oil oil tins. The soldiers are good husky fellows, who had seen service in Tibet. Both officials and people took heart after the arrival of these reinforcements.

# WEDNESDAY, September 20.

There was firing back and forth across the river, without much if any damage being done on either side.

### THURSDAY, September 21.

The East Gate was opened, and the soldiers cleared up those within reach and



CHINESE REVOLUTIONARY TROOPS IN ACTION ON PURPLE HILL, THE KEY TO NANKING

attempted to dislodge the fellows across the river. I watched the performance from the city wall, together with hundreds of others. A number were reported killed, and they brought in two prisoners. The Hsien (official) promptly chopped off their heads, and hung them on the city wall as a warning.

#### FRIDAY, September 22.

The soldiers went out again, and there was a regular pitched battle, which Mrs. Openshaw and I took in from the wall. The enemy was routed from the several positions, and six or seven houses were burned to the ground. Many were reported killed, and the soldiers brought back six heads and a number of left ears; also some guns and four prisoners, one of whom was beheaded later.

This day I was asked by the Tao Tai (head official) to attend to some of the wounded soldiers quartered in the middle school. This I was glad to do. Returning on my pony, I was startled to get a message from Mrs. Openshaw, saying that Udz-Duan, a degree man and one of our church members, was bound and about to be beheaded. I let my horse out and was soon at the magistrate's yamen, which was full of people and soldiers drawn up. I pushed right through and saw poor Mr. U. bound and kneeling before the official, who was greatly excited. The literati had exhausted their resources praying for leniency when I arrived-not a minute too soon. I stepped up to the official and asked what was U.'s offence, and at the same time told him to go easy, saying that I would be security for Mr. U. The official let up and we all went into the guest-room. I came out and told the people to disperse, as the thing was all right. Talking the matter over, we found that the official had heard from some source that Udz-Duan had received a letter from across the river and suspected him of being in league with the enemy. There were a few other things he had against him, but nothing at all to warrant the treatment he was according him. I told the official so plainly in the guest room. Mr. U. came to our home to avoid any further trouble or suspicion, and his family and friends came to thank me for

saving him. They all had a terrible scare, and we too were quite shaken up. Mighty glad that I was here to say the word that saved the day.

## SATURDAY, September 23.

At about 5:30 this morning we were treated to a distinct earthquake shock. No engagement today. Strenuous days these. Two representative city men have gone insane; one attempted his life by taking opium; and another killed himself by taking lye. As the gates are shut and guarded there is no way of getting coffins outside for burial. Poor people are suffering a good deal, and the public granaries have been opened. Fortunate we are in having some good wells inside the city.

Five or six soldiers come daily for treatment, and I enjoy caring for them. We go about the city freely. Shops still closed and the streets look as they do at New Year time. Holding no public meetings, but had a little prayer meeting Sunday.

### TUESDAY, October 10.

There has been a long interval since this letter was begun. We are still besieged and have had some terrible experiences. After two weeks of comparative inactivity on the part of the soldiers, and an abortive effort on the part of the Tao Tai to buy off the rebels, an attack was planned. Oct. 6, the 15th of the 8th Chinese moon, a Chinese festival day, will be a day long remembered in the annals of Yachow. The soldiers rushed out the South and East Gates, surprising and putting to rout the enemy, and setting fire to both suburbs. It was a day of fire and blood. Five or six soldiers were killed or mortally wounded and a number had minor wounds. No one knows how many of the enemy were killed, but the troops say hundreds. They captured several alive, and I saw one poor fellow marching in front of the troops as they returned, with four heads tied about his neck. By actual count there were eighteen headless men in front of the camp at the middle school; eight in front of the camp at the Hsien school; eight in front of the Hsien Yamen (the official residence); and twenty strewn in front of the Tao Tai's Yamen. I was called out to attend the wounded soldiers and had to pass by such

a sight twice during that day. Men were hired at 100 cash (ten cents) a body to drag the corpses through the streets, and throw them over the wall. The soldiers captured lots of ladders, one big enough to allow six or seven persons to come up abreast, guns of all kinds, and two great big home-made cannon. These were made of oak trees hollowed out, and bound by telegraph wire bands. They carried a good heavy ball, and were charged captured. They were close up to the city wall. Without doubt the rebels planned to bombard the city on

MONDAY, October 16.

Lots of firing from across the river. The official got five fellows to go across in a little boat at night and try to set fire to the buildings the enemy is using for headquarters. They got the fire started but three of the five were apprehended and skinned alive. The Tao Tai announces a reward of 3,000 taels (\$2,500 gold) for the rebel leader, Loh Lao Bah. The soldiers are buying cloth and having clothes made with their loot and reward money from their victory. They are also doing a lot of gambling. A worthless city



BRITISH MARINES ON GUARD IN

BRITISH CONCESSION, HANKOW

the night of the 5th, but it poured rain and the fuses would not burn, and the attack was put off. Now the two worst suburbs are cleared, and the city's position is much safer. But it was a horrible carnage and one shudders to think of such cruelty in this century. Worst of all, there is no real issue. We are in the midst of a real rebellion; the majority in the ranks are thugs; most have nothing to gain, and the rebellion will cause the people untold suffering. There are several thousands but they can make no headway against a walled city and our thousand trained troops. A lot of volunteers have been drafted in and help patrol the wall.

fellow, opium-smoker and wife-beater, was complained of by his wife to the official as being in league with the rebels, was promptly apprehended and for variety hung up in a cage to die.

Am attending a lot of sick and make two rounds daily to the various soldier camps. Soldiers out from Tibet are suffering from a change in altitude and a lot of them have the malaria. Strange to relate, there was no quinine in the hospital and had it not been for the fact that our Deacon Wang had eight bottles in stock I do not know what we should have done. My study is beginning to look like a drug store and our outside guest room is surely a dispensary.

MONDAY, October 23.

Eatables growing scarcer and dearer; no more pigs in the city to be killed: we had one of our heifers (rather Dr. Shields') killed and sent some of the meat around to friends. Have had to fall back on foreign stores. No eggs, flour, etc., to be had. No bran or cornmeal, and the cattle have been suffering. The enemy has been strengthening its position, and it was certainly expected that there would be another battle this week. On Friday, the 20th, a secret messenger from the prefect to the viceroy arrived after a return trip right through the enemy's lines. He disguised himself as a beggar and small trader, had his message in telegraphic code, sewed up in an old cotton ragged garment, and though he was searched again and again, got successfully through. I had him in my study for a chat. He said the rebels were many and fierce: that Chengtu was quiet and the foreigners were safe. Several night attempts have been made to scale the city wall, and at different points the rebels put straw men on poles and stuck them up to see if the guard was asleep, and frequent shots have been exchanged and ladders captured. Soldiers have started from Chengtu to clear up the disaffected districts and we are going in for a waiting policy. In the West Gate suburb the enemy was active. The suburb was burned by the soldiers and the contents of two sal+ firms rifled. Lots of cheap salt going now. Soldiers found a wounded rebel at the foot of the wall; he was brought over and taken to the official, who got a lot of information out of him and threw him in prison.

# MONDAY, October 30.

This has been an eventful week. On the 24th a decisive battle was fought outside the South Gate, the soldiers taking a fortified hill in good shape. Only a few were captured and one head was brought in, but the soldiers captured cannon, guns, flags, and a lot of loot. On the 25th a big temple just outside the northeast point of the city wall was burned to the ground. The enemy had been using it as a camp and seriously threatening the city. A stray bullet came whizzing through our open

door, not two minutes after Mrs. Openshaw had passed—went through a board of our dining room table, and was picked up on the floor. On Sunday, the 29th, we had a little meeting in our house. In the afternoon, while trying a gun out the East Gate it exploded and wounded a bystander. We were asked to attend him. A compound fracture just above the ankle. This evening the Catholic priest who had been out itinerating when the troubles began came back through the enemy's lines, having been protected by the rebel leader. Monday, the 30th, without warning, the rebels decamped, going down river. Soldiers out scouring the country. Lots of ladders and some loot, but no rebels. What a relief! It can be seen. felt everywhere.

## · MONDAY, November 6.

Lots of city people, who fled to the country at the first sign of trouble, are returning. Most of them had a hard time of it, especially Liu-shu-ju and the Tien Liu only just escaped having his head chopped off through the intervention of an unknown friend, while Tien was bound ready for killing and badly handled. While the leaders of the movement let it be known that they were not after foreigners or church members, separate bands of rascals acted as they pleased and did anything they could to plunder or persecute. The surrounding cities are reporting and we have had members or friends in from several centers to report. Nearly all come with a present of some kind, fearing that we have been on starvation rations during the siege. A poor fellow turned up with a hand chopped off, the work of the rebels. He had been caught carrying supplies into the city, punished, robbed, and thrown into prison. gave him some cash, a gown, and fixed up his wound in good shape. One of Dr. Shields' servants returned, telling of their apprehension by the rebels, the finding of foreign letters on their persons, and the killing of the cook Yan. They had gotten within ten miles of the city on their way back from Kiating when they were robbed, the doctor's horse was stolen and later Yang stripped and cruelly beheaded and his corpse thrown into the river.

Yang's wife, about to be confined, and Ngai Lao Si have been in hiding. two girls from Miss Mason's school at Kiating were apprehended and badly treated at Tsaba, but friends were providentially raised up for them, and while they lost most of their things, were not otherwise molested. Lots of patients daily. Added to the others a fellow in one of the camps took opium, but we pulled him through all right. Lao Tsao and I went down over the city wall and out to see the Salquist house. The South Gate suburb is a total wreck. Beggars were still covering up corpses; they said they had buried over a hundred and there were still more, which we were sure of from the stench. All told there must have been six hundred slaughtered in the battle of October 6th. Found the Salquist property a wreck. The outside gate had been pulled to pieces, but the main house is still standing, though every door and window, the casements and some of the plasterwork are in ruins. They seem to have taken devilish pride in ruining things and made off with locks, hinges, stovegrate, etc. They say that one fellow boastfully punched his fist through a pane of glass and for his trouble cut an artery and bled to death. We opened our chapel and got services started again, after an interval of seven weeks. Had a splendid turnout of members, and a few soldiers were in. A proclamation from the official ordered the shops reopened and business is lively again. Streets are thronged with soldiers and country people, and all kinds of supplies are being brought in. Road to Chengtu not open vet, but tried to get a letter through by the soldiers. A soldier accidentally killed a girl on the city wall and by their military rules he was to be beheaded. His friends asked me to intercede, which I did, and got his punishment mitigated. But he was beaten so unmercifully that he died in three days. The issuing of grain from the public granaries has been stopped. No word from the outside world as vet. Living in such a circumscribed circle is growing somewhat monotonous.

Monday, November 13.

Soldiers arriving and departing daily.

The rebels after leaving Yachow dropped down river, looted some places on the way, and easily took Hongya. The official fled for his life and arrived here in the guise of a beggar. The soldiers have gone to the relief of Hongya. It is said that on the approach of the soldiers the rebels left for Kiating, where things are reported hot. Two French travelers and the Hsien official of Ning Yuen Fu have been killed. But we understand that the prefect has the situation in hand and hope for the safety of our friends, the Wellwoods and Humphreys. I went outside the city with a representative of the official, to examine the Salquist house and list the damages.

A great bunch of people, with all kinds of ailments coming for treatment. Among the number was the military official, who with a company of soldiers, was compelled to go over to the rebels. After being in the rebel ranks for over a month they were supposed to have been won over, and it was planned that they should go against the government troops, who were coming over the pass from Chin Chih Hsien. The rebels had strongly fortified Ta Kuan on the mountain, and were determined to keep the soldiers from joining forces. By a prearranged plan with his men they lined up in one section, shot down the fellows manning the big guns, and captured or killed five of the leaders. The chief they took over the hill to the general, who promptly beheaded him. It was a great stroke, and the news of this defeat was the immediate cause of the speedy withdrawal of the rebels from Yachow.

Received our first letter on the 9th. It was from the Taylors, Foster and Dye in Chengtu, and was written on cloth. The messenger carried it in an old patched garment and got through without difficulty, though was over twenty days on the road. On the 10th had a real letter from Herbert Kiating. This letter contained serious news of uprising in other parts of China, and urged all Protestant missionaries to Chungking. I called on the Dao Tai to see if he had had serious news, but he pretended that there was nothing of a serious character, that all was quiet at Chengtu, that Duan Fang had arrived at the capital, and that they

had their hand on the situation here. It would be exceedingly hard to get away from here, as there are no rafts on the river, even if we thought it best to move. On the 11th had another letter, this time from Olson, Chiung Cheo. He had been to the capital and back, and reported that half of the road was open and the foreigners at Chengtu were safe. He said that most of the foreigners were leaving Chungking on a gunboat, but that the Chengtu friends were hoping not to have to leave.

Sunday, the 12th, was a great day with us. Just as I was about to speak on the Lord's deliverance of Hezekiah our persecuted church member from Min Shan, Lu Yao T'in, appeared. He was escorted by a number of soldiers, and accompanied by his wife and two children. He was a pitiable sight in his ragged clothes and thin, unshaven face. The soldiers sat through the service and then I went in the back to hear Lu's story.

All his property has been destroyed and absolutely everything portable that he possessed stolen. He was hunted like a rabbit and says that ten thousand men were bent on killing him, yet the Lord marvellously protected him. He hid under the floors, tried twice to hang himself, once a rebel's sword cut through his trous-

ers without touching his leg, and he was without food for days. Finally he had a sort of vision, telling him to go to the one with "power." So, under cover of night, carrying a basket on his back, and looking old and bent, he made his way through the crowded street to the official vamen unnoticed. The official hid him in his wife's apartments-when he himself was not hunted-like a brother. We rejoiced greatly over Lu's deliverance; put him up in our Chinese quarters and have been supplying some of the family's needs. Took Mrs. Openshaw out the South Gate and across to see the Salquist house. It is a wreck sure enough. We are thankful that the grave is unmolested.

November 20. Last Saturday night the eighteenth, we received our first batch of mail in months. The road between here and Chengtu is almost open, only one or two places are still troublesome. Have had a splendid opportunity of ministering to the sick and wounded and now to the poor, and the officials have thanked me for the service. Some of the Christians were weak and put up their gods again; others have been strong in faith, giving glory to God. So many have marvelous testimonies of God's protecting care.



# The Neglected Fields Survey

By Hubert C. Herring, D.D.

Secretary of the Congregational Home Missionary Society

An Account of the Significant Western Campaign of the Special Deputation of the Home Missions Council

DEPUTATION of six Home Mission Secretaries, representing as many denominations, recently completed a tour of thirteen western states, arranging in each state for a survey of religious conditions, school district by district, throughout the whole territory. This step has been taken by the Home Missions Council because of its growing sense of the need of closer co-operation and of facts upon which to base that co-operation.

The survey will request answers to such questions as these: (1) What nationalities, what churches, what pastors in a

religious care? (7) What undenominational, religious and social agencies are at work, or should be at work, etc., etc.?

When it is stated that in at least one of the states under review there are as many as 8,500 school districts, and when it is remembered with what reluctance the average human being addressed himself to the task of filling out a blank, it will be seen that the state committees have undertaken no small task. It is not expected that the returns will all be in before July 1, 1912. Just how soon after that time the necessary tabulation can be completed it is im-



given community? (2) How many people in that community? (3) Speaking what tongues? (4) How many of them are more than four miles from church services held in a language which they can understand? (5) What amount of home mission money is expended for each organization in each place? (6) What communities, speaking what languages, are without

possible to foretell. The results of the survey will make the most significant home mission document ever published.

While positive judgments on most aspects of the situation must wait for the fuller facts which the survey will disclose, certain clear impressions gained by the deputation in its long tour are not likely to be seriously modified.

# LACK OF RELIGIOUS PRIVILEGES IN RURAL COMMUNITIES

In every conference there was strong testimony on this point. Particularly in the states where frontier conditions are largely in the past, such as Nebraska, Kansas and southern Minnesota, it was found that scores of communities of considerable size are separated from church services by a distance which is practically prohibitory. In addition are hundreds of scarcely less destitute rural communities, which are dependent on the irregular service of a non-resident minister, too often ill-

tially rural in their constituency, and the total is large. But the areas are so vast, and the population so predominantly agricultural, that a great portion is still unreached. Children grow from infancy to majority without gospel influences, save as a limping and intermittent Sunday school and a rare sermon bring Christ to their thoughts. The effort to correct this condition will be made difficult by the same causes which have produced it, viz.: lack of money adequate to maintain work in a community unable or unwilling to do much for itself, and lack of ministers capa-



By courtesy of The Congregationalist

AN INSTANCE OF THE DESERTED OUTPOSTS OF THE PRAIRIES FOUND BY THE DEPUTATION ON ITS TOUR. THIS COLORADO HOME IS 75 MILES FROM THE RAIL-ROAD. THE FAMILY IS ABOVE THE AVERAGE IN EDUCATION AND REFINEMENT. THE MOTHER IS THE DAUGHTEN OF A PROMINENT ILLINOIS JUDGE AND THE FAMILY POSSESSES AN UNUSUAL LIBRARY

equipped. This condition is made the more serious because of the polyglot character of the population. Families and neighborhoods, speaking one language, are surrounded by the larger community, speaking another, and are unable either to provide a church of their own or to share that of their neighbors. Then, too, sectarian traditions, and particularly the gulf between Catholics and Protestants, further complicate the case. As a result of it all, there is beyond doubt a widespread and ominous failure of organized Christianity to reach the scattered dwellers on western The home mission boards have upon them no obligation so pressing as this.

This does not mean that the aggregate of rural churches in the West is small. In Kansas, for instance, at least one-fifth of the evangelical churches are in the open country away from the railroad. Add to these the churches in small towns, essen-

ble of succeeding in the country and willing to go there. But a way must be found, whatever the difficulties.

# AMONG WORKERS IN EXCEPTIONAL VOCATIONS

Most prominent here are the unmet needs of the lumbermen. In Wisconsin, Minnesota, Idaho and Washington a population of several hundred thousand are directly dependent upon the lumber industry. A large percentage are single men, or men separated from their families for long periods. The conditions of labor prevent permanent residence and often are directly promotive of vicious habits. The "lumber jack" is proverbially thriftless and reckless when not something worse. A lumber town is crude, and its population fluctuating. It therefore naturally results that religious work is carried on, whether in camp or town, against great odds and with little

visible outcome. The bulk of the lumbermen in camp are under no religious influence. The sawmill towns are often but little better. Here, as in so many vocations, the producers who are nearest nature's sources are less privileged than those farther away.

The home mission boards are not likely to be able to meet this need in adequate degree. The cost is so great, and the type of worker required so rare, that only a limited expectation of enlarging present work can be indulged. The ideal solution of the problem would be a "Lumbermen's Mission" carried on under joint auspices of the denominational boards and the Y. M. C. A.

Of similar sort are the unmet needs among miners. These are less pronounced so far as lack of church privileges is concerned. As to the amount of indifference and godlessness, presumably there is not much difference. In great mining centers, like the Cripple Creek District, the Cœur d'Alene, and the Black Hills, are many churches. But their task is hard and their hold small. The great need is such equipment and leadership as shall enable them to emphasize the social side of their ministry. In smaller outlying camps are often no churches at all, or else buildings with no preachers. The proposed survey will render an invaluable service by furnishing a comprehensive view of the whole situation in mining towns.

Here and there, in the round of conferences, many glimpses were had of groups of foreigners without organized Christian effort, Greek, Japanese, Chinese, Spanish. In one painful and reproachful case, a community of 3,000 Finns was found to have no vestige of religious work among them. In most of these cases it should be possible to supply the present lack.

#### THE OUESTION OF OVERCHURCHING

This was earnestly discussed. So great, however, was the difficulty of agreeing upon a definition, and so divergent were the judgments of workers as to actual conditions, that no comprehensive statements can be made until prolonged study has been given to more ample data. That there is overchurching of course goes without saying. But on all questions as to amount,

nature, cause and cure it was difficult to get a consensus of opinion. It is plain that in most of the states but little effort has been made to bring about acquaintance and establish mutual confidence among home mission leaders. As a result each man's work has been largely unrelated to, and often at cross purposes with, that of men in other denominations. It was evident that the various conferences went far toward clearing the air and establishing a basis of closer relations in the future.

Attention was repeatedly called to the fact that overchurching is often overbuilding rather than overmanning. The number of church spires in a town is not a conclusive indication of the facts. The western boom spirit which sees a coming metropolis in every hamlet has naturally crowded forward church building enterprises. Add to this the fact that the coolest and most experienced are liable to misjudge the future in a region where population is so fluid and its elements so liable to change, and you have another cause of overbuilding. Then the multiplicity of tongues and the strong tendency of the Teutonic peoples toward sectarian subdivisions has contributed to the situation.

#### A SAMPLE TOWN -

One can easily get a mental picture of a town of a thousand people, with two English-speaking Protestant churches, a Catholic church, two Swedish churches of different sects, a German church and a Norwegian church, making a total of sevenpatently too many and yet perfectly explainable. The English churches were built before it could be known that the place would become so largely foreignspeaking. The foreign churches were organized to meet the demand for the mother tongue, and duplicated in one nationality or more because of irreconcilable antagonisms springing out of the past. Not every case, however, is so simple. Frequently the English-speaking churches have multiplied through mere sectarian zeal and local pride. But now, compelled by necessity, or by a sense of the proprieties, many of the weaker ones stand unsupplied or are dependent on the service of a non-resident minister, so that five church buildings often mean but two or three ministers. This,

as far as it goes, is a step toward a cure. But the various organizations remain, each a discouragement to the other, and the unused buildings discredit the cause they represent.

#### CURE MUST COME

A long, vigorous and intelligent course of treatment will be required before the West is cured of its sectarian ills. It was refreshing to hear from place to place of localities which are addressing themselves to the reduction of sectarian inflammation. In one place three denominations disbanded and united in a church of another denomination not previously represented in the community. In another place three churches were arranging for federated work and worship under a single man. In still another, a community of 700 people having resolutely set themselves to have but a single church, are enabled to command the services of a talented young minister, the fellowship man in his class, who would be entirely unwilling to work there if he were compelled to compete with other churches. The movement revealed in the above cases will become epidemic if properly fostered by church bodies and home mission societies.

It is plain that a heavy responsibility rests upon the national home missionary societies with reference to overchurched communities. Their attitude and spirit are the most important factor in the situation. But nothing large and constructive can be done until conferences, synods, presbyteries, associations and conventions of all bodies shall put themselves so unreservedly and heartily on the right side of this matter as to create a public sentiment which shall make possible the solution of the hardest problem of all, viz., the remolding of the elements in a local community. However ardently we may long for this consummation, the process will be a protracted one.

#### SOME BY-PRODUCTS OF THE TRIP

For one thing the group of secretaries who traveled together day after day came into an intimacy of personal acquaintance and friendship which cannot fail to make them more effective for all co-operative tasks. More than this, each will be able through the broader vision gained, to give

his fellow-workers a more sympathetic insight into the life and work of other denominations. The deputation was exceedingly fortunate in its personnel. Dr. L. C. Barnes, its chairman, field secretary of the American Baptist Home Missionary Society, is a combination of generous fraternal sympathy, coupled with thorough loyalty to his own denomination. Mr. I. E. McAfee, associate secretary of the Presbyterian Board of Home Missions, and author of several cogent books on home mission themes, was secretary of the deputation and wonderfully effective in the whole range of its work. Ward Platt, representing the Methodist Episcopal Board, was a model of Christian tact and courtesy, and gave constant impulse to the meetings by his enthusiastic devotion. Dr. I. N. McCash, secretary of the American Christian Missionary Society, though representing a denomination devoted to the search for Christian unity along lines which do not appear feasible to the rest of us, was loval and effective in furtherance of the conferences, thus illustrating a gift, all too rare, of working in the other man's way. Dr. C. Whitney, secretary of the United Brethren Board, and Bishop Bell, cordially co-operated in the two or three meetings at which they were able to be present. The Congregational Home Missionary Society was represented in six states by the general secretary, and by Rev. R. L. Breed or Rev. E. L. Smith in the remainder.

Other by-products were the witness to unity of plan and purpose carried into each state by such an interdenominational deputation as has been described; the fellowship of state workers brought about by meeting under the most favorable of auspices; and last but not least, the public interest created through newspaper notices wherever the meetings were held.

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Dr. Herring, who kindly permits us to use the article above, with the courteous consent of the Congregationalist, naturally does not say that he himself added not a little to the force of the personnel of the deputation, as well as to the enjoyment and effectiveness of the trip. He is one of the ablest men in his denomination, and

perhaps no man in the country can present the home mission conditions in the United States with greater grasp and power. It was repeatedly said that his address at the missionary dinner at Delmonico's was a feature of the evening, and made a profound impression. He is a broadminded, large-hearted, brotherly Christian, with whom it is a delight to work. Our own Dr. Barnes, too, has rendered great service in this campaign. Such leaders are doing large things for the religious interests of America, and not an hour too soon.—ED.

JOHN S. HUYLER, THE PHILANTHROPIST, WROTE ON HIS CHECKS FOR MISSIONS, "M. P. ACCOUNT"—MEANING "MY PARTNER"—"WHO LOVED ME AND GAVE HIMSELF FOR ME." THAT IS STEWARDSHIP.

# The Baptist Work in Russia

Report of the Commission Appointed by the Foreign Mission Society to Investigate the Work of Pastor Fetler in St. Petersburg

UR readers will be interested in the report which follows of a committee that recently visited St. Petersburgh in the carrying out of a plan formed by the Board in consultation with Mr. Fetler at the time when the Foreign Society was asked to act as his agent in receiving and transmitting to Russia contributions made in this country for his work. It seemed essential that the Board should be in a position to give direct independent testimony regarding Mr. Fetler's work and the wisdom of plans followed in his building enterprise, including the permanent safeguarding of property interests. Mr. Oncken, who has served as chairman of the committee, is a son of J. G. Oncken, the founder of Baptist work in Germany; Mr. Bystrom and Mr. Olsen are connected with our Baptist work in Stockholm and Copenhagen, respectively. The report contains important suggestions regarding financial safeguards. The Society is much indebted to these brethren for the service they have rendered. They state that the sum required for the completion of the church edifice is about \$20,000.

A cablegram received from Dr. Mac-Arthur indicates his satisfaction with Mr. Fetler's work. The many friends of Mr. Fetler will be glad to know that the legal proceedings instituted against him have not thus far been pressed by the Russian authorities.

#### ST. PETERSBURGH, DEC. 12, 1911.

We spent the Lord's Day in making the acquaintance of our Russian friends. Brother Fetler was early at our hotel and took us off to his Sunday morning meeting which was held in a large concert hall known as Tenisheff. This was a believers' and inquirers' meeting and there were from 400 to 500 people present, including a police officer. We fear it is quite impossible to give any adequate description of this meeting. From start to finish, namely, from ten a. m. until one p. m., it was a most impressive service. Many gave personal testimonies, and Pastor Fetler insisted upon the brethren of the committee addressing the meeting. There was some very hearty singing, the choirs from various preaching stations, singing separately, and at the close all joined in singing a chorus: "We stand for the faith and we stand for the Lord." Then followed the sacrament of the Lord's Supper.

In the afternoon we attended a students' meeting. This is a small meeting attended by students at the universities who are interested in religion but who are not yet converts. Pastor Fetler expounds the Scriptures, answers questions, and

helps to remove doubts and difficulties. This appears to be a very important and promising part of Pastor Fetler's work. The members of your co:nmittee again addressed the students by request.

At night we went out to one of the various preaching stations and it was our privilege to witness some remarkable scenes which we shall never forget. The hall was crowded with men, women and children, particularly young men and women of from eighteen to twenty-eight or thirty years of age. There were a few "scoffers" present and some semi-intoxicated people, but mostly earnest hearers, and to look upon their eager

of the city which was attended by a better class of people, and altogether our day lasted from ten a. m. until nearly midnight.

On Monday we met Pastor Fetler on the site of the chapel for the Russian Baptist Church which is now in course of erection, and spent the whole day in making investigations, also the whole of Tuesday in completing the same and our report. We also met the architect and contractors who showed us plans and designs.

We found that Pastor Fetler had purchased a site which had upon it some houses and other buildings which have been made suitable for some branches of



THE FASCINATION OF ST. PETERSBURG

faces from the platform was a thrilling sight. They were undoubtedly "hungering" for the word of God, and while Pastor Fetler addressed them there was profound silence. To call it a revival meeting is a very poor description, because the gospel message was something quite new to most of them; but it was a grand meeting and we all felt it good to be there. Brother Bystrom gave a short address at this meeting, being interpreted by Madam Yasnovsky. In addition to this Brother Olsen went with Pastor Fetler and addressed another meeting in another part

church and philanthropic work. The site consists of about 3,900 square yards fronting the street known as Linia, 24, in a thickly populated part of the city. It is intended to lay out the front portion of the site as a garden where in summer the choirs can sing to the crowds that flock to the building. The present buildings on the site consist of the private apartments of Pastor Fetler, also the publishing department and office of the evangelical paper, "The Guest," and various tracts, which forms another important branch of the church work. Another part of the

same building is at present used as a printing office, but for the time being very little is being done in this direction for lack of funds.

The new chapel is being built at the rear of the existing building. It is now nearing completion and has an entrance leading from the street. The ground floor consists of a number of rooms suitable for small meetings, etc. Above these on the first floor is the chapel itself, approached by three flights of steps from the large corridor. It is a large building, having one gallery all around and an upper gallery at the end opposite the platform. The platform is divided into three sections. On the first is or will be the pulpit. on the second section the choir will find accommodation with rooms for their use underneath, and on the third section will be the baptistry with rooms for the necessary use of candidates underneath. The whole arrangement of the building appears to be good. It will be lighted throughout by electricity and is to be heated by hot air. Its length is about 224 feet, width 154 feet; it is about 70 feet in height, and will seat 2,000 to 2,500 persons.

Meetings are held in various parts of the city and neighborhood in fourteen different halls. The work of the church is most comprehensive, comprising in addition to a long series of services and meetings many agencies and institutions. For instance, opposite the site of the new chapel is a large nail-making factory employing 3,000 men. Pastor Fetler has opened a dining hall where cheap meals are provided for the workers. At present this is not quite paying its way but there is every prospect of its doing so, and it makes the people familiar with the place and its work. Then there is the publishing work, which is an independent feature, managed by a small committee and in aid of which Pastor Fetler has received special donations. The Russian evangelical paper "Gosta" ("Guest") is published from here and circulates 4,500 copies. Tracts, etc., are also published and this is an important depot for Russian evangelical publications. Several hundred copies of the "Gosta" are sent free to the priests of the Greek Church and the monasteries.

The Sunday school work is weak because at present Sunday schools are prohibited in Russia. The church comprises some 400 members mostly of the working and poorer classes, but there is also a sprinkling of educated people and the upper classes.

We have nothing but genuine admiration and appreciation for the work Pastor Fetler is doing in this great city, and rejoice in the signs of blessing that are being manifested. His devotion to this work and his ceaseless and untiring labor from morning until night it is impossible to speak of too highly. Pastor Fetler stated that his church members are mostly converts from the Greek Church who have never had the slightest knowledge of church work, and therefore until they are trained by personal experience they are unable to render any great assistance in the conduct of church affairs.

In conclusion we beg to state that while we desire and pray for the success of the work of all the churches of our denomination in Russia, we think that the work in St. Petersburgh, the capital of the empire, is of so great importance that it should still be liberally supported by our Baptist friends in the United States of America, and we earnestly hope that this support will be extended for the finishing of the building and removing the remaining debt.

Trusting that our efforts will meet with your approval and that the blessing of our Heavenly Father will continue to rest upon this great work in the Russian capital, upon its pastor, Brother Fetler, and his band of willing helpers, we beg to sign ourselves, this twelfth day of December, 1911, in the City of St. Petersburgh.

Yours very sincerely,
WILLIAM SEARS ONCKEN, Chairman,
J. BYSTROM, PETER OLSEN, Members
of Committee.



# Looks-at-the-Sky

A Story of the Crow Indian Mission, Based on Facts By Lucy L. H. Soule



T the same instant the light pat, pat of hoofs coming quickly along the dry turf caught their ears. Expectant of he knew not what Charles waited, feeling that he was going to be an actor in a tense

life drama. At a short distance from where they sat they saw an Indian girl and man riding two fine looking ponies. "Ugh, ugh, Koois, Strikes-in-the-Night!" muttered Looks-at-the-Sky. "She no ahwut shick (love) yet. Soon!" And, awestruck, Charles watched the conflict between the natural red man and the red man reborn in Christ Iesus take place there before him in utter silence. For a second the strong dark face of Looks-at-the-Sky grew lowering with a look of hate black as night as he watched Strikes-in-the-Night gayly riding at Koois' side and his attitude was that of a panther about to spring, his fingers working as though he were crushing something between them. Then, as Charles waited horrified, the face before him changed, was transformed, and the look of peace that rested there held him spell-bound. It was as if a great white light had swallowed up the inky blackness that had been and Charles saw, what he had never seen before and never believed to see, "the peace of God."

"Jane," he said, when a little later he came into the tent where she sat sewing, "I have seen a vision. I am a different man. Don't ask me now, dear. We must be at work at once on a great scheme. I will tell you about it later but there is much to be done now," and he related what Looks-at-the-Sky had said about Koois and the dance. Alice came in while he was speaking, and she, too, was told.

"I've just come from spending the morning with the missionary's wife and this is what she said about the dances. We'll be better posted if I tell you as fast as I can. She says it has always been a puzzle to her to know why the Government permits such gatherings. The dance usually lasts for a week or more and it is one long round of orgies and sin. No one thing in Indian life is more responsible for the downfall of the returned student than the dance. It touches the Indian for evil at every side of his nature, moral, social, physical, mental, financial and spiritual. Think of going into camp in the dead of winter, scraping the snow from the frozen ground, pitching the tent and living there for a week or ten days. She says they take their sick with them and

the winter dances are followed by death and more sickness. At one winter camp she says they buried three babies who died from exposure and nothing else. Three hundred or four hundred people are crowded into a space about thirty-six feet square and dance until daylight with scarcely any ventilation. She says it is impossible for a pure girl to return from the dance as she was before it."



ANGEL STAR IN ELKS TEETH DRESS

"Well, there's one girl who's going to be safe through this dance," said Charles. "There's no heart left in me for painting any dances. My mind's made up to fight against them in whatever way I can. What else did she say, Alice?" he asked.

"Too much to tell now, but she said if they could only have more beds at the Mission House so they could accommodate more girls they could save all they could take care of. You see they've got to provide comfortable quarters and hold their interest while the dance is going on for there is not much trouble between dances," said Alice, rising.

"Why, there are lots of us at home who would have given them beds long ago if we'd known it, but I'll see that they have all the beds they can manage at the Mission House before the next dance anyway," cried Charles, "but now we must get Koois here and whatever friends of hers we can get hold of."



# V THE RESCUE OF KOOIS

By two o'clock groups of Crows in full

war dress were gathering in front of the Grahame's tent and the joy of the artist in him seemed to thrill every fibre of Charles' body. At the same time Alice and Jane and the missionary's wife were on their way to find Koois, hoping to bring her back with them to their tent. Along the bank of the Little Big Horn river they took the trail following the directions given by Koois' father. The house that he and Walking Bird his wife occupied was only a log cabin, or what we would probably call a shanty, it was so far from spacious. But it seemed to be equal to all the demands Looks-at-the-Sky and his family made upon it. They found Koois making some bead legging strips in front of the cabin and a pretty little Indian baby creeping about near her playing with a tiny kitten. The missionary's

wife told Koois who Alice and Jane were and that they belonged to the man who was painting the pictures of her father, and, after much difficulty, they drew a few hesitating words from the girl. Yes she

would like to come back with them and
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see their tent and the pretty garments the kind white ladies would like to give to her and the baby. "Where did you get the baby?" asked the missionary's wife. "Belong Talking Pipe. Ours now," she answered and Alice and Jane realized that what they had been told was true and that the custom, so long in vogue among the Indians of taking each other's children and bringing them up as their own, was still going on. "Is Looks-at-the-Sky your real father, Koois?" asked Jane, as they walked toward the Grahame's tent. "No. Only since ten years. He good man. Me no go back ever," she said.

In a short time they were watching with growing confidence her delight in the gifts which they had brought from the East on purpose to give some Indian woman, if there should be need, and before long she was so interested in learning the art of cutting out a waist for herself from some bright plaid gingham that their minds grew quite easy in regard to the possibility of persuading her to stay a few days with them. "How would you like to learn to make lace like this," asked Alice showing her the pretty lace she had brought with her for pick-up work. Such bright sparkling eyes greeted hers that Alice knew that for the time being Strikesin-the-Night was forgotten. Mark had said to her more than once that he was sure more than half the sin in the world would be averted if the hands and minds, that Satan is bound to provide with mischief, had something absorbing with which to hold their attention.

When it should grow too dark to sew she knew that Jane would sing and felt sure that her beautiful voice would charm the girl as it had so many in the East. Rising, as if a sudden thought came to her, "O Koois," she cried, "aren't there any other girls we could get to spend a few days with us now before we have to go away. We'll have a real sewing class.' The girl sprang up with a cry of delight. "Ugh, ugh," she said. "Me get 'em quick," and before they could stop her she was gone, flying along the sunburned grass as though wings had suddenly become attached to her bare feet. In utter dismay at the result of Alice's question both women stood powerless to move.

"What shall we do? Charles will be so disappointed in us," moaned Jane. will God, too," cried Alice. "We must let Charles know and perhaps he can find her," and they rushed out of the tent in time to see Strikes-in-the-Night gallop by, snatch Koois from the ground with his strong arms and, waving his thong at them in bold defiance, disappear beyond the cotton-wood trees. "What a mean villain," said Jane in despair and she began to cry in sheer bewilderment. Not stopping even for a word Alice ran as fast as she could to where the war-party picture was in progress and panted breathlessly. "Catch them, catch them! He's got Koois, catch them! He's been hiding and now he's got her," and she pointed frantically in the direction of the flying pony.

Quick as a gun-flash Looks-at-the-Sky gave the signal and, as if all were moved by a spirit of avenging justice, the whole group of Indians, already mounted for the picture, sped like the wind and were out of sight in a moment. Only one very old chief remained with Alice. At the signal he had slipped to the ground, thrust his bridle rein into Charles' hand and said, "Take!" and Charles had done so.

Slowly Alice came back to Jane. "I do not know what is going to happen now," she said, "but it is plain to me what work could be done here among the women if people only knew, and, do you know, Jane, I think the reason there are not beds enough at the Mission House and workers enough here among the women is because our people do not realize the need, and they do not realize how bright and willing and lovable the Indians are when you approach them with love. One missionary and his wife, and one or two helpers are not enough to bring all these Indians to Jesus, there are not hours enough in the day for so few people to do it."

Something had allowed Strikes-in-the-Night's fleet little pony to stumble. Was it ill luck, or fate? Was it God? Never before had he been known to make a misstep, but in the Indian's wild haste, a prairie-dog hole lay unnoticed and Fleetwing, stepping into it, pitched forward, throwing his riders to the ground. The

prairie-dog hole so freshly dug was soft and, gwing to the pressure of the little hoofs, sent the pony rolling over and over unhurt but out of reach of his master's hand. With the race lost Strikes-in-the-Night stood at bay while the band of mounted Indians closed in upon him with wild cries of revenge. Quickly encircling him and the trembling girl they waited every spear pointed at the heart of Strikes-in-the-Night. By tacit consent they seemed to leave his fate to Looks-at-the-Sky and Charles.

Turning to Charles, Looks-at-the-Sky muttered, "Me too excite. You." Never in his whole life was Grahame so pressed, never so conscious of his own littleness. For a moment his brain reeled, then the great magnanimity of the Indian father surged in upon him, and he spoke quietly, but firmly.

"Strikes-in-the-Night," he said, "they have left you to me. Never touch that girl again, nor speak to her, or your life will be worth nothing. Do you promise?" With every spear poised they waited in utter silence. Slowly Strikes-in-the-Night turned, meeting a set face above a spear-point whichever way he looked. Then, throwing his thong to the ground, and turning his back upon the girl, he said, "Me promise." The circle opened and at Charles' word, "Go," he hurried to his pony, mounted, wheeled, and was gone.

And Charles knew that Koois was safe from all possible harm during the coming dance, as he could see she was looked upon by all the Indians, converted or unconverted, as being under his care and he knew he held the good will and respect of them all. Saluting the little band of warriors and dismounting Charles lifted Koois to the saddle and, walking beside her, brought her back to Jane and Alice, who sobbed for joy as they welcomed her.



# VI

### THE GLORIOUS OUTCOME

After the dance was over Alice wrote to Mark: "O Mark, the pity of it all would nearly break your heart! Just think, dear, two tiny babies died from the heat and want of care, their mothers

being too drunk to feed them. It was dreadful. The missionary and his wife took us to see it so we could tell our people at home just what it was like. We buried the babies and I was glad the dear little souls were safe in Jesus' arms. O Mark, you should have seen the results from such a carousal of seven hideous The traders had shipped in over three tons of watermelons and the Indians bought them at from \$1.25 to \$1.75 apiece. They had wash tubs full of emptied canned fruit mixed, such as peaches, pears, apples and so on, and they carried the tubs around and dipped it out by the dipper full. You know how poor they are before the dances? Well, Mark, at the dances they live like lords. They give away presents of bead-work, blankets, money, horses, wagons and so forth and call out the most popular Indians and then load them with gifts. One got a fine large matched team, new set of harness, fine heavy wagon loaded to the top with oats, and the donor, who had been quite well to do, went away penniless on a borrowed pony. It was so revolting ! cannot write about it. But, oh, Mark, pray the Father in Heaven that, if it be His will, there may be found some way to stop these practises in the near future. We are leaving Lodge Grass the end of next week. It has been a wonderful visit and I believe God has blessed it exceedingly. From where I sit I can see Charles painting and with him, watching with adoring eyes, is the young Christian Indian lad Joe Red-Cloud who is going East with us. Charles is going to send him to a veterinary college and then Joe will go back and teach his people to care for their horses and herds. If you could only see the change in Charles-"

But here the letter was interrupted by Charles coming in, followed by Joe Red-Cloud, and Alice's heart leaped as she heard him say, "You must not get discouraged at anything, Joe, for you know your ah-mouchs-bah-dee-ugh says, 'Our God is the same Jehovah who gave His people in olden time the pillar of cloud by day and fire by night, so we know that the outcome of the struggle on this and every missionary field will be for the Manfrom-Heaven.'"

# Getting the Missionary's Point of View

A Field Picture of the Real Meaning of Retrenchment



HE Missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long?"

When he rose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man, stricken with palsy, yet he was in middle age and fullness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received that hour from the Rooms of the Foreign Society in Boston that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness. The Secretary had done everything in his power to soften the stroke. But he was compelled to say that the Baptists had not given enough to meet the budget, that the debt was now very heavy, and that Retrenchment was inevitable. The Board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on leave. Perhaps he could suggest a way, etc.

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave his field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to RETRENCHMENT!

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! Had they ever practised Retrenchment? The last report said sixty-four cents a year per member for foreign missions—yet the field work must be crippled! His people must be left—

HIS PEOPLE! That was the crushing thought. It was not merely that they should be left without a shepherd; but HOW COULD HE EXPLAIN TO THEM? What could he say for the Baptists of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of the heathen were dying without knowledge of a Saviour, yet could not give one hundred cents a year to send the gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not Retrenchment but Enlargement!



THE MAUBIN PAGODA, BURMA

# The Missionary's Task

By Rev. C. E. Chaney, of Maubin, Burma

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REV. C. E. CHANEY

DEOPLE are prone to look upon the missionary in a distorted way. He may be given undue hero worship with too little allowance for the fact that he is a mere man like the rest of us. Or some may attribute to him only human motives for going to a strange land, and

try to account for his work by mere human powers, knowing nothing of the struggles, spiritual and otherwise, through which he passes.

Do not read "missionary" in the light of the romantic alone. Yet, alas for the missionary who does not have his dreams and visions, his prophetic sight. Every one who has a faith which is rich and deep and vital enough to be the channel of life-giving power to others must have a far look. In the midst of the oppressing conditions of the East, that faith must be able to look back to the cross of Christ with insight and understanding enough to know that God has set that cross for a focal point of all time, and in its light alone can life be correctly interpreted. So the missionary must be able with the eye of faith and the far look

to spell out "Victory" and "The Kingdom of God" through the densest clouds and over mountains of insuperable difficulty, so far as human power is concerned. In this respect we may indulge in realistic romantic anticipations which ought to stir every heart to effort for the ideal and heroic.

But this is only one side of the truth. It is well to keep our heads above the clouds if our feet are firmly fixed on the ground; for if we remove the latter the former is sure to come into collision with the ground, and it will result in an aching head and heart. Therefore, think of the missionary as a man with flesh and blood, bones and nerves, joys and sorrows, victories and failures, sickness and health, and many other characteristics which we find in "new creations" in the home land. Yet for one to over-emphasize the human side to the exclusion of the continual inflow of divine power and overcoming grace would be to make the missionary a human machine stranded in a strange land, planned to tear down the mountains of superstition and ignorance in order to make a level path for the feet of the King of kings, and then leave it there without the dynamic power to give it action.

Let me suggest in outline a number of relationships which surround the missionary, and note how much they are similar to the common experience of many a Christian.

First, the missionary and God. Crossing seas in the pursuit of a holy calling does not work a biological or spiritual change in one. There is the same need of personal fellowship with God in order to live the overcoming life, and the same responsibility to live a pure and righteous life. The personal need and responsibility has been increased. Where is the missionary who has not enough work for a dozen men? Here it is easy to fall into Martha's sin of being driven with overmuch service. The new environment in many respects is degrading morally and spiritually, so that the needs for guards to a pure life are increased. Both of these conditions make it more necessary for a close walk with God. His own life will speak louder than any words he may say. Many a missionary is so situated that he does not get that inspiration which comes from mingling with other strong Christian lives, and from the ministrations of the Word from the experience of pastor or others. A most pitiable sight to imagine, if such a thing is possible, is a missionary in a lonely mission station who has never learned to pray in secret, nor found the key to the Word of God for his own soul's upbuilding.

Besides this personal relationship with God there will come a sense of responsibility for the multitudes around one whose eternal welfare to a degree at least will depend upon the faithfulness of the missionary. He is a bridge for the gospel, a living link between the lost and the Savior. The plan and procedure in the field rests in a large part upon him. How shall the largest results be secured with the small forces at hand? How shall the multitudes hear unless they have a preacher, and how shall the most permanent foundations be laid for a permanent constructive work, for the conservation of effort and the most far-reaching results? The missionary has only the crudest material with which to work, and the transformation of a life is a life work, the transformation of a race is the work of genera-With sufficient workers we may evangelize the world in one generation, but to Christianize it and see the power of Christ raise it out of its degradation is the work of many generations. Our work is evangelism.

How often at home illogical inferences and unjust judgments are made upon Christianity because of the miserable representation it has in many of its adherents. Much more is this true in a land where people fail to distinguish between "Christian" and "white man." Often the peoples of these lands are mystified to learn that all white men are not Christians. Hence the need and power of right example. Life is the first book that children learn to read, and many of these people are not out of childhood, though they are covered with years. A correct life will count for more than a mere correct intellectual conception of theology. The missionary comes to feel indeed that he is in an arena surrounded by a cloud of witnesses to his struggles, who are his fellowmen, whose only glimpse of the Master's face they may ever have will be the reflection of Him in the life and character of His servant. His ambassador.

In the second place we feel our vital responsibility to our brethren,—the church of Christ. You have intrusted much to us and we must be true to that trust. By a spiritual alchemy your lives have been transformed into money and sent across seas, and here it is transformed again into flesh and blood. Thus in your representatives you are literally going to the ends of the earth. Your representative has the disposal of your time and effort largely in his own hands. He must be true to you by a right and wise disposal of these things for you.

There is also a business relationship between us. Funds sent to us for schools and preachers, etc., are a trust in which every man so intrusted finds a peculiar joy in being able to render a right account. must not be frittered away in trivialities. Most of it is sacrifice money and much of it is made up of widow mites. The people at home know very little of what a burden this may be when a man just through his theoretical work in the schools finds himself in a day's time appointed to take charge of a station with its accounts for the different departments of the work, and he is without a particle of training in bookkeeping. Until he has learned how by experiences he will not soon forget, he is under a continual anxiety as to whether he will be able to prove by his books the integrity he knows in his heart with regard to the trust given

In the third place there is the responsi-

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bility he bears to the people and country to which he has been sent. This relationship to the non-Christian world has been touched upon in our relation to God. I leave this supremely important part to speak of another. In the Christian churches we find most of these people to be but babes in Christ, and we must learn to judge their life and attainments by their past light and present opportunity. We must see the pit from which they have been dug to appreciate what Christ has done for them, instead of comparing them with our own land and people.

There is a great latent power waiting for development in the pastors. With the task of leading them into a deeper spiritual life, who in turn are to lead their people, comes also the task of helping them to form themselves and their association of churches into a vital progressive evangelizing body. In other words it is ours to clear away the debris from the springs of spiritual life and then organize that life for the greatest use-

fulness.

We also bear a business relation to the churches. Their funds are put into our keeping, their schools are under our supervision, and we are striving to teach them business principles and methods in their conduct of the Lord's business. The people turn to the missionary for advice in all sorts of questions.

The school is a good example of some of the business cares which fall to the missionary. It usually has a day and week department which must be kept distinct in expense accounts. Schedules of study, securing of teachers, discipline, care of the sick, repair of buildings, and a multitude of other things fall to our lot. If a debt was incurred last year the source must be sought out in the accounts and some way secured by which to prevent a repetition and to raise the debt. Accounts must be kept as accurately as in a business firm, and they are open to periodical

inspection by the government if the school is receiving any aid from the government.

Just a word of precaution. This picture of the missionary as the center of a great many interests may give the impression that he is the great human agency, and that independence is not urged upon the people. Every wise missionary has as his ideal an independent native church. To do justice to the people another paper should be written, entitled "The People at Work." The missionary is only a fellow laborer. There are many examples of superior lives, spiritually and mentally, among the people of Burma where the writer is a missionary. Our gift to them is leadership which will lead to independence; other leadership is a misnomer. What has been said of the native has been said of the average. Probably every missionary knows some brilliant exceptions whom he honors for their mental acumen, their culture, and their spirit-filled life. Before these we sit to learn lessons of gentleness, generosity, love, humility, Christ-

The missionary is a man like his brethren at home. Like them he is consecrated to the greatest movement of the ages, the kingdom of God. Fortunate is he if he can combine in this consecration the gifts of a scholar, preacher, mechanic, teacher, business man and doctor, or as many of these gifts as possible. He will have use for them all and then need more. This is the need which makes the mission boards call for the very best of men, and this is also the reason why we missionaries humbly acknowledge our limitations. We are men like you. Cut us and we bleed; problems perplex us and we are not infallible in their solution; separate us from loved ones and we are lonely, intensified by our being so isolated from companionship with others of like training and attainments. Brethren, our prayer to God is for your highest welfare. Pray for us.

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RETRENCHMENT IS A WORD EASILY SPOKEN HERE BUT TO THE MISSIONARY ON THE FIELD IT MEANS RETREAT, DEFEAT, DISASTER, TO THE HEATHEN CONVERT IT MEANS DOUBT OF OUR GENUINENESS

# A Notable Tribute to a Noble Man

Paid by John E. White, D.D., Pastor Second Baptist Church, Atlanta, Longtime Pastor and Friend, at Funeral of Dr. George Sale, in the West End Church, Atlanta, January 25, 1912

FTER referring to Dr. Sale's help-A ful membership in the Second Church, and of "his beautiful character and conduct as a husband and father," Dr. White said: 'Not many men live and work in this world whose life and work are so vastly multiplied in enduring benefits to his fellow-men. As a trustee of Atlanta Baptist College and a confrere of his life's work, I desire now to speak of him in relation to the vast mute multitude of Negro people in the South, for whom he freely gave his noble life. There is an extremity of pathos in the thought that we. his more fortunate friends who are laying his body away, are not mourners in the sense they are who stand yonder at a distance and half-wonderingly, half-understandingly, and more than half-sadly watch the procession which takes him from them to his grave. They have lost most because they need him most.

Dr. Sale loved the Negro people. What use to say it? It is no strange thing to hear white men in the South say that they love the Negroes. But he loved them beyond the point of saying so. He loved them and gave himself for them. As a young man he took what he had of proud Canadian manhood from the high opportunities of his native land and bestowed it upon them whom he had never seen. He took an honorable degree from his great university and gave it all to them. He took his culture, his hereditary refinement, his fineness of soul, his rare spiritual equipment, and his trained mind which so rejoiced in the association of intellectual equality, and he bestowed all these gifts upon the Negro people.

I have often discussed with him the steps in the strange providence which led him to the South, the outlook he confronted when he arrived in Atlanta twenty years ago, the local discouragements, the unorganized and almost un-

available interest of the Negro people themselves; and

"The unplumbed salt-estranging sea." among the white people only beginning to be calmed from the turbulence of the reconstruction era. He did not often speak of these things or seem to regard it as worth mentioning that he had been engaged in a most trying and difficult task. He was always reticent about matters which had reference to himself personally in relation to his work. But I recall an occasion when he heard me repeat some lines in a sermon some years ago, that he came to me immediately and asked me quietly to say them over again to him that he might write them down, and as he wrote them I fancied they moved him and that they had awakened in him the reminiscence of his first years in Atlanta: "Keep me from turning back!

My hand is on the plough, my faltering hand,

But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its inter-space.
What harvest have I but this paltry grain,
These dwindling husks, a handful of dry

Those poor lean stalks? My courage is outworn —

Keep me from turning back.

The handles of my plough with tears are wet,

The shares with rust are spoiled, and yet—and yet—

My God! My God! keep me from turning back."

But he never turned back. He ploughed on to the end of life's furrow, for he was a fit man in the kingdom of God. Less than any man I have ever associated with who was engaged in a tremendous, and in the nature of the case, a very discouraging task, was Dr. Sale inclined to emphasize the darker phases of his work. For several years past he lived in the assur-

ance of achievement. Something had actually been done. It was calculable. It was before his eyes. He saw the buildings go up at Atlanta Baptist College, the departments extended, the machinery of an organized curriculum working without friction, the quality of the student body improving, the number of students increasing, and the output of graduates tak-



GEORGE SALE, D.D.

ing their places in their world with honor and advantage.

The spring of his enthusiasm for the education of the Negro people lay in the conviction of experience that they had both the capacity to receive and the capacity to apply in definite directions the sort of education he was seeking to impart. His love for the Negro people which was at the outset a mere altruism, a vague sense of their vast needs, became in Dr. Sale's life a profound respect for them as a race which was surely on the upward path. He understood them as a humanity which was not to be regarded as degraded, not as a lapsed mass, but a humanity differing from other humanity only in that it was not yet graded up. In a thoroughly scientific experience, he had tested the specimens and found that the ore ran rich in good human gold. Therefore he appraised the work he was doing by the same standard other men were using, who were at work with human natures. He judged the Negro people favorably, but not in a sentimental way. They had his Christian affection as a backward people, but they also had his critical respect as a forward-moving people who responded to opportunity and made good according to the measure of that opportunity.

It was this perfect sincerity of having an engagement with human life, high and ennobling, that so thoroughly commanded the admiration and confidence of all highminded men who knew him. If he ever felt that anybody could patronize or commiserate him on account of the work he had chosen he never betraved it. I doubt if he ever felt any such thing. There was an ineffable clearness and cleanness about his personality, an inscrutable something fine about his spirit which was obvious and convincing. It made itself felt constantly to the colored people with whom he came in contact, and it was also positively impressive with the white people. He did a great deal wherever he went to influence public sentiment, particularly with individuals, on the subject of the Negro's education. Some of his most intimate friends were doubtful, in the current phrase of Southern thought, of the wisdom of higher education for the Negroes, but with him they held this opinion as an abstract proposition. They were never critical of the work he was doing, nor even doubtful of the practical value of any curriculum in which his personality was the guiding force.

In the truest sense Dr. Sale's career was statesmanship. His point of view was calm and comprehensive. His approach to the questions involved in Negro education and also in the economic and social place of the Negro in the South, was very steady and careful of all the facts. Coming to his work as a Canadian, he brought no bias of inherited prejudice, this way or that way. Twenty years ago, when he took his first hold upon his task, there was probably not in Georgia a single man who saw things in what Matthew

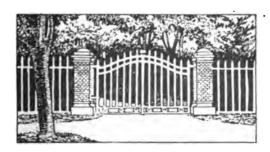
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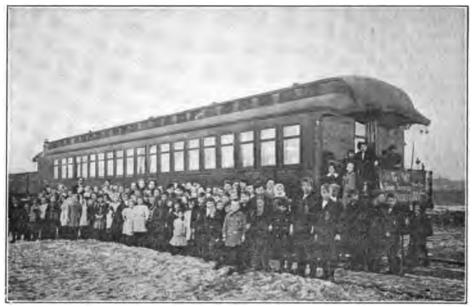
Arnold calls "a dry light," as Dr. Sale saw them. That is, he saw the situation as it was. He stood in the middle of it. This was the attitude he maintained to the last. Therefore every colored man he touched and every white man he talked to in these twenty years became saner, steadier, more patient and more hopeful about the outcome. He never permitted the Negro problem to become his obsession. What he saw in our Southern situation involved very much more than the future or the fate of the Negro race. He saw a human problem, a problem of human nature, which was being worked out under constantly improving conditions. venture my own opinion that no man of Dr. Sale's period in this community or in the South was more effectively a mediation between the progressive elements of leadership of both races. His work will abide. There is no prayer that will go up for the American Baptist Home Mission Society in choosing his successor more earnestly from white people and colored people alike than that God will lead them to a man who will as nearly as possible continue in the lines which Dr. Sale has laid down.

I am glad that it was his wish, as he lingered and looked calmly forward to his death, that his body should be laid in Atlanta. Yet, my comrades, what man have you known who loved Canada or spoke of her so proudly as he? We can close our eyes, so fresh is the memory, and hear him in the last paper he presented to us (the Ten Club of Atlanta, of which Dr. Sale was a charter member), surveying

from the imaginary distance of a hundred years, "The High Destiny of Canada." I shall never forget the day nor the spot where I met him on the streets of Atlanta, when he said to me as he offered his hand: "You may congratulate me as an American citizen, for I have today completed legally my naturalization." And then he told me this touching thing: "For many years after I came to Atlanta it was suggested to my mind that there would be an advantage in my becoming an American citizen, but whenever I thought to do so there would rise up within me a powerful protest and the music of the song I sang as a boy, 'God save the Queen,' would dissipate the purpose. On the day when Queen Victoria died the purpose reasserted itself, for I felt that in her grave much of my British sentiment was about to be buried. I still hesitated and waited, but on the morning when I read of the assassination of President McKinley, I found myself weeping as only an American could weep. When they buried him I rose up and took the step which has led now to my complete naturalization, for I knew that I was in my heart an American. My loyalty and citizenship are rooted in two graves."

He was truly one of us. Those who are near and dear to him, therefore, are near and dear to us. The work for which he gave himself will now have a claim upon us above the duty which we naturally owe to the Negro people, because the spirit of George Sale will never die away from our spirits, and his life will linger in our midst till we meet again.





"GLAD TIDINGS" - A CHILDREN'S MEETING

# Five Weeks in a Wyoming Town

By Rev. Arthur Sangston of Chapel Car "Glad Tidings"



ONDAY afternoon, at 2.47, the chapel car "Glad Tidings" pulled into Colter, Wyoming, on the C. B. and Q. R. R., on train 32, with the intention of holding a meeting, and if

possible organizing a church.

The outlook when we side tracked did not seem very encouraging, for all we could see was the station (a box car off its wheels with open windows and door as though to welcome all comers in both hot and cold weather alike.) There was no station agent with the usual pleasant greeting and a fire to warm you, but all was bleak and cheerless.

In the distance about 500 yards was the home of Rev. F. D. Kennedy of colportage fame, who was absent at this time on one of his usual trips.

We did not have the enthusiasm of a pastor, deacons and a group of earnest workers to meet and welcome us to the parsonage, backed by their prayers and a

feeling of co-operation. The only one to meet us was the wife of Mr. Kennedy who was doing double duty as postmistress and reception committee. After hanging up the mail pouch she made us feel as though we had considerable backing by her good words and earnest face.

Now and again a team would drive by and we would sally forth to meet the people, inviting them to the meetings and asking that they spread the news of our coming.

The Big Horn Valley at this point is about half a mile wide and the ranchers are beginning to show some improvement, for in the distance we could see a few modern homes that had taken the place of the former old log cabin home. The coming of the C. B. and Q. has worked wonders in the valley, making many changes in a few years, and creating the necessity of aggressive Christian work in order to hold this territory for Christ.

The Baptists have 21 churches in the Big Horn Valley, all of them with pastors, and while none of them is self-

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supporting, as yet, the spiritual life of most of them is impressive. Their struggle to live and extend their work is worthy of imitation by churches many times their size.

As we stood on the platform of the car and looked away in the distance we could see the alfalfa stacks that dotted the fields, and cattle and horses grazing everywhere. All this gave a feeling of encouragement, for people who had come out here with very little money, but a lot of grit and stick-to-itiveness and had by sacrifice and hard work subdued the sagebrush and coyotes, were made of the stuff to build up a good church.

Before evening services we shut the chapel door and looked to God for guidance and strength for the coming struggle. Our first meeting, on Monday night, was not very large numerically, there being only fifteen out, but we sang, preached and plead as though there was a car full.

The next day Mr. Kennedy came home with his colportage wagon and team and we daily made calls on the ranchers, taking a religious census of the neighborhood; talking and praying with the people and pledging them to the meeting and to God if we could. When we would see a group of men in the fields stacking alfalfa hay we would tie the team to the fence and walk to them there and do our best to lead them to Christ in personal work. The good seed sown here always brought forth much fruit.

The missionary work on a chapel car has many phases to it, for the conditions that arise daily call out all latent powers God has given to win men to Christ. On going on a field we first hold a meeting, call on all the neighborhood, do personal work, organize a church and Sunday school, take off our coats and dig a ditch for the foundation of a church, then get out and raise the money among the people to build it, and go back and do carpenter work until all is complete. Then canvass the neighborhood again for the pastor's salary and help to get a man on the field. Marry the living and bury the dead and be general utility man about the car to clean, scrub, preach, pray and plead. After putting in sixteen and seventeen hours a day for four and five weeks in a meeting, getting to bed at midnight and up betimes in the morning, one begins to realize that this is a somewhat busy life. All this while it tells on one's nerves, yet I thoroughly rejoice in seeing something brought to pass daily for the kingdom.

The churches and Sunday schools that contribute to the spreading of the gospel by the colportage wagons and chapel cars seldom realize the immense importance of the work to which they are giving their money and prayers. I commend this work and the workers to all and wish there were a more thorough knowledge of what is being accomplished.

The meeting grew in interest and enthusiasm gradually, and by Sunday the morning service was a veritable inspiration. All during the sermon there was intense concern manifested. At night the seating capacity of the car was taxed to its utmost, and one professed conversion, while two were reclaimed.

Monday morning a company assembled on the bank of the big irrigation ditch. and I baptized this candidate. Then wife and I started for the State Convention to be gone a week. We left this meeting with a great fear and trembling lest we could not gather the people again on our return: but during our absence God's spirit had been at work and on our return there was as large a crowd to the morning service as the Sunday before. greater than our faith and at this service we organized a church of seven members, the father and mother of the young man baptized the week before coming into the church, and later on their sixteen year old daughter. That took in all the family.

After the morning service there was a basket dinner and about forty ranchers and their families sat down to it. After all was cleared away we went to the Big Horn River and baptized six, with about seventy-five persons on the shore, including Catholics, Congregationalists, Presbyterians, Seventh Day Adventists and others. Remarkable to say the Catholics added their testimony that this was scriptural baptism. Two of those baptized were men; one a man sixty years old and the other a reclaimed drunkard.

Monday and Tuesday nights were usu-

ally light nights but the audience never dropped below twenty-five and the rest of the week the car was comfortably full, while on Sundays it was taxed for room. The meeting from first to last was a men's meeting, the men being largely in the majority at all times. From night to night my wife played her violin and I sang and preached the gospel with its power to save. The next Sunday we again assembled at the river to baptize four men. The meeting continued the next week with the same interest, only more people under conviction. A mother and father who had attended the meetings a few nights prior to this lost a dear little babe about a year old and the missionary and wife were called on to conduct the funeral service. This was an opportune time to lead them to Christ. and while their hearts were tender they came to the services this week and made a confession of faith. To see their happy faces would do the heart of a Christian good. The next Sunday afternoon this man and wife and two young women were baptized.

We had really over-stayed our time here, and the car was pledged to help Greybull, but we could not shut down the meeting, for the headway was too strong, so we continued another week, organizing a Sunday school of almost the entire neighborhood.

This last week God seemed to lead the men, for they came in the majority all the week. On Monday night we usually rest, but we felt we could not give up this night, so announced a meeting, and thirty men came. How our hearts thrilled at the sight. A man who had stood out all during the meetings, saying he could live a Christian life out of the church as well as in it, stood up and confessed God's power; and as a result of this three more came.

In that meeting twelve men were converted. Three of them were drunkards. One, when told by the doctor that he would have to take some whisky to help his heart, said, "I will die first."

One entire family came—father sixty years old, daughter of sixteen, and two sons, eighteen and twenty-two. The neighborhood as a result of the meetings softened up and we were invited to spend the day and eat with Catholics, who frequently attended the meetings and held up their hands as a pledge to live a Christian life. We left an organized church of twenty-seven members and Rev. Mr. Jones of Neiber to preach for them once a month in their new schoolhouse.

The meeting leaves the neighborhood with a revival spirit, a church, Sunday school and pastor.

The missionary work done by the chapel car since we came on it, January 1, 1911, has been largely pioneer work, going where there was no church or pastor, and leaving a church, meeting house, and pastor settled. This was in communities where evangelistic work could not be paid for, where the regular evangelist and helper were necessary. And where missionary pastors were at such a distance and already so overloaded with work that they could not take on any new.

During this meeting the saloon element at Worland, five miles north, interested three young men to attend the meetings and if possible break them up by loud talking, whispering, etc. They made some headway for a night or two, but on being warned of trouble ceased these annoyances, only to begin on another tack, putting in the collection box comic postals with vulgar and ugly sentences on them. When again reproved they met at the boxcar station after the congregation was dismissed and we had retired and egged the car. The next morning we found the outside of the car streaked in fourteen places, they leaving several good eggs in a linen handkerchief on the ground. These we had scrambled for breakfast, as eggs were forty cents a dozen. We washed the handkerchief and sent it to Worland. When they came again to service to see the effect of their work. God put them under conviction for sin, which was better than jailing them.

CONSECRATED MONEY IS AS NECESSARY AS CONSECRATED LIVES. GOD DEMANDS BOTH



# OBSERVATIONS OF THE OUTLOOKER



GATE OF SOUTHAMPTON

HE Outlooker has had occasion recently to note once more the intricate interrelations of things. Traveling westward to an important meeting, his train was delayed six hours-beyond the meeting time. too-by the explosion of the locomotive boiler on the train just ahead. Causelittle water too and then a sudden influx. Whoever

blundered paid for it with his life; but hundreds of people were affected more or less by what passes for an accident. Once a train gets out of its running time, or a machine out of gear, and the system is upset. Coming back, a hot journal and four hours late. With all our modern inventions and ingenuities, a spell of weather upsets all calculations. Or a strike of boiler men leaves engineers with an unknown quantity to run.

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Fine chance for moralizing on interrelations. The Outlooker went up to Salem to witness the ordination of five young men as missionaries—just as Judson and four others were ordained a hundred years ago. And as he sat looking at the famous Judson pew, he caught again some wonderful interrelations. Judson and Rice sail on separate ships; unite in Baptist views; Judson stays across seas while Rice comes home to stir up the denomination and provide the means to keep Judson in Burma. Rice awakens the missionary spirit in a country pastor named Peck, turns his thought toward our great frontier with its Indians and settlers, and a home mission leader results. Interrelations. Many workers, only one supreme cause.

\* \*

At a recent gathering of religious leaders, who had before them great subjects for discussion, the Outlooker was impressed with the readiness with which large men can seize upon small points and miss the big ones. Undoubtedly there was wisdom in the aggregation, and there was need for thorough and thoughtful discussion of vital matters, but side issues and mint, anise and cummin details got in the way effectually. The Outlooker is looking out for some constructive missionary statesmanship, for the situation demands it.

In the home land, the Outlooker descries this constructive statesmanship in the present plans and movements of the Home Missions Council, with its Neglected Fields Survey and Traveling Deputation. That looks like business, and the reports confirm the looks. American Protestants have a mighty task in this land, and it is good to see that at last leaders are awakening to the fact and getting together.

The Outlooker places little reliance upon missionary or denominational statistics because of their commonly confessed inaccuracy. He notes that Secretary Haggard took pains to deny the newspaper reporter's canard about three million dollars of missionary money that could

not be accounted for, although experts had been through the books at an expense of \$12,000. As pretty a piece of imagination as one could find in vellow journalism for years past, made out of whole cloth, and perpetrated upon a dignified body like the Foreign Missions Conference. Probably. some people will continue to think that somehow three millions have been lost. What gave the reporter his suggestion? Missionary statistics, of course. had been put out as usual, and fell some millions short of the statements that had been circulated by optimistic missionary speakers. There was the chance for a discrepancy, defalcation, sensation. solutely nothing in it but inaccurate figures all the way around. Everybody guessing. The Outlooker is of opinion that until missionary statistics can be made accurate, it would save a lot of trouble to stop publishing them and misleading all who use them.

\* \*

The Outlooker has met a number of missionaries from China within a few weeks, and has found that with only one exception they had confidence in the ability of the Chinese to establish and maintain a republic. He had an interview with a medical missionary, which will be published soon in proper form, throwing much light on the preparation of the people for self-government. Everything that has taken place has been in accordance with the views of these missionaries. They all agree that now is the hour for American influence, since the Chinese regard us more favorably than other foreigners.

\* \*

The Outlooker has read with great inerest the Chinese Students' Monthly, hich represents the Chinese Students' Alliance in America. The magazine is a revelation to one unfamiliar with the Chinese students in our universities and colleges. The editorial expressions regarding the revolution are frank and remarkable. For instance, the conclusion is reached that hope lies in a republic with Yuan Shi-Kai at its head—just what seems most likely to come to pass. Among the most influential leaders in the new China will be the students educated in this country. What a missionary opportunity they afford!

\* \*

The Outlooker is pleased to note that the selections from Fellowship Hymns used in the Men and Religion Movement are all standard hymns of the church, of the kind that ought to be sung. Of the kind also, he is glad to know, that men like to sing. The tawdry sentimental concert hall tune stuff that has deluged our Sunday schools and prayer meetings will not do for real men. It ought not to be tolerated longer by anybody.

\* \*

The Outlooker was glad to hear Mr. Fred A. Smith declare, at the men's dinner in Tremont Temple, at which a thousand Boston laymen gathered, that in this campaign there would be heard no carping at the church, no pessimistic statements as to church decline, and all that depreciation of which we hear so much. Certainly the talk that evening was cheerfully free from the customary criticism. The Outlooker could wish that this declaration had been maintained throughout the week; but it must be confessed that some of the later remarks about the ministers and churches were calculated to do anything but good to the churches as the exponents of religion in our community, and called for the remonstrance publicly made by some of the ministers. Mr. Smith is right in believing that it is constructive, not destructive work that counts, and he and his fellow workers will be wise if they heed his words. Without the church, where would the Men and Religion Movement be?





# Thy Kingdom Come

GOD, we beseech Thee, let Thy kingdom come, and Thy will be done in our land, in all lands, in our hearts, in all men's hearts; and so grant that the world over Christ may be the only Ruler, and all men come to know and acknowledge Thee, the only God and Father of mankind. Let Thy Spirit descend in mighty power upon the churches of our home land, so that a steady stream of influence may flow out for the blessing of the nations that still depend upon us for the gospel of salvation. Make Thy people faithful to the missionary trust committed unto them. Bless all who call upon Thy name. Spread abroad Thy light and liberty. Hasten the glad day when the world shall become the inheritance of Thy Son, our Saviour. Amen.

# PRAY\_

That a great spiritual quickening may come to men in and outside of the churches through the various evangelistic and missionary movements of the day.

That our church members may be led this month to such consecrated offerings to missions at home and abroad as shall save us from increased debt and decreased service.

That at this particular time guidance may be given to those in charge of our missionary interests, and that men of God's choosing may be raised up for leadership.

That the spirit of true prayer may fall upon the church at large, assuring an enduement of power from on high.

## Thoughts to Grow On

Whatever we really know about prayer we have learned by praying.—Bishop Brent.

It is well said that better service must be preceded by better prayer. "Acquisition makes the money. Distribution makes the man."—TANNER.

"Pour out, O Lord, the Holy Spirit upon all our feeble efforts, that we may be more successful, and upon thy baptized people at home, that they may begin at last to wake up to the subject of missions.—Adoniram Judson.

"A man or a dollar will go further on the mission field than anywhere else in the world."—J. CAMPBELL WHITE.

"The happiest day I ever spent was the day I decided to give myself to Africa."—
DAVID LIVINGSTONE.

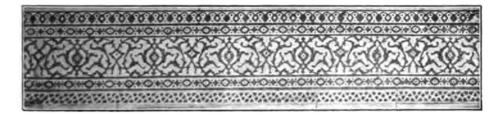
"The day is short, the work is vast, the reward is great, the Master urges."—THE TALMUD.

"The magnificent privilege of life is to take part in this work and do it with our might, and do it unto the end."—RICHARD S. STORRS.

Dr. J. H. Jowett says pithily; "Some people confuse the number of appeals they hear with the number of times they give. The very mention of an appeal makes them sweat with the remembrance of their own generosity."

"The generations are passing on, and the Church is waiting, not for opportunity, but simply for reapers to go into the field, with funds to sustain them while they gather in the harvest of souls. There are today literally millions of people of India who are ready to register as Christians, to put themselves under Christian instruction, who would unflinchingly meet persecution, as have many of their predecessors for the name of Christ. Their children and children's children would become, under Christian training, the leaders of future India."-J. L. BARTON, D. D. Digitized by Google





# The Present Situation and Emergency



F it should be found on April 1, 1912, that every church had just raised its apportionment;

IF it should appear also that as much money had come from legacies, interest on invested funds, etc., and large individual gifts as has been anticipated on the basis of receipts from these sources in previous years;

IF the Missionary Societies shall have put into the work this year as much as they have been authorized to expend in the Budget adopted by the Northern Baptist Convention:

THEN the combined debt of these societies on April 1 will be \$239,000!

OF THIS AMOUNT \$113,000 consists of deficits carried over from last year by four societies;

THE BALANCE, \$126,000, is the amount which the Budget calls for in addition to the apportionment to the churches

and expected receipts from other sources.

#### WHY WAS NOT THIS AMOUNT ALL APPORTIONED TO THE CHURCHES!

The answer to this question will commend itself to good business judgment.

The apportionment this year was made on the basis of what might reasonably be expected from the churches in the light of their previous giving.

After every dollar had been apportioned that was possible on this basis the amount still fell far short of meeting the demands of the budget.

#### WHY THEN WAS THE BUDGET NOT REDUCED TO THIS POINT!

The Budget was reduced.

Before it was presented to the Finance Committee it was most carefully reviewed by the boards of the Societies and placed at the lowest point consistent with the conservation of the work already authorized and being done.

In conference with the Finance Committee, and in order if possible to close this gap between the apportionment and the budget, further reductions were made.

To have cut the budgets further to the amount of \$126,000 would have had a disastrous effect upon the work, and instead of increasing gifts and confidence would propably have decreased both.

And yet there will be no alternative if the receipts for this year shall fail to meet the demands of the budget.

The work must be reduced to a point at which Baptists are willing to support it.

#### BUT THIS IS NO TIME FOR RETREAT

The remedy must be sought elsewhere than in further retrenchment if we are to take seriously our claim as Baptists of loyalty to the person and word of Jesus Christ.

Our Commander has sounded no retreat.

Ten thousand marvelous providences emphasize and reinforce the Great Commission.

Retrenchment in this hour would be distinct disloyalty.

Forward must be the watchword of Northern Baptists if we are to be true to our history and our professions and take a worthy place among present day spiritual forces.

#### SELF-PRESERVATION DEMANDS ADVANCE

It is not simply a question of the salvation of a few thousands or tens of thousands of people in America or in non-Christian lands.

The future of our western civilization is menaced; this is the home mission issue.

The immediate issue of the foreign missionary enterprise is the determining of whether a Christian or a non-Christian civilization is to dominate the world when the present turbulence of the nations shall have subsided and Japan and China and Russia shall have found their destined places in the world's life.

If we fail our children's children will look back to this opening quarter of the twentieth century with bitterness of heart because we "knew not the day of our visitation."

#### THE MEN AND WOMEN ON THE FIRING LINE

We owe our missionaries a better support than they are receiving.

Out on the lonely frontier and down in the crowded streets and homes of the city they are making sacrifices for our common cause that put us to shame.

There are men and women in our churches who could give their offerings by the tens and hundreds of thousands of dollars and not begin to make the sacrifice that is being cheerfully made by the missionary who "for the sake of the Name" has put the whole world between himself and civilization and friends and family.

#### THE WAY OUT

There need be no retrenchment or retreat.

Let every one who reads this document be responsible for a final, heroic effort in his church which shall mean the full apportionment for every Society, with generous additions.

Let every one consider the possibility of sending in a personal gift for one or more of the Societies, in addition to what he is doing toward the apportionment of his church. Let all come with the utmost promptness, arranging for the forwarding of church offerings and personal gifts at the earliest possible moment.

Let unceasing prayer to God go up from individual hearts, from homes and from churches throughout this last month of the year.

And the result? There can be only one result: ADVANCE and VICTORY.





# Eastern Women in Western Fields

By Mrs. A. G. Lester



O many changes have been taking place in our Baptist ranks during the past three years that it is not any wonder that our women have found themselves somewhat confused. First there

was the consolidation of the two Women's Home Mission Societies. the going into the Northern Baptist Convention, with all its promise of simplification: but instead it seemed to bring confusion, with its new forms of co-operation, new adjustment, and the Budget. Even those who are working out the successive steps in the new order of things sometimes find the way difficult. How much more perplexing it must be to those who have not this intimate knowledge. It was because of this uncertainty in the minds of our women who were anxious to understand and forward these larger plans, that this trip to the west coast was taken.

For some months it had been the intention of the Board of the Woman's American Baptist Home Mission Society to hold a series of conferences through the far western states. We found that the Woman's Baptist Foreign Mission Society was also contemplating similar meetings.

Then a request came from the workers on the coast, "that if such conferences were held they be union." The Boards then decided each to send its President and Secretary, Mrs. Andrew MacLeish and Miss Ella D. MacLaurin for the Foreign Society, and Mrs. A. G. Lester and Mrs. Katherine L. Westfall for the Home Society, to hold this series of conferences. It was quite remarkable that these meetings, arranged as they had to be so far in advance and at such long range, should have been carried through without one failure. This gave evidence of the fact that we have such efficient and consecrated women leading in our western work.

The trip covered seven weeks, and almost eight thousand miles. We held seventeen conferences, and nineteen general meetings. We were guests of honor at a number of delightful luncheons and in Los Angeles a special "Social Union" was arranged for us—the four officers making the speeches. This was probably due to the recent enfranchisement of California women. Dr. Brougher said "they had evened things up by allowing him to preside, and having a male quartet furnish the music."

We had one special meeting with the children in White Temple, Portland, and two with young women—one in Portland

and the other in Los Angeles. Each was preceded by a supper. These gatherings brought us into touch with almost five hundred young women. Each Sunday we were asked to speak in some Sunday school or church service.

An invitation to visit the University of Redlands was glady accepted. This is one of our Baptist schools. It is only about three years old, but is already giving great promise. Like Zion of old, it is "beautiful for situation." Its buildings, classical in design, stand on a hill overlooking one of California's most beautiful valleys, covered with orange groves, beyond which are the glorious mountains. At the chapel service we enjoyed looking into the faces of those earnest young men and women, and esteemed it a privilege to urge them to use this preparation for the highest service.

Our itinerary was arranged to include three State Conventions: Washington at Bellingham, Oregon at McMinnville, Northern California at San Francisco.

On each of these programs the women were given a generous place. At Bellingham additional time was arranged to give the visiting officers further opportunity to present the work which the women of our denomination are asked especially to care for. Indeed, in all of these conventions the representatives of the two Women's Societies and their work were given heartiest reception and commendation.

We listened with interest to all the reports and addresses, for they gave an insight into the difficulties, and they are many. They also revealed the splendid courage of the men and women who are meeting these conditions and bringing things to pass. There is the problem of the larger city with its rapidly increasing population, its allurements, the varying types of thought and philosophy which are increasing to an alarming degree all along this western coast. The problems also of the Baptists that keep their church letters in their trunks, or their membership in some distant church, thus shirking responsibility and losing an opportunity of helping to mold this wonderful West for Christ.

Unless you know the West you cannot realize how its immense distances make

the work difficult. People are so scattered, a little group here, a little group there, each needing the church influences, but not able-financially to support such work as should be done. They are largely young people, educated young people, and now is the time to help and save these new and growing communities.

Then there is the problem of changing population, a veritable procession. It requires courage to become pastor of one of these struggling western churches. One which we visited was confronted with this situation: the pastor had not been there more than a year: during that time fourteen of the pillars of the church had moved away, leaving the work so crippled that they could not even raise the minister's salary; and here was this young man, with a wife and two children, trying to decide whether his duty to that church or to his family came first. This is only one instance of many. One need only to visit these Western states to learn that there are as many heroes of the cross today doing valiantly as ever there were in any time or in any land.

The problem of immigration is an ever increasing one on our western as well as our eastern seaboard. Not only from the large number of Mexicans, Russians and Italians, but in twelve months more than five thousand men from India entered our western ports, and every incoming steamer is adding to this number. It is estimated that three thousand of these have settled in the Sacramento Valley. They are Hindus, holding to their religion, native habits and caste feeling. The question of restricting this class of immigrants has arisen-many have been turned back. It is reported in the local press that a group of people, among them some wealthy women interested in Theosophy, have championed their cause, with a view to making their entrance examination easier.

The opening of the Panama Canal is the all absorbing topic along the coast, and elaborate preparation is being made for the great gain which it is expected to bring. It will mean great gain for the Kingdom if we can only lay hold of these people who are to come and win them for Christ, but we too must make great preparation. These Coast States cannot do it

alone. Our denomination must come to their help, and give them men, women and money for this big task.

In the conferences, which were the real events of our trip, the women asked questions touching every phase of our work at home and abroad and suggested to the officers local needs. One of the topics invariably touched upon was "What is the Best Form of Organization for the Women in the Local Church?" The recommendation was that of the one Woman's Society in which shall center all the activities of the women both of local and denominational interest. Also the presentation of missions in the Sunday School was especially urged. In this connection we were very much interested in the "Mission Room" in one of the churches in Spokane. This was furnished with maps. idols of all kinds, pictures of mission stations and anything that would present the work on various fields. To this room the classes were taken in turn. This seemed an admirable way of interesting the children.

The evening or general meetings which were arranged gave an opportunity to present the specific work which the Women's Societies are doing, and to impress again the fact, that while "Missions is a man's job," he needs a woman to help him; and the work of reaching the homes and the children—the foundation work—must be done by women.

This trip gave us also an opportunity to visit some of our missionaries at work among the Chinese in Portland, Sacramento, Fresno and San Francisco. We were not glad of the earthquake in San Francisco, but we are glad that such a good new building has replaced the old one in Chinatown. It belongs to the American Baptist Home Mission Society, but in it is held the day and Sunday school, supported and conducted by our Woman's Home Mission Society, and a

most interesting school it is, with four rooms, including children from kindergarten age to a fine class of young girls from fourteen to sixteen.

A splendid work is being done at our Japanese Home in Seattle, not only in protecting and helping young Japanese women and girls, but with its well adapted building it has become a center for a work among all the Japanese. The Italian work in Portland is reaching and holding a large number of men, as well as children.

In Los Angeles we are working among the Syrians, also among the Mexicans who are coming in such numbers. In the fast growing community where this Mexican mission is located, since we began work, only a short time ago, the Catholics have built a large house of worship and two schools. Our meetings are well attended and additional room must be secured to care for this growing work. In this Italian, Mexican and Syrian work we are co-operating with the State and City organizations. Also in the work among the Russians, where we have just sent a worker.

This mission also has outgrown its present quarters, and must have a larger place. The splendid work which is going on among this people in San Francisco will undoubtedly be duplicated here.

It was the expressed feeling of the four officers that the conferences had been very profitable. They brought the women of the constituency into closer relation and better understanding of the large problems of the Boards, and gave the officers a knowledge of local difficulties which could only be gained by personal investigation.

The trip also opened up to us the wonderful possibilities of this great West. It is going to be great in material prosperity. Our task is to help make it great in the truest sense.

EVERY GIFT IS NEEDED THIS MONTH IF THE YEAR IS TO CLOSE WITHOUT DEFICIT AND THE GREAT WORK TO GO ON UNHINDERED

# Are You Going to Des Moines in May?

Now is the time to Plan for the Anniversaries] of the Northern Baptist Convention and the Affiliating Societies]— the Foreign, Home and Publication Societies

00000000000

Remember the dates
May 22 to 29

0000000000

THIS will be one of the most important and interesting meetings of the Northern Baptists since the Convention was organized. Reports of Commissions will introduce vital matters for discussion. Des Moines Baptists will give royal welcome. Your church should be represented.



BUSINESS THOROUGHFARE, DES MOINES, IA



FIRST CONGREGATIONAL CHURCH



#### ECHOES FROM THE ORIENTAL PRESS

MORAL TRAINING IN THE SCHOOLS

I T is most interesting to study the groping of the East after moral training and the sources to which they turn for it. The Times of India calls attention to a new movement in this direction which is both novel and interesting:

In response to the general expressions of opinion by prominent Indians of all shades of thought that steps should be taken to introduce definite moral teaching into Indian schools, Mr. Fox-Pitt, the vice-president and one of the most active working members of the English Moral Education League, has come out to India to endeavor to organize the movement and so bring pressure to bear on the educational authorities to adopt a system of moral instruction on scientific lines. Particulars of the undertaking are given in the following article.

No department of social reform in India has received more general attention from leaders of opinion in the past-year or two than the improvement of the moral instruction of the rising generation. Orthodox and progressive schools of thought have equally been impressed by its importance, and frequent appeals have been made to Government to deal with the matter as an urgent part of the educational problem. So far, the educational authorities of the country have made no definite move, beyond offering encouraging words. On all hands the desirability of systematic action is acknowledged, but popular anxiety has not yet borne fruit. The matter has now been taken up by the Moral Instruction League which has done much work of a similar kind in England. A book on the model lines enunciated by Sir George Clarke was compiled by Mr. F. J. Gould, whose works of this kind are already well-known to educationists. Proof copies were submitted to Indians, the work was revised in accordance with their suggestions, and the first batch of printed copies are now on their way to India.

#### PRODUCT OF INDIAN THOUGHT

The leading idea of the book is to put moral principles, such as brotherhood, modesty, patience, fortitude, sincerity, courage, devotion and other high ideals, in a form as attractive to Indian children as possible. The basis of the scheme of teaching is primarily the vast amount of common ground to be found in various religious and moral systems of the world. "I think," said Mr. Fox-Pitt, "that the next step in this country is to organize Indian opinion on the question and to submit this book, which is the joint product of Eastern and Western thought, to their judgment. My main purpose at the present moment is to form an Indian Society. This might have its centre in Bombay or elsewhere, and would have ramifications all over the country. Its purpose would be to bring people of various faiths and schools of opinion together and to secure their practical interest of this branch of the education problem, and by the distribution of literature and the holding of meetings, to assist in creating a strong public opinion in favor of undenominational, but nevertheless religious, moral instruction. So long as people say we cannot have moral instruction without religious basis and then say we cannot intrench upon religious matters, no progress can be made. The system which is now placed before Indian thinkers and leaders of opinion is an endeavor to find a solution of the problem on practical lines which will commend themselves to everybody."

#### AS A JAPANESE SEES US

It is always interesting to know what thoughtful men think of us even though they misjudge us. In the Kitakusha (the Y. M. C. A. organ in Japan) Dr. Motoda, an Episcopal clergyman educated in America and recently returned from extended travels there, compares the American and Japanese, giving ten points of difference as follows:

- 1. Japanese show great courage when engaged in big enterprises, but are anything but plucky when the discharge of ordinary trivial duties is concerned. Americans are just the opposite of this.
- 2. The Japanese may be said to be weak in the extremes and strong in the center. Meaning that Japanese are accustomed to look to headquarters for guidance in everything. Local self-government is poorly developed here. We are always depending on others while the Americans depend upon themselves.
- 3. Japanese are wont to go to extremes in many things that they do.
- 4. While Americans are very frank and open, Japanese are extremely reserved. The Americans are in the habit of saying just what they think to everybody but we Japanese never do.
- 5. Speaking generally, Americans are magnanimous, and speaking generally, Japanese are sensitive and easily offended.
- 6. Japanese show great attachment to relations, friends and fellow provincials but treat the general public with great indifference. Americans are not this way. The Americans have the bump of sociality in a very marked manner and their sympathy extends to a far wider circle of people than are reached by the ordinary Japanese. This tells in works of charity.
- 7. The Americans always show themselves ready to acquire useful information

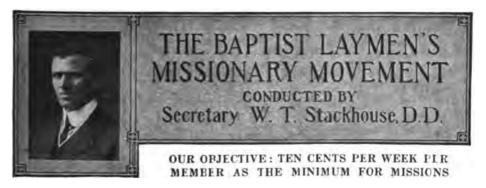
even from countries that have only lately taken on Western civilization like Japan. We worship seniors only and think that juniors have nothing to teach.

- 8. While Japanese regard a man's professional work as separate from his personality, Americans regard a man's character and his work together. In America people place no confidence in the work of a man whose character they cannot respect. We Japanese think that the work that a man does forms his character, but the American holds that unless a man has a fine personality to start with no genuine work can be done by him.
- 9. Japanese are wont to rely on rules and regulations only where the American appeals to common sense. The whole nation here is rule ridden to a terrible extent.
- 10. Japanese appear strong in the presence of others but are weak when alone. They are apt to profess one thing in public and quite another when alone. This affects the spread of religion in this country very much.

#### WANTED: BUDDHIST ORPHANAGES

It is salutary to see ourselves through the eyes of others at times. The following from *The Burman*, an independent weekly newspaper of Rangoon, gives an estimate of mission work from the Buddhist standpoint which is interesting:

Buddhists all over the province will hear with gladness that a movement has been started for the establishment of an orphanage for Buddhist children. Considering the large numbers of destitute orphan boys and girls who are yearly adopted and brought up by various non-Buddhist missions in Burma, we think it is high time that something should be done in earnest to stem the tide of conversion of little children to other religions. There are only four classes of people whom the missionaries succeed in persuading-the semi-civilized, the afflicted, the very poor and the infantile; and the lastnamed at least is well within our power to save for Buddhism, whatever may be said of the others.



# How the Movement Affects the Churches

#### THE BROOKLYN CAMPAIGN

Here are two items of more than ordinary interest following this campaign. One of the churches in Brooklyn decided to assume the entire support of a missionary family on the foreign field. This church is to be congratulated upon commencing the New Year with such a definite policy in missionary work.

It was encouraging to meet a number of young people who expressed their desire and intention to give their lives to the work of Christ on the mission field. This is certainly a stimulating feature in the work of the Laymen's Movement. The thing that counts most is the consecrated life behind the gift or as the gift for the extension of the Kingdom.

#### AN ILLINOIS INSTANCE

Here are notes from a letter from a pastor in Illinois. He says: "Our apportionments for the year ending March 31, 1910, were \$220 for foreign missions and \$125 for home missions. Our membership was 260. We were paying about \$2,000 a year on our indebtedness. Some of our men thought our apportionments too high. We got our men to attend the great Laymen's Convention in Chicago in May. They became greatly in-The following week, at the business meeting, they all took a hand in boosting the rule of the church out of the way, viz., that the people were not to be asked to contribute anything more, if the full amount of the apportionment had been subscribed. In ten minutes' time the pledges

secured for missions totalled \$1,565 as against \$220 given the previous year. Our missionary budget for 1911 calls for \$1,050 for foreign and \$500 for home missions, as against \$220 and \$125 for these objects respectively the year before.

"As to the effect on current expenses, I may say, we asked the church for an increase of \$20 per week, and it is nearly all subscribed now. The women also increased their gifts to missions one hundred per cent. The spiritual life of the church has been greatly stimulated also."

#### YOUNGSTOWN, OH:O, TESTIMONY

The pastor of the First Church, Youngstown, says: "The First Church is nearly one hundred per cent ahead of the best she has ever done. We will more than raise our budget this year. What is true of the First Church is true of the other Baptist churches."

#### WHAT DR. STACKHOUSE SAYS ABOUT IT

These are but a few of the many interesting facts that we have gathered. And being representative in their character of the churches in our Convention, they show not only what is being done, but are a prophecy of what can be done when the necessary effort is made.

#### DELAYED REPORT

Secretary Stackhouse expected to have a report this month of the campaign in the West, but snowbound trains doubtlesss account for delay. Look out for full news next month.

# First Laymen's Banquet in Mexico

Under the leadership of the pastor, Rev. Edwin R. Brown, the men of the congregation of the Second Baptist Church, the English-speaking church of Mexico City, sat down to a sumptuous banquet at the Hotel Berry in the capital city. Sixteen men surrounded a beautifully decorated table and listened with interested attention to Consul General Arnold Shanklin who spoke on "Good Fellowship." Rev. Wm. T. Green, the pioneer Baptist missionary, described briefly the beginnings of Baptist work in Mexico and his establishment of the Baptist church in this capital city in 1883 when there was no other Baptist within six hundred miles. Rev. Geo. H. Brewer, the General Missionary, then told of the condition of the denominational work in the country at large and in the city at the present time. He reported 63 churches served by 47 American missionaries and 62 native workers. The pastor spoke of three things that he

desired to see come to pass during the coming year: a revival among the members of the Baptist and other evangelical churches here in the city and throughout the Republic, the erection of the new chapel proposed for the English-speaking congregation, and the establishment of a Baptist Hospital for the work of medical missions under Dr. C. E. Conwell. The men were urged to aid in these movements by their prayers, personal influence and gifts. After a dramatic reading by one of the men present and numerous stories full of good cheer and bright humor, the banquet closed by the singing of "Blest be the tie that binds." It was a good fellowship banquet in the best sense of the word, and all who participated in it spoke of the inspiration and help received. It was the first men's banquet in the history of the church and perhaps in the history of church work in Mexico.



BANQUET OF LAYMEN'S MISSIONARY MOVEMENT, READING, PA.

At this second Reading Convention 2,032 men registered. Fully half the delegates were from churches that had adopted the methods recommended at the 1910 Convention. Reports showed that great success had attended the working of these plans. This meeting was said by the local papers to be the most impressive gathering held in the history of the city. Over 1,800 men attended the closing session.

# The Men and Religion Forward Movement in Boston

By Rev. John M. Moore

Any movement may be regarded a success if it accomplishes that for which it was created. It is not necessary that it do everything. The Men and Religion Forward Movement has not solved the moral and social and religious problems of Boston. It never proposed to do so. Again and again during the eight day campaign the representatives of the Movement said, "The salvation of Boston rests with Boston men." The Movement did come to Boston to do certain things and in the accomplishment of these it was conspicuously successful.

It brought a new realization to the leadership of the churches of the comprehensiveness and seriousness of their task. In four great sessions during the convention days the whole message of the Movement and the whole task of the churches were strongly presented. On five successive nights in each of ten districts the five emphases of the Movement, evangelism, social service, Bible study, boys' work and missions were consecutively considered in union groups of pastors and laymen.

One result is a new sense of unity, both in the work to be done and in the agencies through which it is to be accomplished. Evangelism and social service are seen to be no longer two, but forever one and inseparable. Bible study and missions are related as cause and effect. Community extension is evangelism militant and aggressive. Boys' work is fundamental, since the boy must be won or we lose our whole case.

Moreover our task is one that calls for united Christian effort. The men who sat together in these meetings facing their common task though representing different denominations can never be willing to work at that task without regard to others. The magnitude of the churches' problem, the menace of present social, industrial, political and moral conditions in every great city, call for so aggressive and masterful an advance as no one denomination is equal to. The campaign cheered the heart of many a pastor by

opening to him a new vision of the possibilities of aroused laymen. Since the campaign closed in many churches the pastor has sat down for a council of war with groups of eager interested laymen, come together to face seriously the churches' task in larger numbers and with more serious purpose than hitherto.

The Movement conducted a school on four afternoons for an hour and a half daily. Several hundred men sat down under the leadership of the specialists to learn how to do Christian work with the largest effectiveness. The institute on boys' work and social service probably received the largest attention since these covered ground somewhat less familiar than that of the other departments.

The final results depend of course upon the "perseverance of the saints." Unquestionably many churches of Boston have seen a new vision. It is full of menace or mastery according as the present situation is neglected or manfully met. The sermon is not "done" yet; it is only "preached." To what extent it is to be done the days to come must tell.

#### AN ESTIMATE, BY F. M. WHITE, PH. D.

The success of the eight days' campaign was great in a large sense, not so great in a narrow one. The Movement came to the churches burdened with its message. Already the thoughts of hundreds of our laymen have been enriched by the contact with those who brought the tidings of the hour. While the Church will continue its progress on the basis of the appeal to the individual in evangelism, it is safe to say that the Men and Religion Forward Movement in Boston will increase its courage in the pressing social crisis to take its time-honored position of sympathy and conciliation. In a nut shell, the interpretation of the Divine Mind, as revealed by this Movement to Boston churches, is that the time has come when it is imperative that Christian conduct catch up with Christian enlightenment; for "faith without works is dead." Digitized by Google

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. OUR EDUCATIONAL WORK.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

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## **April Topic: Chapel Cars and Colporters**

- I. HYMN.
- 2. PRAYER.
- 3. Hymn.
- 4. Scripture Reading.
- "Rail Road Chapels" (Ten minute talk based on Joe P. Jacob's leaflet on same subject.)
- 6. Hymn.
- 7. "CHAPEL CAR MISSIONS" (Ten minute talk from leaflet of this title.)
- 8. HYMN
- 9. "A Trip to Jackson's Hole" (Ten minute talk from leaflet of this title.)
- 10. HYMN.
- 11. COLPORTAGE WAGONS (Ten minute talk from leaflets "Colportage Wagons," "What Good Can a Colportage Wagon Do?" "The Bright Side of Colporter Service."
- 12. CLOSING PRAYER AND HYMN.

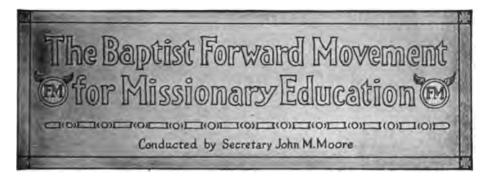
NOTE.—Send for this literature to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

Every number of MISSIONS contains articles and items that can be used in making up a program. See the article on Chapel Car work, "Five Weeks in a Wyoming Town" in this number.

Five minutes given to brief items about the work add to the interest.

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WE are to give not a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.—W. H. P. FAUNCE.



#### Don't Miss It

WHAT? THE OPPORTUNITY TO GET HELP ON THE PROBLEM OF THE COUNTRY CHURCH

The Church of the Open Country, by Warren H. Wilson, one of our new home mission books, is receiving favorable attention in all parts of the country. Secretary 1. B. Mower, D. D., of the Maine State Convention, says: "It is one of the finest and most suggestive volumes I have seen along this line. Mrs. Mower is teaching a large class of young girls in Colby College using this as a text book, and she finds the book a stimulating one. I am calling attention to it in Zion's Advocate. and am encouraging the pastors to secure it. I shall also offer to send it free to any pastors who will make use of it and do not care to purchase it."

Secretary A. B. Coats, D. D., of the Connecticut Baptist Convention, says: "I wish young men, and especially those who have the ministry in view, could have this book placed in their hands. It will be a day full of promise when our brightest young men come to know the importance of this rural church work and begin early to prepare themselves for it. In the past one difficulty has been that the student for the ministry has quite generally had a city pulpit in view and has aimed so to prepare himself that the great centers would come to know his worth and give him an open door. The result has been that too often the country minister is one who having failed in this regard goes to his field not because he has peculiar fitness for his work or because he wants to, but because he must. I know of no book so likely to create in the mind of the prospective pastor a sense of the true dignity and worth of a country minister's life as The Church of the Open Country.

The Massachusetts Convention is giving the book free to country pastors agreeing to form a study class which shall give the results of its work in public meetings of the church. Mr. Willard D. Chamberlain, of Dayton, Ohio, has made a similar offer to the country pastors of Ohio. Other State Convention boards and individuals are expected to make the same generous proposition. Many State Convention secretaries have sent out letters to pastors concerning it. This is one of the most promising mission study campaigns that the Forward Movement has yet waged.

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#### It Is Going

MR. SEARS' NEW BOOK,
"THE REDEMPTION OF THE CITY"

All the cloth bound copies of the first edition of "The Redemption of the City" were sold within three weeks of its appearance, and the Publication Society proceeded immediately to order a second edition. And no wonder.

Prof. Rauschenbusch says of this book: "It is a strong and valuable book. It is packed with facts and yet full of appeal to the social and religious feelings. It lays a great burden on the heart of the reader, and yet its tone is hopeful and resolute. I hope it will have a wide use as a text book in study classes."

Prof. Bailey, of the Divinity School of Yale University, writes: "Last night I finished every word of 'The Redemption of the City,' and consider it an extremely

valuable contribution. I shall include this book among the list of those which I advise men in my courses in the Divinity School to add to their library."

And Prof. Steiner says: "I read this book at a sitting. Without being too optimistic it views the problem hopefully, stimulates to further activity, and reveals in itself one of the causes for hopefulness. It is clear, concise without being scholastic, and deserves a wide circulation which no doubt it will win for itself."

A council of the churches of greater Boston authorized a city-wide campaign among Baptist churches for the reading and study of this book. Other cities are pursuing a similar course. Pittsburgh has a normal class in progress, training leaders who are to teach the book in the churches. This movement affords a superb opportunity to bring this tremendous city question squarely before the people of the churches.

## A Consummation

BY HARRY S. MYERS

In 1888 the United Society of Free Baptist Young People, then just organized, sent Rev. and Mrs. E. B. Stiles as missionaries to Bengal, India. The young people pledged to furnish the necessary funds which they did as long as Mr. and Mrs. Stiles remained in India, although their work was under the direction of the General Conference of Free Baptists, the same as all other missionaries.

From time to time the Young People's Societies furnished support for various other missionaries. The young people of New Hampshire for a long time supported Rev. and Mrs. H. E. Wyman at Midnapore. The young people of Ohio have furnished considerable support for Miss Coe; the young people of Michigan made large contributions to the support of Rev. and Mrs. E. H. Lougher; the young people of Maine for a number of years furnished the support for a repre-

sentative in Africa; the young people of Rhode Island have made large contributions toward the support of Dr. and Mrs. A. L. Kennan; the young people of Wisconsin united with the church and Sunday schools of Wisconsin in the support of Rev. and Mrs. M. J. Coldren, as the young people of Iowa and Minnesota united in the support of the Rev. and Mrs. J. H. Oxreider; and the young people of other states have all had some definite share in the support of some definite missionary.

Beginning in 1888 a mission study campaign was inaugurated among Free Baptists which was largely reading until 1902 when the Free Baptists entered the work of systematic missionary study as now promoted by the Missionary Education Movement, and instituted missionary study classes in many churches. At one time, in proportion to the size of the denomination. it had more mission study classes, more people studying missions, and larger financial results from the study than any other denomination. The smallness of the denomination may have accounted in part for this excellent report, but the readiness of the people as a whole to cooperate in the educational campaign for missions is undoubtedly the principal factor in the success.

The Executive Board of the United Society of Free Baptist Young People turned over to Rev. John M. Moore, in October, 1910, the names and addresses of all Free Baptist Young People's Societies, and since then he has cultivated them as he has other church organizations. In January, 1912, these records were turned over to Mr. Chalmers, the General Secretary of the Baptist Young People's Union, and they will hereafter be a part of the Young People's organization of the enlarged Baptist denomination. the young people's work is already becoming a part of the united Baptist effort. and undoubtedly the same spirit that has actuated these people during the last few years will be manifest in the work of the next few years.

THE FORWARD MOVEMENT MEANS AN EVERY MEMBER OFFERING EVERY WEEK FOR MISSIONS



THIS IS THE LAST MONTH OF OUR FISCAL YEAR. IN TEN MONTHS WE RECEIVED ONLY ONE HALF THE TOTAL CALLED FOR BY OUR BUDGET. LET NO WOMAN FAIL TO DO HER SHARE OF THE APPORTIONMENT

Our Vision—"Christ in Every Home"

BY FRANCES M. SCHUYLER

MERICA for Christ" plus "Christ in Every Home" is the combined motto of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. What a marvelous conception! What a gigantic undertaking! But what a vision to stir the heart of every devoted child of God, of every Baptist woman whose soul thrills with patriotic impulse! What does it mean?

It means Christ enthroned in every home! Christ filling the life of the hundred million souls of our great Republic, who pay allegiance to no other king, bowing in joyful adoration to our Divine Redeemer. Is it only a conception, only a dream? Or can it be realized and materialized? Shall each month, each year of triumphant achievement bring into clearer view new, shining details of the wonderful picture?

But how? As we long for the glad consummation let us consecrate ourselves afresh to the tasks that we have undertaken in the name of our blessed Master. No more effective agency can we find than the Home Mission Societies with their carefully laid lines of activity. No greater avenue of helpfulness through body, mind and soul can be employed than our Woman's American Baptist Home Mission Society, reaching out its cordial,

helpful, saving hands through the efforts of teachers in the schools, matrons in the home departments, and our missionaries -God bless them!-everywhere! Down in the lowly tenement, creeping, at the risk of life and limb, into the gloomy basement and cellar; climbing flight after flight of rickety, dirty stairways, carrying sunshine into closely crowded rooms with their stifling vitiated air; cheering the downcast, the sin-sick and the helpless; in the humble mission Sunday schools, in "undesirable sections," in the industrial schools, the children's clubs and the mothers' meetings we find them, ever alert, ever watchful that "every soul that touches theirs may receive an impetus to better things, ever mindful that they represent the Lord Jesus Christ in this sin-cursed world." The grand consummation for which we look and long will come only as we set our hands to the tasks that lie about us. Not yet may we expect deliverance from toiling in the Vineyard, while ignorance and crime, sin and superstition stalk arrogantly abroad. Why are the millions of aliens permitted to come to us? Why has God placed the black race in our midst? Why are we given centers in which poor, struggling women and helpless little children suffer and die in tenements and sweat shops? Why, but that we shall rise above the self-excusing attitude of regarding these as insoluble problems and in the name of the All-conquering One give to the alien our glad

songs of victory and hymns of praise to the World's Redeemer; to the black man, through the training of head, hand and heart, a perfect manhood and a saving knowledge of Jesus Christ; to the cities the gentle touch of the Great Physician to make them clean and bright—"cities of refuge" indeed.

We dare not as a Society nor as individual women shirk our task if we would. We have played at missions too long. For the love of the dear home-nest that we cherish as our own lives, for the sake of our beloved country, for the name of our Divine Master, Jesus Christ, let us grasp the problems of our cities, our foreign population, of the negro race, of the great West; let them not dismay us, for by God's grace we may transform them into shining stars of victory for the diadem of our Redeemer.

At the joyous Christmas season in this great city by Lake Michigan, was skilfully given Handel's most wonderful musical creation, "The Messiah." Three hundred voices, selected with greatest care and trained with tireless patience, accompanied by the most perfect orchestra obtainable, rendered that matchless oratorio to an audience numbering thousands and representing all nationalities. strains of exquisite beauty the great drama of Redemption was unfolded, until we reached the Hallelulah Chorus. As one the great assembly stood and while the glad triumphant strains surged and swelled with a mighty volume, the soul was lifted to the very throne of God and in fancy we saw Jesus crowned "King of Kings and Lord of Lords," no longer despised, rejected, but the "Mighty God, The Everlasting Father, The Prince of The strains died away as the oratorio with sustained triumphant enunciation was concluded, and reluctantly we passed into the outer world. But the vision all glorious remained, the strains of exquisite melody echoed and re-echoed through our consciousness, and we turned to our tasks with a faith renewed, a purpose strengthened, glad and grateful for a vision of Him before whom all nations shall bow and whose glory shall cover the earth as the waters cover the sea.

He shall reign as "King of Kings and

Lord of Lords." The gates shall be lifted up and He shall come in—the King of Glory. The consummation is but delayed by our slowness. Would we hasten it? We must pour out our treasure.— time. talent, energy, money-our lifeblood, if need be without stint, to exterminate the things that block the way of his coming. No mere altruistic tendencies, no mere modern culture can bring it to pass. Only united effort, as the Spirit of God may inspire, can win for us the victory. America is a world-power. Millions of humanity are breaking with old civilizations and toiling toward Western learning and ideals. In the United States they sit at our feet and ask to be taught. Christ of the Nations brings to us an awakened, hungry world of men, women and children, and bids us feed them. Home Missions in America are from any angle seen to be world-wide. A stupendous task fraught with great issues, but with strong belief in our cause, belief in our denominational adaptability to every field, belief in the God of our fathers and the teaching of our mothers, we may confidently face the future as we bend every energy, looking for and hastening the day when "America for Christ" and "Christ in Every Home" shall have become history.

For your part in the glorious consummation which is coming, we summon you, women of all Baptist churches in our Northland—you, my sister, individually, you. What shall be your part in crowning Jesus "Lord of Lords" and "King of Kings"?

#### A TRIBUTE OF LOVE AND ESTEEM TO MRS. E. P. PHILLIPS

Once again, as a Board, we mourn another fellow-worker, after many years of service called to her reward. On December 2nd, at the home of her daugher, Mrs. F. H. Parker, in Melrose, Massachusetts, Mrs. E. P. Phillips was taken from earthly pain into the heavenly rest.

As soldiers are sad when from their ranks is taken one with whom they fought side by side through years of conflict, sharing all the vicissitudes of good or ill, so we to-day are full of sorrow that one

of our number can no longer participate with us in the trials and triumphs that may be ours.

Jennie Underwood was born in Tecumseh, Michigan, April 9th, 1840, of Quaker parents. In January, 1860, she was married to E. P. Phillips and soon afterwards removed to Amboy, Illinois, where both embraced the Baptist faith. Two years later, they went to Toledo, Ohio, uniting with the First Baptist Church. Subsequently, because of change of residence, they joined the Second Church, remaining there a number of years and becoming strongly identified with the work. It was while the Rev. J. B. Morris was pastor of this church that the lifelong friendship of Mrs. Morris and Mrs. Phillips developed. It was friendship that greatly strengthened and sweetened both lives when renewed in Chicago during Mrs. Morris's service in the Training School.

Coming to Chicago in 1883, Mr. and Mrs. Phillips united with Centennial Church, and in 1884 Mrs. Phillips was chosen by the Women's Society of that Church, as was then the custom, to represent them on the Board of the Women's Baptist Home Mission Society. From the first her interest was keen and because of her ready grasp of the work, she was two years later chosen as Secretary of the Board, a position she filled with great efficiency for twenty-five years.

Quiet and unassuming, she was yet strong in her convictions and fearless in her support of whatever in her judgment was right. Faithful in a marked degree and gifted with an intellectual grasp of details, she carried the various departments of our work with great accuracy and was thus a valuable member of committees as well as of the Board.

During her twenty-eight years of service many changes came into her life. Her only son died suddenly in 1905. The following year her husband, after a long period of disability, was taken away and her home was broken up. These trials were borne with a rare Christian fortitude. Through all there was no wavering of her faith in Him whom she so lovingly served. She knew whom she believed and with unshaken confidence took up the burden of life anew.

Her loyalty to missions is evidenced by the written request, found after her death, that her two daughters keep up her dues in the Missionary Societies.

We miss the gentle presence, the cordial greeting, the unvarying interest and the earnest prayers, but the influence of the steadfast faith and unflinching allegiance to the cause of Christ will live always in the lives of those so closely associated with her.

"O! think to step ashore and that shore Heaven,

To clasp a hand outstretched, and that God's hand,

To breathe new air, and that Celestial air, To feel invigorated, and know it Immortality.

Oh! think to pass from stress and storm to one unbroken calm

To wake and find it Glory."

NAOMI A. DONNELLEY, MARTHA E. HARRIS.

BY OUR GIVING OR OUR WITHOLDING WE IMPROVE OR IMPERIL CONDITIONS THAT MEAN LIFE TO OTHERS

#### Meeting the Stranger and Sojourner

SKETCHES FROM THE FIELDS "WHERE EXTREMES MEET"

The central thought in all lines of Home Mission work is not alone the salvation of the individual brought under its influence, but the uplifting of the homes of the nation—the elevation of its citizenship. America's proudest distinction is that "it is a land of homes."

In the early days of the organized Home Mission effort by women, the frontier and the cities were seriously consid-

#### "GIVE NOT GRUDGINGLY . . . GOD LOVES A HILARIOUS GIVER"

ered and the relative claims carefully weighed. The latter eventually demanded a large share of the attention of our society. More and more the student of home missions is learning that the cities are the strategic points, politically, morally, socially and spiritually.

The needs of our cities are more than the fresh air, more than room for childhood to play, more than room for mental growth away from the dwarfing slavery of factory, shop and store and room for spiritual growth through legitimate Christian agencies. Great as these are there is a second thought that is deeper and more significant. In all our great cities civic corruption seems to dominate the life. Foreigners bringing with them low ideals, and degenerating tendencies are crowding into every inch of available space and in proportion to their vast numbers are scarcely touched by our American civilization and Christian sympathy. lessness is a general condition and more and more is residence sought in the suburbs, by our American citizens. Clubs are substituted for homes. Churches are moving farther and farther away from the centers of population. "Ignorance, vice, and wretchedness combined constitute social dynamite of which the city slums is the magazine."

The work of the Woman's American Baptist Home Mission Society has two notable centers around which much of its effort centers—the children and the homes of the foreigners. Through the glimpses of the work which we present in the following pages will be seen the strong missionary spirit that impells our representatives to seek the women in the tenement, to gather the little children from the street into the Industrial school and Sunday School, into clubs and meetings for social benefit, and by every effort that has been made possible through their course of training and the facilities available, help these little ones to develop into young men and women who shall be true to the highest ideals of our country—true to the God they have learned to honor and revere.

#### THE WORK IN PITTSBURG

From Miss Augusta Stewart's interesting letter we gather the information that the work in Pittsburg is moving on with ever deepening interest. She reports:

"At the 46th Street Baptist Church Industrial School, Pittsburg, we had one hundred and forty present at our recent celebration. Besides the recitations and singing we had a talk from Mr. Thomas Corde, superintendent of the Homewood Baptist Sunday School and teacher of an Adult Bible Class. This class has furnished from two to four teachers each Saturday and has provided song books for us. These teachers with five from the 46th Street Church constitute our teaching staff.

"Through the kindness of the Pittsburg and Allegheny Union this school was moved from the basement of the church, which was poorly lighted, badly ventilated and often cold, to the audience room of the church. Since then the attendance has about doubled.

"At Rankin Sunday School, although we had a rainy day, the room was full at the Christmas service. Recitations, singing and speaking were given in Slavish, Hungarian, German and English and an offering was taken for Home and Foreign Missions which amounted to \$8.50. I'ardon me if I take a little pleasure in the offerings of this school for the year, \$86.01, of which \$33.06 was for missions.

"Shady Avenue Baptist Church Bible School provided our candy and some gifts for our Christmas festival. The Brother-hood of this church has given us quarter-lies for the year, song books, ten dollars for a car at picnic time, while some good teachers have come who have brought us the left-over Sunday School papers."

#### FRENCH WORK IN TAUNTON

Bertha Nicolet, a French young woman of Taunton, Massachusetts, whose field is among French Canadians, finds her field work full of opportunities for loving, helpful service. She wrote as follows:—

I have been very busy going here and there among the homes of the French

Canadians, the Polish, the Germans, a few families of Russians and Italians and other nationalities. Would you like to go into a few of these homes with me? We will first call at Mrs. B.'s residence. This poor woman always seems depressed and over-worked with her flock of eight children and a husband who drinks, but she is always glad to pour out her troubles to me. This time she tells of the dear baby that has passed away. After trying to help and comfort her, I hand her some French tracts and papers. "O," she says,

marks, the conversation drifts to religious things, and the mother tells me of a dear friend who recently became a Protestant (a terrible crime for them). Then I talked to her about a personal Saviour and of God's love for us. She said, "What you say is good and has good sense, but I was brought up a Catholic and I can't give it up now when I am so old." After a few words I leave and here also I am invited to call again.

We will go from the French to the Germans. Mrs. G. is nearly always at

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SOME OF THE SOCIETY'S WORKERS AMONG THE FOREIGN PEOPLES

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"I am always so glad to read these stories, for they help me. Then, after I have read them, if my husband does burn them it is not so bad." Her husband burned her New Testament, which I had given her, in obedience to his priest. When I have given each of the children a card or Sunday School paper, I leave, feeling that I have helped her a little, for she says, "Thank you for coming and be sure to come again."

We next call at Mrs. P.'s, a dear woman who has been brought to see the Truth and accept Jesus as her Saviour. She loves to read her New Testament, but she, too, is opposed in this by her husband and other members of her family. To-day her mother is with her whom we meet for the first time. After a few rehome, for she devotes most of her time to her home and family. She has attended almost all of our German services, and is so pleased if we give her a German paper. The children have been attending Sunday School and Industrial School, so I trust that before long this family will come outfor Christ.

Let us now go into this Russian home. The two boys have been coming to Industrial School for about a year. The mother cannot understand English, but she understands the heart language and is so pleased when I come and talk with the baby and her boys. They have bought a New Testament and are reading some in it every day.

There are many other interesting homes of different nationalities into which we

might go, but we will leave them for another time. Pray for these new friends and for me that I may have the wisdom and grace needed for doing this important work.

#### ITALIAN WORK IN CAMDEN

Elizabeth M. Snagg, Camden, New Jersey, who is working in cooperation with Miss Mae Jenkins in the Italian field, writes hopefully of the work. She said:—

"The work here among the Italians has grown so that there are several departments which will make it necessary for us to find larger quarters. We have a kindergarten of eighty-four children five mornings in the week. Twenty-four of that number are six years old, but because of the crowded condition of the schools and their inability to speak English, they cannot be admitted to the public schools until later. We grade the children and teach the school lessons. There are twenty who are not over three years old: of these we form a class and in their own little corner we have a good-sized Day Nurserv.

"There are twelve boys, fourteen years of age, in the Manual Training Class. This year they are taking wood-carving and the construction of small pieces of furniture. This work gives them the elements of a trade and enables them to learn the proper use of tools.

"The Industrial work has been the means of making a decided improvement in the condition of living in the homes of these people. The physical needs of the mothers and the help the children have derived from these classes have brought whole families to us. The Sewing Class of forty girls are learning to make their own clothes and also to assist in the sewing for the family."

#### GERMAN WORK IN ST. LOUIS

Anna W. Reysen, St. Louis, who has been transferred from New York City to her new field, says: Only a few weeks ago I entered my new field in the West. I am busy getting acquainted.

There is much to do among the large number of Germans in St. Louis. I received a cordial reception from the people of my church and in the address of welcome, our eldest deacon said beautifully, "We take our missionary as a gift from God." Their love for and assistance in the work has already been proved.

#### SLAVIC WORK IN CLEVELAND

Petrana Stamenova, Cleveland, Ohio, working among Hungarians and other Slavic races writes:

In the autumn we organized our Ladies' Aid Society with a membership of 22, some not church members. They are very much interested and have already \$14 in the treasury. Our men are zealous and although they labor hard during the week days they are never too tired to go on Sunday all over the city and ask men to come to the meetings. The Lord has been good to us but the work is plenteous; 40,000 Slovaks in Cleveland and only one Baptist church among them!

#### BOHEMIANS IN DETROIT

Helen Tenhaven, Detroit, Michigan, also a member of the class graduated from the Baptist Missionary Training School in Chicago in June 1911, writes:

The first of October I came to Detroit. and an industrial school was opened among the Bohemians. The average attendance has been 21. The boys are very much interested in their wood carving and the girls in their sewing. We are hoping that we will be able through my house to house visitation and through the influence of the children who attend, to gather in many more and teach them of Jesus. Last night eight men, two women and two children met at the Bohemian Church and I shall always think of them as the charter missionary members of my English class. All except the two children are Christians and each one promised to try and bring some one who is not a Christian to the class which is to meet three times a week.

REMEMBER THAT MARCH 31 CLOSES OUR FISCAL YEAR!! THE MUCH REMAINING TO BE DONE THIS YEAR MUST BE DONE QUICKLY





#### "Daughters' Day" Meeting

BY MRS. LESLIE PARKER, CHAIRMAN OF COMMITTEE ON WORK AMONG YOUNG WOMEN AND CHILDREN

The problem of interesting young women in missions has always been perplexing in view of the numerous complications that are involved. As the life of the missionary society rests in the proper solution of the baffling question, it is necessary for us to study the problem carefully and arrive at our conclusion speedily.

In many of our Baptist churches there exist societies of so-called young women who, banded together as little girls, have done excellent work in past years but who are still maintaining their separate organization, when they should be among the most active of the rank and file comprising the Women's Society. In those same churches we find also young women who are new members attending the meeting of the women's circle for a few times and then discontinuing their attendance because they fail to find those of their own age among the younger women.

What we greatly need is to gain the earnest cooperation of the girls of high school age, or of the average age of the majority of the members of our young women's societies when they entered upon the work for missions a few years ago.

The difficulty seems to lie largely in the fact that the Young Woman's Society is quite often a duplicate organization and in many churches it exists for all practical purposes only in name, yet the former workers do not care to disband and go into the Woman's Society. They have been accustomed to regarding the organization of younger women as peculiarly their own and, although they have grown into other work, yet they dislike to become members of the society in which they properly belong. The question arises,—could not this so-called Young

Woman's Missionary Society take as its distinctive work the founding and leader-ship of a society for girls of high school age and, basing effort upon the facts that at one time interested them, begin an active campaign among our girls?

The missionary meeting of the Circle which has so deeply engrossed the interest of her mother is not attractive to the average girl. This is probably because she is not familiar with the mission fields and the facts regarding them and she may have been unfortunate in being present at some meeting which was not particularly inspiring and has consequently cherished an unconscious prejudice against missionary meetings in general. In view of all facts considered it has been suggested that the women of the various circles and branches of our Woman's American Baptist Home Mission Society devote the April meeting to the interests of the girls and call it "Daughters' Day." thought is that it should be made a festive occasion, that a bright, attractive program should be arranged and the session close with a reception for the girls. The suggestion will appeal to both elements considered and result, we trust, in winning the strong, helpful influence of our young women and girls. For the benefit of those churches that are not able to obtain an interesting speaker, a program has been prepared that may be obtained from the Literature Department of the society, 2969 Vernon avenue, Chicago, Ill.

The purpose of this observance of Daughters' Day is not to start a girls' society on that day, but to follow up the sympathy enlisted in these girls and after learning who are the awakened ones organize the Young Women's Society. We most earnestly urge a testing of the plan for the Daughters' Day Meeting and shall be glad to hear from many sources how such a program has been carried out and what has been the result.

HAS YOUR SOCIETY BEEN REPRESENTED IN THIS YEAR'S GIVING FOR OUR HOME MISSION WORK? IF NOT, ACT TODAY



# A MOST IMPORTANT DATE -MARCH 31, 1912

We are nearing the close of the fiscal year 1911-12. The sum of \$211.82 was asked of the constituency of the Woman's American Baptist Home Mission Society. Already eager inquiries are coming from various centers regarding the conditions of our treasury. Mrs. Emma C. Marshall, our treasurer, reports February 1, that the balance required by March 31, 1912, in order to close the year without a deficit, is \$104,186.14.

MARCH 31, IS AN IMPORTANT DATE The books of the treasurer will be open until that time. Send in all money that vou may have on hand now! Amounts, whether large or small, will be needed. Thousands of our Baptist women, the country over, are praying and working that success may attend the efforts made by them through the agency of our Society. God has granted us success. From one end of our vast field to the other the labors of the missionaries and matrons and the instruction of our teachers have been blessed to the salvation of immortal souls and the elevation of the homes of the peo-Increased responsibility has come, however, with the attainment of the object There must be advance from year to year in individual effort, in larger gifts and in devoted heroic sacrifice.

Now the board faces the closing of another fiscal year with a balance of \$104, 186.14 to raise and only a few weeks remaining to bring receipts up to the budget. Our confidence is in the Lord who has led us thus far and in our reserve of devoted women upon whom we have relied so confidently from year to year. We are depending upon their tireless energy and dauntless spirit to rally their forces and send in the amount required.

## Chautauqua Conference for 1912

A Home Mission Conference will again form part of the Chautauqua pro-

gram for 1912. The Conference will be under the direction of The Council of Women for Home Missions and the dates assigned to it are August 4-10. Mrs. D. B. Wells has been secured as the teacher of the Study Course and a series of lectures on the text-book, which will be of exceptional interest, is thereby assured. Mrs. Wells is already widely and favorably known throughout the middle west and the west as a teacher and lecturer. and her intellectual gifts and spiritual insight together with an unusual breadth of view, combine to make her lectures a mental stimulus and an incentive to increased devotion to service. The title of the text-book for 1912-1913 is Utah, our Samaria, by Rev. Bruce Kinney, for many years the superintendent of our Baptist work in Salt Lake City and now at the head of the Southwestern District of the American Baptist Home Mission Society. His personal knowledge of the Mormon church and of its aims and practices have enabled him to give us a text-book which is both illuminating and stirring. Further details of the Chautauqua Home Mission Conference will be given from month to month.

#### Winona Lake-June 25 to July 2

The eighth session of the Summer School of Missions under the auspices of the Interdenominational committees of the Central West, representing women's missionary boards, will be held at Winona Lake, Indiana, June 25th to July 2nd. Mrs. D. B. Wells, well known for her lectures on missionary subjects, will deliver the lectures on the Home Mission study book, Mormonism. It is hoped that Mrs. Helen Barrett Montgomery will give the lectures on the Foreign Mission study book, "China of Today." More detailed information will be given later. It is not too early for our leaders and the membership of our circles to plan to attend this great gathering of women interested in missions.

#### Announcement

Of the many blessings that have come to Christian women in recent years, one of the greatest is the wave of Mission Study that has flooded us with its beneficent influences. At Winona Lake, Indiana, an annual Summer School is conducted, where Mission Study of our Home and Foreign text-books is a prominent feature. Hundreds of missionary workers from all denominations gather there to receive instruction and inspiration for their work.

But these are only a small portion of the faithful representatives of the great cause of missions who need this instruction and would enjoy it, but are not able to attend the summer session. To bring some of these good things within their reach, the Interdenominational Committee of Home and Foreign Missions of the Central West has planned a series of Extension Conferences, which will bring to any city or locality a School of Missions in miniature.

The plan in brief is this: The Committee will agree to furnish for one week a lecturer who will speak on the current text-books of both Home and Foreign Missions. She will also give a series of Bible studies, if desired, and speak at a mass meeting on Sunday.

The expense of such a series of lectures will not exceed \$60.00, which can easily be met by the sale of tickets at a dollar each, for the course, or by apportionment among the churches participating. The lecture can then be thrown open to the public, thus securing a larger attendance. Where the missionary societies of several churches unite in such a gathering, its success is assured. It would be a great stimulus to the missionary interest in the community.

It is hoped that this plan will meet with a ready response. Further particulars regarding methods of conducting such a Conference and arrangements for dates, etc., may be had by addressing the Secretary of the Extension Conference Committee. Mrs. Johnston Myers, 4759 Lake Avenue, Chicago, Ill.

#### Can You Help Us?

We have exhausted our supply of the Annual Report and "From Ocean to Ocean." We should be glad to have a few more copies. Should directors or leaders of circles have a larger supply than they absolutely need for immediate use, we should be glad to have them at head-quarters, 2969 Vernon Avenue, Chicago.

#### Text Book on Mormonism

The Council of Women for Home Missions has had its fourth annual meeting, and now has nine boards in its membership. Mrs. George W. Coleman is president. The committee on home mission study courses reports that over 28,000 copies of the year's study book, "Conservation of National Ideals," have been sold. For next year Rev. Bruce Kinney, our superintendent of missions in the southwest, is to write the study book on Mormonism.

REMEMBER THAT THIS IS THE CRITICAL MONTH FINANCIALLY

## Birthday Prayer Calendar for March

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

March 9—Miss Dorcas McLeod, missionary among Negroes, Brooklyn, New York.
Mrs. Sarah Germany, missionary among Negroes, New Orleans, Louisiana.

March 14—Miss Adell Martin, missionary among Porto Ricans, Caguas, P. R.

March 16—MISS LYDE JENKINS, general worker, Penn. MRS. LOTTIE E. MERRILL, missionary among mining population, Deadwood. So. Dak.

March 17-Miss Anna B. Phelps, teacher, Mather School, Beaufort, S. Car.

March 18—MISS GABRIELLA JIMENEZ, missionary among Cubans, San Luis de Oriente, Cuba.

March 19—Mrs. Cora Everett Pettus, missionary among Negroes, Clarksville, Tenn. March 20—Miss Martha Troeck, missionary among Germans at Ellis Island, N. Y.

March 21—MISS AUGUSTA STEWART, missionary among Slavic Races, Pittsburg, Pa. MISS ELLA BENNETT, missionary among Italians and Jews, New York City, N. Y.

March 23—Miss Lina Hagstrome, missionary among Scandinavians, Oakland, Cal. Miss Anna Brinkman, missionary among Germans, Cleveland, Ohio.

March 25 — MISS DELFINA CAVAZOS, teacher, Monterey, Mexico. MRS. FLORA E. WOLFENDEN, matron, Benedict College, Columbia, So. Carolina.

March 26—MISS CHARLOTTE MURRAY, Shaw University, Raleigh, N. Car.

March 29—MISS MATTIE WALKER, matron, Baton Rouge Academy, Baton Rouge, La.

APRIL 2—SENORITA FRANCESCA SALAS, missionary among Mexicans, Aguas Calientes, Mexico.

April 3—MRS. AMAZA WILSON, missionary among Negroes, Beaumont, Texas.

April 5—MISS ELIZABETH CARR, missionary among Mill and Mining populations, Oak Hill, W. Va.

April 7-Miss MATTIE CURTIS, teacher, Mather School, Beaufort, S. Car.

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# PROGRAM FOR THE MARCH MEETING MISSION CIRCLE

#### Conservation of National Ideals

CHAPTER 5—Non-CHRISTIAN FAITHS IN AMERICA

Bible Lesson: Colossians 2:8-11; Isaiah 2: 7-8; Jeremiah 2:11-13.

Prayer: (1) That Christians may be aroused to the great danger that threatens our national ideals through the indifference to religion and the rapidly increasing acceptance of non-Christian faiths among certain classes of our American people; (2) that Home Missions, the great agency for keeping our nation Christian, may receive in greater proportion the earnest prayers of God's people and gifts that will render it more effective in saving America for Christ.

#### OUTLINE

- 1. Un-Christian
  - (a) No religious affiliations.
  - (b) Orthodox Hebrew.
- (c) Mormonism allied to Mohammedanism in its teaching of polygamy and the hereafter. (Text-book, page 134.)
  - (d) Christian Science.
  - (e) Spiritualism.
  - 2. ANTI-CHRISTIAN
    - (a) Opposed to all religions.

- (b) Some forms of Socialism.
- (c) Labor temples of extreme type.
- (d) Followers of Ingersol, Voltaire, Strauss, Renan and others who call themselves Free Thinkers.
  - 3. Non-Christian
- (a) Those who so far as Christ is concerned admit his Divinity but no more.
- (b) Includes the modern form of ancient creeds as Confucianism or Ethical Culture, Brahmanism or Vedantism, Buddhism or Theosophy, Parseeism or Sun Worship, Mohammedanism, or Bahaism and Babism, Modern Judaism, Worship of Isis.

#### SUGGESTIONS

The report of the Religious Census whose facts were gathered during 1906 and 1910, shows that the number of these creeds is increasing with alarming rapidity. It is said that in Chicago alone 68 different cults hold a service each Sunday. A school meeting regularly every Sunday afternoon gives instruction to over 400 children from a catechism of twenty pages, the first three questions of which are as follows:—

Question. Is there a God? Answer. There is no God.

- Q. Is there such a thing as sin? A. Since there is no God there can be no such thing as sin
- Q. What is the chief purpose of man? A. To enjoy himself and get all he can for himself.

The Supreme Court of the United States has rendered a decision that ours is a Christian nation, and yet the un-Christian vote bars the reading of the Bible from the public schools and sets aside in many places the Christian observance of Sunday.

Glance at four creeds that are especially specious and dangerous because of their aggressive missionary work. These are Mormonism, Christian Science, Theosophy, and Bahaism or Babism. Many converts are being won for them every year, converts who come from our evangelical churches. Do you catch the significance of these words? Is it not clearly the duty of Christians to understand wherein lies the falsity and speciousness of these teachings?

MORMONISM.—What is it? A close study reveals offenses against patriotism and morality. It is also guilty of heathenism, insult to God and our Lord Jesus Christ, and the deification of man. Were the doctrine of polygamy the only criminal teaching, it were bad enough as all will acknowledge, but the teaching of the Mormon church in regard to the nature of God, the life and deeds of Jesus Christ and the character of

the Holy Spirit are infamous beyond our farthest conception. (See "Articles of Faith of the Latter Day Saints with Mormon Explanations" and "Ten Reasons Why." Price I cent each.)

While polygamy is veiled in the verbal teaching of the Mormon missionaries when seeking converts, it is actually a very strong branch of a tree that has its tap-root in all that is diabolical. Secure if possible a copy of the "Book of Mormon and Covenants" and with the aid of the leaflets mentioned above study their meaning. Why are we so far behind Germany in toleration of this hierarchy in our country? Is it true that the law passed by the authorities of that empire forbidding their missionary activity suggests a keener appreciation of the menace to home and family than we entertain? (Senator Cannon's articles in Everybody's, 1911, should be read carefully in connection with this study.)

CHRISTIAN SCIENCE. Buddhism wearing another face and assuming modern phraseology, but like its prototype denying sin, the need of a Saviour, the hope of a future and substituting a human interpretation for God and His Word. While it presents a much more desirable exterior than Mormonism it is nevertheless as dangerous in its claims.

THEOSOPHY. A reform movement in Brahmanism and Hinduism, has a stormy history. It professes three objects; to establish a universal brotherhood of humanity, to study the Aryan Scripture and Asiatic literature, to investigate the mysteries of nature and the psychic powers of man. It believes that the ancient pundits of India are still living from whom all wisdom may be obtained; in reincarnation, astral life; in a gradual evolution towards a perfection of character which is finally merged into the great universal spirit.

BAHAISM OF BABISM is a modern form of Mohammedanism, introduced into this country during the World's Parliament of Religions and having its present center at Green Acre, Maine. Reincarnation is its chief tenet and search for ancient wisdom with its worship of Krishna.

CHRISTIANITY. Is superhuman or divine in origin. Christ said, "I and the Father are one;" "This commandment have I received of my Father." Christianity gives a definite promise of life here and hereafter. "I am come that ye might have life and that ye might have it more abundantly," said Jesus.

Christianity is tender and solicitous—is saving in its attitude toward the sinner. "The Son of Man came to seek and to save that which is lost." Only in Christianity

does a Saviour stand at the door of the heart and knock, waiting with infinite love and patience until admitted. Only in Christianity is rest proffered to the weary and heavy laden. Only here can we have the close companionship of the Comforter and the blessed fellowship of Omnipotent Christ.

Evidences of Christianity are all about us—they lie in the cleansed heart, the transfigured life, the transformed home—multitudes testify to the power of the Christ who sought and who saved.

Said a man after eleven years of residence in India when asked concerning "Comparative Religions": "There is no comparison—no adequate basis upon which to reckon—there is but one incomparable belief and that in the Lord Jesus Christ our Lord and Saviour."

#### QUESTIONS ON THE TEXT

- r. Why should Christianity be regarded as incomparable and not be classed as one of the many?
- 2. In what three particulars do the new faiths differ from our Christianity?
- 3. How many of the ten great religions are found in our own country in their original form? What is the modern form of each?
- 4. How does the Mormon Church make so many converts?
- 5. Who introduced Theosophy to the United States and what was its early history?
  - 6. What is the object of Vedantism?
- 7. Who is really worshiped at Los Angeles, Krishna or Christ?
- 8. What must be the claim for Jesus Christ if we rightly understand Christianity?

SUGGESTED LITERATURE ON THIS CHAPTER MORMONS

Articles of Faith of the Latter Day Saints.
1 cent.

A Railroad Experience in Utah. 2 cents. A Story of Utah. 1 cent.

Condition of Mormon Children. 2 cents. From Within One Heart (story). 2 cents. Ten Reasons. 1 cent.

The Peril of Mormonism. I cent.

The Third Wife (story). 3 cents. Why Women Enter Polygamy. 1 cent.

The Life of a Mormon Girl. 2 cents. Non-Christian Religion in America. Mrs.

J. K. Wilson. 2 cents.

Heathen Invasion in America. (Reprint from Hampton-Columbian, October 1911.) 3 cents.

Send to Literature Department, 2969 Vernon Avenue, Chicago.

LIST SUGGESTED BY PUBLICATION COMMITTEE OF THE COUNCIL OF WOMEN FOR HOME MISSIONS

#### MORMONISM

"By Order of the Prophet," a story of the work of Mormon Missionaries. Alfred H. Henry. Revell Publishing Company, New York City. 65 cents.

"The Mormons." Samuel E. Wishard, D.D.

"The Story of the Mormons." Wm. Alexander Lynn.

"Inside of Mormonism."

"Articles of Faith."

#### THEOSOPHY

"Key to Theosophy." Madam Blavatsky. Point Loma Literature.

General Theosophic Literature.

American Section Theosophical Society, 103 State St., Chicago, Ill.

#### BUDDHISM AND BRAHMANISM

"The Little Green God: A Story." Caroline Atwater Mason. Revell Publishing Company. 75 cents.

"Ten Great Religions of the World." Freeman Clark.

"Reports of the Edinburgh Conference." "The Light of the World." Dr. Robert E. Speer. (Text-book Woman's Foreign Missionary Societies. 37 cents.)

#### VEDANTISM

"Vedantism." Max Muller.

#### New Directors

CALIFORNIA - Santa Barbara Association, Miss Cora J. Gridley, 119 W. Mission St., Santa Bar-

MASSACHUSETTS - Westfield Association, Mrs. Josie Chase Porterfield, 151 Beach St., Holyoke.

MINNESOTA - Twin City Association, Mrs. D. D. Smith, 818 Goodrich Ave., St. Paul.

New York - Onondaga Association, (Y. W. & Ch.), Mrs. Everett Purington, 1409 Madison St., Syracuse.

Washington - Columbia Association, Mrs. C. W. Gilbert, North Yakima.



#### Assistant State Director

MASSACHUSETTS (Eastern) - Mrs. Artemas B. Upham, 66 Greenleaf St., Malden.



#### Wants of Missionaries

#### INDIANS

MISS JOAN SAUNDERS, Murrow Indian Orphanage (freight and express), Muskogee, (P. O.) Bacone, Okla., - Scraps of linen, lace and rugs.

MISS BLANCHE SIM, Wyola, Mont., - Raffia, and reeds.

MISS MAUD EDWARDS, Lodge Grass, Mont., -Reed and raffia (all colors).

Miss Mary A. Brown, Watonge, Okla., - Picture rolls and prick card material.

MRS. GEORGE TOPPING, (P. O.) Saddle Mountain (freight and express) Mountain View, Okla., - Quilt material.

Miss Abigail Johnson, (P. O.) Polacca, (freight & express) Winslow, Ariz., - Patchwork, thread and calico.

MISS LILLIE R. CORWIN, 91 Bell St., Reno. Nevada, - Folding chairs and organ for new building.

#### MEXICANS

MISS MARIE MENDOSA, la de Mexico No. 22, San Luis Potosi, Mexico, - Old Sunday School picture rolls.

#### MEGRORS

MRS. DARTHULA GHER, 719 S. First St., Clarksville, Tenn., - Table linen, towels, men and boys' shoes.

MISS CORA E. PETTUS, 404 Marion St., Clarksville, Tenn., - Clothing, shoes.

MISS REBECCA J. CARTER, 322 N. Wood St.. Chicago, Ill., - Children's clothing, sewing school

MISS M. EVA RICHARDSON, 1703 Monroe St., Vicksburg, Miss., - Clothing.

MISS ELLA M. VARIAN, 1703 Monroe St., Vicksburg, Miss., - Clothing, shoes.

MISS ESTELLA FREEMAN, 121 Polock St., New Bern, N. C., - Bedding, tracts, patchwork.

MISS CARRIE E. WAUGH, James City, N. C., -Patchwork, second hand clothing, tracts, Bibles.

MISS R. A. WILLIAMS, James City. N. C.,-Basted garments.

MRS. A. E. READ, Tidewater Institute, Cheriton, Va., - Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

MRS. BELLE C. MEBANE, 814 London St., Portsmouth, Va., — Clothing, shoes or bed linen.

MRS. S. A. MIAL, 435 N. Salisbury St., Raleigh,

N. C., — Clothing, shoes.
Miss Henrietta L. Bedgood, Dermott Academy. Dermott, Ark., — Bedding, curtains, shades, towels.

Miss R. V. Jones, Waters Normal Institute,
Winton, N. C.,—Sheets, pillows cases, quilts, blankets.

MISS M. T. WILLIAMS, Waters Normal Institute, Winton, N. C., — Piano.

MISS ESTHER C. THACKER, Thompson Institute,

Lumberton, N. C., - Clothes for boys and girls, sheets, pillow cases, table cloths, napkins, basted garments for sewing class, quilt pieces, rugs.

MISS CARRIE V. DYER, Hartsborn Memorial College, Richmond, Va., — Good books for library.

Mrs. Flora E. Wolfenden, Benedict College, Columbia, S. C., - Old strips of carpet, thread, material for braiding rugs, table covers three feet or more square, colored yarn.

#### SCANDINAVIANS

MISS SIGRID EDQUIST, Grafton, N. D., -Cotton goods, quilt blocks, white goods or any material for Industrial school.

MISS ALMA WALLIN, 408 E. A. St., Iron Mountain, Mich., - Needles, thread, (50 & 60 white), prick cards, goods for pillow cases and towels to be hemstitched.

#### SLAVIC RACES

MISS NATANA CLYDE, 2110 Quindaro Blvd., Kansas City, Kan., - Clothing for women and chil-

MRS. ANNA G. MURDOCH, 499 Grand View St., Los Angeles, Cal., - Material for Industrial School, thread, needles, thimbles, work bags, basted handkerchiefs, petticoats, aprons, infant garments,



#### A Book Review Program (Concluded.)

Shall we glance at John G. Paton's life as told by his brother, the Rev. James Paton? Rapidly sketching his account of the dear old home in Scotland, his schooldays, his work in his father's hosiery shop. his teaching a country school and the various steps leading up to his experiences as a missionary in the New Hebrides. "The Sinking of the Well," pages 331-336, is not the only good story found within the covers of the book. In Chapter 23, entitled "Building and Printing for God," will be found one of the most thrilling experiences recorded within the realm of missionary literature. It begins thus: "Yet dangers darkened around me. One day while toiling away at my house, the war Chief and his brother with a large force of armed men, surrounded the plot where I was working. They all had muskets besides their own native weapons. They watched me for sometime in silence and then every man leveled a musket straight at my head." But I am telling it and that is not fair. This should be given in the language of the book, not read-but related graphically.

"A Heathen Dance and a Sham Fight" is another fine story, Chapter 24, pp. 116-120. "The Defying of Nahak" is found on pp. 126-130 and surpasses any hairraising incident in fiction. It will be hugely enjoyed by the boys for its blood-curdling possibilities. Do not omit in the delineation, "The Last Awful Night" in Chapter 41. In Chapter 64 is an amusing incident of "Nelwang's Elopement" and the appearance of the bride and groom at church. "The Old Chief's Sermon," pp. 340-341, shows the strong influence of the missionary among these former cannibals, which is further emphasized by subsequent incidents.

Let us turn to another interesting historical character—this time a Baptist whom all the world delights to honor.

This is the year we should study Dr. Adoniram Judson's life. On the 6th day of February, 1812, this noble heroic missionary was ordained to the Gospel ministry. On the 19th of February, 1812, he and his lovely young wife, Ann Hasseltine Judson sailed for Calcutta, India. Baptist Juniors you should know intimately the facts surrounding the life of Dr. Judson. His son, Edward Judson, D. D., of New York City, has written a most interesting life of his father. On pages 266-268, 274, 277, 279, are incidents that are capable of fine delineation. Do not omit the item of saving the Burmese Bible. I wonder how many Juniors know how this was done? Wonderful, wasn't it? The book is full of just such remarkable incidents.

Do not fail to make a great deal of the reception given to the Burmese Commissioners in the English Camp, at which Dr. and Mrs. Judson were guests of honor. Describe the pomp and magnificence. Depict the scene of festivity with the profusion of gold and crimson, and fluttering banners which is most pleasing to the Oriental eve, the arrival of the dinner hour, the company marching in couples, to the music of the bands, toward the tables, led by the general who walked alone. Tell how as they came opposite the tent with the veranda before it, the music suddenly ceased, the procession halted and while the wondering Burmans turned their eager eyes in every direction, doubtful as to what would happen next, the general entered the tent. He soon reappeared with a lady on his arm whom he seated at his right hand. Bring out the consternation of the Burmese officials.

I shall be glad to know how the Juniors succeed in giving these programs. Let me have your suggestions and bright ideas. They will help some one else undoubtedly.

Frances M. Schuyler.



#### Prayer and Missionary Power

At the Conference of Foreign Missions Boards of North America, January 10-12, the relation of prayer to missionary work was emphasized in several addresses, notably in one by the Rev. Dr. R. P. Mackay of Canada, who was subsequently elected chairman of the Conference. A resolution on the same subject was also introduced by Rev. A. E. Armstrong, another Canadian. This call to prayer from Canada is one to which the churches of America and throughout the world will gladly respond, seeking fresh enduement as disciples under orders to go and teach all nations.

The secretary of the Conference was instructed to convey in a special letter to the missionary boards the sense of this representative gathering, that the greatest need in the church today, in view of the conditions affecting its missionary operations, is the need of prayer. The Conference would urge that the missionary cause should be so presented to the churches and to individuals that prayer may appear the essential, constant and dominant factor in awakening and sustaining any and all missionary effort. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger.

In making this request it was the thought of the Conference that each board should, in the ordinary cultivation of its constituency, keep in the foreground the idea which was expressed in the Minute of the Conference, that "the supreme need of our time is a wider and deeper life of prayer as the chief means of missionary power." We must commune with Him in order to communicate Him.

#### The Indirect Results of China's Crisis

How intricate the interrelations are between countries and conditions. The revolution in China, for example, has upset the trade in cottons in South China in unexpected ways, according to the consular reports. Not only has the demand decreased, but the nature of what demand is left has been changed. Trading has nearly ceased in some ports. Owing to disorders in the interior boatmen will not contract to carry yarn or similar valuable goods, since the valuable cargo attracts the pirates and robbers infesting the interior.

Then there has been a notable change in the character of the trade remaining, owing to change in Chinese dress. This is said to have been far more extensive than had been anticipated, and it seems probable that Chinese trade in cottons will never be exactly of the sort it has been. Thousands of Chinese in the open ports have not only done away with their queues, but have turned to foreign dress. The great mass of the Chinese business men in the interior in touch with foreigners have modified the characteristic Chinese clothing so as to appear semi-foreign in style. The long coat or gown is now being cut short-about the length of an ordinary sack business coat in America: and this style is being more and more adopted. The nature of the cloth used is being modified even more radically than the style. An extraordinary demand has sprung up in the open ports for woolens and for cotton goods manufactured in imitation of woolens. Goods approximating the clothing of foreign men are in surprising demand. This change is regarded by Chinese traders as permanent. The change is in favor of American cotton interests.



#### A FAITHFUL NATIVE WORKER

After thirty years or more of faithful service to the mission, Robi, the Assamese teacher and postmaster at Impur, has died, leaving a widow and four small children. As a young convert he labored for many years preaching the gospel to his countrymen in the plains; then he was sent as a missionary to the Nagas. The Assamese as Christians are often weak and wavering in their faith, but he displayed unusual firmness of character. He was a steady, reliable and indefatigable worker, toiling early and late. It was a joy to him to be able to serve his Master though the financial reward was small.

#### MEDICAL MISSIONARY CONFERENCE

On January 2nd to 5th the Medical Missionary Conference held its fourth annual meeting under the auspices of the American Medical Missionary Board at the Sanitarium in Battle Creek, Mich. Dr. Lemuel C. Barnes presided over the conference, which was well attended and led to very helpful results.

#### A KINDLY REBELLION

New China is but a very young child as yet, but even in its cradle it is learning the lesson of heaping coals of fire on its enemies' heads. One Sunday morning, not long ago, our missionaries at Chaochowfu were awakened by the sound of firing and hastening to their windows, they soon observed that an attack was being made on the yamen. Bombs thrown over the walls exploded and set fire to the buildings inside, but the soldiers within kept up a steady fire as long as their ammunition lasted and the rebels returned the compliment in kind. Little harm was done, however, and few were killed on either side; but at length the soldiers had no more ammunition and the rebels ordered them to throw down their guns and come out of the blazing building. Then new China showed its character by

giving the soldiers their option of joining the rebels or returning to their homes. Naturally enough they preferred to go home, so their queues were cut off, then they were given a good breakfast and money to aid them in reaching their homes. You know the old proverb, "Train up a child in the way he should go and when he is old he will not depart from it." We venture to prophesy that with such a start, new China will make a noble man, worthy of a good seat in the parliament of nations.

#### RESULTS AT WASEDA UNIVERSITY

Results of the work done by the dormitory opened in October for students of Waseda University at Tokyo, Japan, are already shown by the baptism of two young men. That there is an interest in religious things among the young residents of the dormitory is evident from the fact that they are the most regular attendants at the meetings of the University Young Men's Christian Association, a voluntary association among the Christian students of Waseda for purposes of inspiration and Christian work. A young man, musical, athletic and a good mixer among these Japanese students would have unexcelled opportunities for Christian work.

#### CONVERTS AMONG THE CHINS

Encouraging reports have been received of the work of the native teachers in the village schools in the Chin Hills, Burma. The work is difficult because the government pays boys to study in the government schools, while no subsidy is paid students in the mission schools. But the mission schools are extending their influence steadily if slowly, and in the times of greatest discouragement there are always inspiring events. For years a teacher had labored faithfully in a small village but with no visible results, when recently five of the young men he had taught presented themselves for baptism.

#### THE ABSURDITY OF IT

Dr. Arthur J. Brown, one of the Presbyterian Foreign Mission Secretaries, in speaking of the shame of perpetuating in foreign lands distinctions which mean unnecessary division, says: "How ridiculous it all is can be seen when one thinks of a Dutch Reformed Chinese Church!"

#### IN CAMP IN THE DAPHLA HILLS

The Reference Committee having recommended that I look into the Daphla situation, I am planning to start out for that special work. Mr. R. Thompson, the English official whose wish to have our society undertake the work for the Daphlas was communicated to the rooms. has invited me to join his camp among the Daphlas inside of British territory. He is at present not allowed to go outside up into the Daphla Hills, and it is probable that we shall not be able to go outside this cold season. But my work of coming into contact with the people, looking into their language for the purpose of comparing it with the Miri and Abor, can, to quite a large extent at least, be done on the plains among the villages there and by meeting with those who come down out of the hills to trade. It is my plan to stay out in camp some two months among the Daphlas and Miris in the territory adjacent to the Daphla Hills.—L. W. B. JACKMAN, Sadiya, Assam.

#### Short Lives that Count

The following touching letter was received just before Christmas by Dr. J. Y. Aitchison, Joint District Secretary of the Lake District, and we are glad he secured permission for its publication, as it cannot fail to do good.

"We are sending you \$5.30 to be used for foreign missions. This money was saved a few cents at a time by our little boy, Wallace, whom last summer Jesus called to live with Him. Wallace was seven and a half years old when he left us. From his babyhood he had been such a devoted lover of Jesus and was so much interested in missions that we knew it would be his desire that his savings be used to carry the gospel to some little children who have not

had the opportunity that he had to know and love Jesus. We hope that this little offering may do as much good for those who do not know of the love of the Savior as his beautiful little life of devotion to Jesus has done among us at home."

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# Farewell Meeting to an Indian Christian Doctor

An event of no usual significance took place here this week in connection with the sending off of the Local Fund Hospital Assistant, Dr. J. J. Christian, who has been transferred after nine years' service in this place. Permission was obtained by a Hindu gentleman from the Surgeon General to hold a private gathering to bid Dr. Christian farewell. Accordingly notice was given to friends to gather in the Christian Herald Gospel Hall one early morning. It was a cosmopolitan gathering. Hindus of all castes were most in evidence. The missionary of the station, the teachers and students of the Training School, some school children and a small crowd of villagers were there. A prominent lawyer of the place was voted to the chair and opportunity was then given for different ones to express their feelings regarding our guest of honor, Dr. Christian.

The tributes paid to him were profuse and sincere. One gentleman said: "Dr. Christian saved my wife. If it had not been for him she would not be living today. He treated her like a daughter. He is always so sympathetic towards all the members of the family that we look upon him as a grandfather. Our children speak of him as Tata (grandfather). When they won't take any other medicine they will always take Tata's medicines." Another said: "Dr. Christian has done yeoman service in this place. His sympathy with suffering patients is very great, yet he always is calm and undisturbed even in the midst of very serious and critical diseases. He deserves the name of Christian. He is a Christian in spirit. He follows Christ in his love and sympathy for the poor. Just as Christ healed the blind and the leper, so Dr. Christian is the friend of the poor."

The reference to his being a Christian, "a worthy follower of Christ," was repeated by another speaker. One gentleman spoke on

behalf of the people living in the poor hamlets in the neighborhood of Bapatla, who in time of cholera especially, had found a friend in Dr. Christian, who was the only one able to comfort their panic-stricken hearts.

The words I have quoted above are all from non-Christians, who had quite of their own accord gotten up this meeting to honor a Christian gentleman, who had won his way into their hearts and homes by his honest and sympathetic toil. Although this is only a small dispensary, Dr. Christian treated last year over 28,000 cases. He usually sees 175 patients daily. His work is spoken of for many miles around. Though not a Baptist he was a faithful attendant at the Baptist church services, the only church in the place.

— Rev. Henry Huizinga, Bapatla, Ongole, Sept. 21.

### In Darkest Panay

A moving in the Philippines is calculated to bring to the participants about all the experience they want, especially when you must move into an old Filipino house that had not been cleaned for ages; but I venture to say that few moves were attended with such an experience as befel us. We dreaded moving, especially the scrubbing and whitewashing always necessary. We dreaded even the search for a house and put it off till the last hour, then went at it with all our might. Only three houses could be found in town. One we ruled out on account of the proximity of the back yards of half a dozen native shacks. Another which we wanted very much was under the control indirectly of the bishop and when he heard of our attempts he put an end to the bargain. We were compelled to put up with the other with all its objections. When we went to look it over, what do you imagine we found? Securely fastened to the south wall of the largest of the three bedrooms was a large idol, the size of an average man. On a small table at the foot of this idol were sixteen smaller idols about a foot high. The larger one was quite commonly adorned, while the smaller ones were gaily decorated in gold, silver and brass and kept under large oval glasses. But these were not all. When the owner wanted to reserve two rooms down-stairs I became curious and made an investigation. The room under the stairway contained three more large idols in various stages of dissolution and one corner in the room under the old kitchen was filled with arms, legs, heads and bodies piled in all kinds of confusion, reminding one of the bone piles in the average cemetery here.

Upon making inquiry I found that these idols had been made long ago in Spanish times in a special idol factory in Manila. Formerly all the big ones were in the room up-stairs, but the little metal ones had of late years replaced the broken ones in the store-rooms, thus taking up less room, and permitting the chapel to be used as a bedroom also. The little ones had cost about forty dollars, while formerly the group of large wooden ones had cost nearly a thousand dollars.

Are you wondering what sort of heathen these people are that such conditions can be found in Jaro, one of the principal cities of the Islands; Jaro that has long boasted two academies; Jaro that is the center of Catholic influence in the Visayas, being the bishop's town; Jaro, where Protestant work was first begun and from where it has spread all over the Province?

This house, built about a century ago, belongs to one of the most respectable families in Jaro, and in old Spanish times, one of the most influential and most wealthy. Today, though quite poor, they belong to the ruling class of the Islands, and I should say are a pretty fair type of that class which is clamoring so vociferously for independence, and to whom many in the States are just as anxious to grant it. No, they are not heathen at all, but among the most intelligent and enlightened of Jaro. These idols to whom they bow down, and whom they worship before the Creator of all the Universe, these are not idols at all. The large one on the wall is an image of Christ on the cross crowned with the thorns. The others represented the twelve Apostles and four angels. At what infinite pains and cost and with what splendid aptness did the Catholic church proceed in teaching these people that "God was a Spirit, and that they who worship him must worship him in spirit and in truth!" And I have failed to see any improvement under the present American bishop. — A. E. BIGELOW, Faro, P.I. Digitized by GOOGLE

#### COURSE IN PHONETICS HELPS NEW MIS-SIONARIES

We arrived safely in Rangoon and were glad to find that we were designated to Sandoway. At the wharf in Rangoon we received a hearty welcome from the missionaries who were there to meet us. Before coming to our station we spent a very pleasant week in the home of Dr. and Mrs. Thomas in Insein. Sandoway appeals to us in several ways; it is a needy field, near the sea and surrounded by beautiful hills. We have begun the study of the Burmese language and find it very interesting. Our week of phonetics with Mr. Cummings was very helpful, for he taught us all the difficult sounds that we have so far found in the language.—S. C. SONNICHSEN, Sandoway, Burma.

#### DR. WITTER'S RETURN TO BURMA

The Watchman says: Rev. W. E. Witter has been reappointed a missionary of the Baptist Foreign Mission Society. Dr. Witter has been detained in America all these years by the ill-health of Mrs. Witter. Now that she has gone before to the heavenly home Dr. Witter proposes to devote his remaining years to the service to which he and his devoted and talented wife gave themselves in their youth. We agree with Judge Lewis that this is the most heart-stirring example of missionary devotion of recent years. Dr. Witter's son, who is now pursuing postgraduate studies at the Newton Theological Institution, also expects to go to the mission field next fall.

#### Missionary Personals

The resignation of Miss Helen H. Fielden of Swatow, South China, on account of ill-health has been accepted by the Board of Managers and will take effect on her arrival in this country. Miss Fielden was recommended by the Woman's Society, and was appointed in the early part of 1908. She sailed in the fall of that year and was assigned to Kiating, West China, but was later transferred to Swatow, the station where she was located at the time of the resignation.

On December 9, 1911, Rev. Eric Lund,

of Iloilo, Philippine Islands, and his native helpers completed the translation of the Old Testament into Panavan. Mr. Lund has rare abilities as a linguist and is the most prominent translator in the Philippine Islands. He has already translated the New Testament into two dialects of Visavan-Panavan and Cebuanand desires to add to these a translation into a third dialect, Samarenyo. translations of the New Testament into Cebuan and Panayan have been highly commended and are used by all denominations working in these dialects. Aside from Bible translations Mr. Lund has also been very active, writing pamphlets, translating hymns, etc., into Panayan, Cebuan, Samarenyo, Tagalog. Ilocano and Spanish.

After a comparatively short period of work at his chosen vocation. Rev. Herman W. B. Joorman died January 30, 1912, at West Creek, New Jersey. Mr. Ioorman and his wife sailed for the first time in the fall of 1901 to Burma. They were assigned to Sandoway for work among the Chinese, but in 1903 were transferred to Thavetmyo. In 1906 they visited Germany, Mr. Joorman's native land, in order that he might receive needed medical attention, but returned to their work the following year. Because of continued ill-health he was compelled to return to this country in 1910, much to his regret. He has left a wife and three young children. He was still a young man when stricken with fatal disease.

#### Foreign Missionary Record

Anthony Parsons, M.D., and Mrs. Parsons, from Boston, December 30, 1911, for England.

ARRIVED

Rev. J. S. Adams and Mrs. Adams, from Hanyang, Central China, at Boston, January 23.
Rev. C. B. Antisdel and Mrs. Antisdel, from
Kengtung, Burma, at New York, January 24.
Rev. I. Brooks Clark, Mrs. Clark and three children, from Suifu, West China, at Rochester,
N. Y. December 21.
Rev. J. P. Davies, Mrs. Davies and two children,
from Kiating, West China, at San Francisco,
January 12.

January 13.
Rev. Robert Harper, M.D., Mrs. Harper and child, from Kengtung, Burma, at New York, January 24.

A. Sima, M.D. from Maladi, Africa, at Antwerp, Belgium, December 27.

To Rev. J. Herbert Cope and Mrs. Cope, of Haka. Burma, a son, November 26. Digitized by GOOGIC



#### THE OREGON MISSION FORCE

In Oregon for the last year we have had 45 missionaries serving 52 churches and 18 outstations, besides doing much evangelistic and inspirational work. During the next year 65 workers of various kinds are needed in order to render the service which God has placed before us.

#### COLORADO FORWARD MOVEMENT

The Colorado Baptists, under the leadership of Rev. W. C. King, General Missionary, are engaged in a forward movement. Last year there was a gain of nineteen per cent. in the number of churches and five per cent. in the membership; twenty-five per cent. in the state missionary offerings for churches, and thirty-one per cent. in the total receipts for state missions. The co-operative work of the Home Mission Society is very fruitful, and there are at present 13,661 Baptists in the membership of the 120 churches.

#### EVANGELISM AT LODGE GRASS

After a recent visit at the Lodge Grass Mission Station, Dr. Barnes wrote: The happiest part of the visit was turning the "palaver" with the Indians at Lodge Grass and Wyola into a positive evangelistic service. Three of the younger Indians at Lodge Grass and two at Wyola shook hands with me to seal their verbal promise to start on the "Jesus Road." One of them at Wyola is the superintendent of Government Ditch Work, and impresses one as a man of genuine moral earnestness as well as decided ability. He knows English so completely that there is no doubt about his understanding what we meant. He has been near the Kingdom for a long time, and we earnestly hope actually entered it when he promised us to do so. White Mouth, our missionary helper, wanted to pitch a tent near our Lodge Grass schoolhouse and live there this winter so as to have

his two boys, nine and sixteen, live at home while attending school. We agreed to try it for three months. It was touching to see his devotion to his children. He would rather live in a tent and travel thirty miles over the bleak mountains to preach at his mission station this winter if he could only have his children at home while they were attending school.

#### A LINGUISTIC SUPERINTENDENT

When one of our superintendents of foreign speaking peoples, Rev. James M. Bruce, last visited the Hungarian church in Buffalo, he began his address in English. Judging, however, from the appearance of the people that very few understood what he was saying, he inquired how many were able to understand the German language. Twelve out of the large congregation responded by uplifted hands. He then inquired if any one who understood German would undertake to be an interpreter for the Hungarians present who could not understand German. A member of the church immediately volunteered this service, and the gifted superintendent of the Home Mission Society then proceeded to preach a sermon in German. Mr. Bruce preaches in German, Italian, French and English, and conducts conferences and an extensive correspondence in these various tongues.

#### A BIT OF HISTORY WITH A MORAL

The Bryan Station Baptist Church, five miles northeast of Lexington, Ky., divided on the question of missions, and became two congregations, one missionary and the other anti-missionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The

missionaries endeavored to get their anti brethren to join them in repairing the house, but the antis were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years with a good tin roof on one side and an old, leaky shingle roof on the other. Finally, as the antis had grown so few as hardly to meet at all, the missionaries, in sheer self-defense, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

# A BAPTIST MISSION IN THE HOUSE WHERE PRESIDENT BENITO JUAREZ LIVED

Rev. George H. Brewer, writing of a recent visit to Oaxaca, gives the following interesting incident: We were obliged to give up our former house on Nov. 1st. because the owner has moved into town and demanded his house. We sought everywhere for a suitable house at a more moderate rent, but could find nothing suitable for less. I may say that the house we have secured is within one block of the Cathedral or central plaza, a most magnificent place for our mission. The house is large and we may be able to rent a few rooms later on and recover a part of the rent. It is the same house which the great reform president, Benito Juarez, occupied when he was governor of Oaxaca and when he framed the famous reform laws. There is a large brass plate on one of the side walls outside, put there by the government, stating that Jaurez once lived in this house.

#### AN ADMIRABLE BOOK FOR ITS PURPOSE

We gladly print this note from Rev. James M. Bruce, seconding all he says:

"I hope you have seen, and appreciated, the little book entitled Early Stories and Songs, prepared by Mrs. Mary Clark Barnes to assist foreigners in learning English. It is certainly of much value. The directions given for its use by teachers are of an admirable simplicity. They could be followed by any person of average intelligence. It will be generally admitted that the Bible is the best of English text books; but Mrs. Barnes has had it supplies into the form of a practical elementary manual. Nothing could be better adapted for classes in churches that wish to reach and serve our immigrant populations."

#### Joint Committee Conference

The Joint Committee of the Northern and Southern Baptist Conventions appointed to confer concerning relations in New Mexico and other matters held an important meeting at Hot Springs, Arkansas, Jan. 24th, with sixteen of the eighteen members present. The spirit was most fraternal and the desire to secure unity throughout the denomination was keen. It was felt that real progress had been made in dispelling unfortunate misunderstandings that may have existed. A plan for the settlement of difficulties in New Mexico was approved, and will be presented at the next meetings of the two conventions. A general statement was also adopted embodying organizing principles, principles of comity, and suggestions for the application of these prin-If the conventions approve the committee's findings and platform, the committee will have rendered the denomination and the Christian interests of the world at large a notable service.

## George Sale, D. D.

The Negro race has had no truer or more devoted friend in this country than Rev. George Sale, D. D., whose death at the age of fifty-four years occurred in New York, January 22d, at St. Luke's Hospital, where he had been under treatment for several months. His self-sacrificing interest was proved by many years of service as president of Atlantic Baptist College, a position in which he did a large constructive work. To this institution he gave the best years of his life. He not only made the school one of the best, and sent out hundreds of young colored men

to preach and teach among their people, but by his character and worth he won the respect and affection of the best white people of the South. He left the College to become the superintendent of the Home Mission Society's school work, and was engaged in that congenial service when stricken with disease last summer.

Dr. Sale was a firm believer in the Negro's rights as a citizen. He was also a wise adviser and friend, having the confidence of both blacks and whites. He also rendered valuable service to Spelman Seminary, which is neighbor to the College, He was an able writer and speaker, and was thoroughly familiar with the race problems. Keeping his home in Atlanta, he was in direct touch with the interests most closely involved. His death is a serious loss to the Home Mission Society and the denomination, and he will be sincerely mourned by a large number of people whose lives have been blessed by his personality and work. We join in sympathy to the bereaved wife and children.

# + Spanish Work in Southern California

Rev. J. F. Watson, Corresponding Secretary of the Convention, writes: Rev. and Mrs. Troyer, since the first month of their employment, have given practically their whole time, so far as the Mexican work is concerned, to a station just east of the city limits in Los Angeles, where a good work has been built up. The Sunday school has an attendance of from sixty to seventy, and at the preaching services there is a congregation of from thirty to fifty.

Besides Mr. and Mrs. Trover there have been two or three other workers giving almost their entire time to this one station. Friends supplied the funds for two workers during the summer months. Now the Woman's Home Mission Society has appointed a worker at Los Angeles for the Spanish-speaking people, and she is giving her time to this station likewise. We expect that there will be a permanent work with prospects of good results at this mission.

Mr. and Mrs. Troyer have spent a few days at several different times at Santa

Barbara, and were able to revive the old Spanish work in that place. The Baptist church of the city took a special interest in their visits, and enabled our Board to employ a Spanish worker and his wife to take charge of the work in their community. This effort promises well, and already a large interest is created.

Two or three other points have been investigated, and we believe stations may be opened up in several other communities as soon as our missionaries can give definite attention to them.

#### Home Mission Campaign

Please note that all Sunday school supplies for the Home Mission Campaign that culminates with the Easter Concert should be secured from your District Secretary of the American Baptist Home Mission Society.

#### Some Statistics

According to Dr. H. K. Carroll's figures, the denominations with more than a million members report as follows for Roman Catholic, 1011: 12,556,612; Methodist Episcopal, 3,234,822; Regular Baptist (South), 2,304,724; Methodist (South), 1,892,454; Baptist (colored), 1,799,222; Presbyterian (Northern), 1,340,310; Disciples, 1,308,116; Regular Baptist (North), 1,211,426. The Episcopalians are credited with 947,320; Congregationalists, 741,400. The year showed a gain of 2,800 churches and 600,000 members over 1910, but not much reliance can be placed upon the figures. We should like to know how the Northern Baptist total of 1,211,426 was made up.

#### Men and Religion Movement

Rochester, N. Y., had an audience of 900 men at the opening meeting of the Men and Religion Movement. Worcester, Mass., and Dayton, Ohio, seem to have realized more out of the campaign than most places. Doubtless the churches get out of the campaign much, little or nothing, according to what they put into

THIS IS THE LAST MONTH - GIVE NOW, TO SAVE A BLIGHTING DEFICIT

#### Emmett, Idaho, and Mission Opportunity By Rev. D. S. Hamilton

The town of Emmett lies in the upper end of the Payette Valley, watered by the river of the same name. Thirty-five miles down the river is the city of Payette on the main line of the Oregon Short Line Railway from Salt Lake City to Portland, Oregon. The Payette Valley branch railroad affords an outlet to the main line at Payette, and the Idaho Northern Railroad connects Emmett with the Oregon.

Short Line at Nampa, twenty-eight miles Winding its majestic way through the valley, the Pavette River has always contained water sufficient to irrigate an area much larger than the lands through which it flows. Emmett lies about a half-mile south of the river. North of the river a short distance away rises a plateau known as the "Bench," containing about 18,000 acres of the choicest lands in the West. This land is well watered by a canal from the river and is being rapidly put into fruit, chiefly apples. Everywhere homes are springing up. While often the first buildings are "shacks," yet there are conspicuous tokens of careful thought, convenience and good taste which intimate the character of the new comers. To the south and east of the town bordering the foothills two and three miles away is the "Slope." Here a sandy soil with abundance of water and perfect drainage furnishes the ideal condition for tender fruits. Peaches are to be the principal crop.

Along the river, which flows between the south "slope" and the north "bench," the lands are devoted to general farming and pasturage. The wonderful fertility of this beautiful valley, its astonishing production of fruit, and in turn, fortunes that are being made, have been the subject of much comment in the press. After traveling all over the western Pacific states, to look down on this valley was to reach the fitting climax, for here are all the elements of success together with beauty unsurpassed and an ideal climate.

Emmett has a population of 2500 people. In the three splendid schools in town are nearly 800 pupils. To the west five miles is a schoolhouse where a Sunday school and midweek prayer meeting are maintained. Last year Rev. C. H. Blom. now pastor at New Plymouth, was district missionary for this valley. He had a most gracious work at this schoolhouse: many were baptized and he was much beloved. Four miles farther west is another schoolhouse, where a Sunday school is maintained. Eight miles southwest of Emmett is a schoolhouse and a Sunday school; four miles away on the "Slope" is another: on the "Bench" nine miles from Emmett is a third schoolhouse and Sunday school. Emmett is the center of all these outlying districts. That they maintain Sunday schools shows that they are alive spiritually although they cannot conveniently come the long way to Emmett to service. For many months after Pastor Blom left no one visited these communities. The Emmett pastor began his work August first, and for many weeks has held services every Sunday afternoon at the schoolhouse five miles away, returning for evening service in town. These five school districts with their Sunday schools present one of the most fascinating fields for missionary activity. The people in all these communities are most cordial, intelligent and desirous for Christian work to be done among them. Few regions in the west offer a better opportunity for saving souls than these five school districts.

The missionary at Emmett prays for consecrated laymen to come and avail themselves of its unusual material advantages and help in ministering to these outlying districts. We are blessed with many men in our church here, and a most loyal band indeed; but others are needed. We ought to have a missionary spending all his time in these districts. May the Lord lead, and may the way for such a work be opened.



#### HIGHWAY AND HEDGING

Colporter E. J. Cross of Durand, Michigan, reports: A good share of the month has been spent in a rural district of the Upper Peninsula. Here the houses were scattered and the people desired long visits. The snow was two feet deep on the level until the last week, when it went away with a rush, covering the roads with water and later with mud. These conditions made it impossible to make a large number of visits, although I did visit nearly every family within three miles of the place of meeting. Many were visited at greater distances up to eleven miles. Colporter S. P. Martin came into this community a year ago last March and did some work which later developed into the organization of a church which now numbers over 35 members. This is the only rural American church we have in the Upper Peninsula. Meetings are held in a schoolhouse which is over five miles from the nearest store. I held a meeting each evening, after visiting during the day.

One home visited was that of a family located back in the woods. The mother, a Christian woman, told me that she sometimes spent six and seven weeks without seeing the face of another woman. She had the privilege of attending some of the meetings, staying for a few days with some families living near the school-house.

In the bush, four and a half miles in another direction from the schoolhouse, I found a family where the wife and mother was sick in bed. The man was attempting to do the housework but was having poor success. The nearest neighbor, living more than a mile distant, helped them some. As they were without a Bible I gave them one. That it was appreciated I learned from those who visited the home afterward. They even invited their callers to read it. Thus we do not know how many have read this "gift Bible."

Some months ago I placed a Bible on the table of the reading room of the local (Durand) R. R. Y. M. C. A. The secretary told me that he feared that it would soon be stolen, as they had trouble in keeping the periodicals from being taken. I replied, "Let it go. I will put another in its place. If anyone wants a Bible enough to steal it, let him have it. It will do him good." But it has not been stolen. The secretary informs me that scores of men have been reading it. Saturday afternoon I was in the building and noticed a man reading it. This man does not make a practice of attending church services. but on Sunday he was at the morning service at the Baptist church. Was the Bible the immediate cause? I do not know, but this I do know, this Bible is "winning its wav."

#### A VETERAN IN COLPORTAGE

Rev. L. W. Gowen has been the colporter of the Publication Society for Idaho and East Washington for thirteen and a half years. He began his service in 1894 and resigned Dec. 31, 1911. He has a remarkable record of service rendered. and the influence of his life and preaching has had a great deal to do with moulding the religious life of that region. His faithful wife has been a companion in all his work, they have lived together for months on the wagon No. 5. He sold and gave away more Bibles than any man in the service, 12,013 Bibles and Testaments, an average of 75 per month! What sowing of the Word, and what a harvest eternity will reveal! He has traveled 68,449 miles, and visited 18,200 families, making an average of 112 calls per month. What light has shown into some of the homes which hitherto had rayless hope! He delivered 2264 sermons and addresses. "My word shall not return unto me void." What transmutation of the Word into life through these gospel messages! Who can measure the usefulness of such a life.

#### Exciting Experiences of a Colporter

#### By Arthur Tipton of Wyoming and Wagon 64



OMANCE has little place in the colporter's life. It may have in the minds of those in the East, but to the colporter in the West it is hard work. "Rough-

ing it" is probably the best expression of his life. Spiritually, mentally, and physically he deals largely with those diamonds in the rough. His work is the development of the unknown possibilities out of the uncertain probabilities. Some of his experiences call for the best that's in him.

Returning from the State Convention at Thermopolis, on arrival at Little Gooseberry Creek we found the roads all washed out. I say we, for Rev. Theodore Harris was riding with me as far as Colter. He held the reins while I prospected for a place to cross the creek. All along the banks were eight to twelve feet deep and were apparently unpassable. Discovering a place where the wash was not so deep, and where the bank went down at probably a seventy per cent, slant instead of a sheer precipice, we decided this was the place to cross. I took my hatchet and cleared away the sagebrush from along the edge of the bank; then dug two trenches over the embankment for a guide to the wheels; getting into the wagon drove the horses over the edge, but, with the brake, stopped the wagon just on the brink. The horses were unhitched and driven up the creek. Calling my friend Harris, asked him to release the brakes and give the wagon a little push, and down it came with a crash. And strange to say, right side up. Then, for almost an hour, the horses and the men wallowed around in the bed of the muddy creek to turn the wagon around twice before we could get up the other side. Over an hour traveling the distance of fifty feet.

I started one morning from Croton, hoping to be free from the terrible experiences of the day before with bad roads. Within half a mile was rudely made conscious of another experience. Had driven on to an apparently worked road, only to

find my wagon slowly but surely slipping toward the lower side. Three feet would have sent it rolling over down the hillside into the gulch a hundred feet below. I could neither go up nor go down. I took my hatchet, the only tool I had with me, and dug a trench down along the road on the upper side, hoping thereby to prevent my wheels slipping. It answered for the front wheels, but the rear wheels would not track. Then I tried digging trenches for the rear wheels, but this would not keep them from sliding. Driving stakes along on the upper side I tried to snub the wagon down with a rope. But the stakes would pull up. As a last resource I took the tent ridge-pole, and digging a hole on the lower side of the road placed one end in it and the other end back against the hub of the rear wheel, at probably fortyfive per cent. slant. Then I dug a very deep hole for the rear wheels to fall into. When all this had been accomplished went to heads of the horses and started them gently to see if the plan would work, and lo! it worked. By pulling against the pole the wagon would be thrown over against the hillside and would then slip into the trench when the pole had fallen. Many repetitions of this finally brought the wagon to the bottom in safety, but left the colporter almost worn out. This is only one of six terrible gulch road hills in less than a mile. Almost three hours were spent in getting by it. But so worn out with his exertions the colporter had to go into camp after the third one was passed in order to get strength to pass the other three the next morning.

Neither are these the only experiences of the kind the writer has had. He begins to feel the reality of the psalmist's words, "Commit thy way unto Jehovah; trust also in him and he will bring it to pass." Opportunities? Yes, without number; and none surpasses them in value. But with difficulties that test all the strength and courage he has. But amid it all lost souls are being won for Jesus and the best life.

Gillette, Wro.

# Appeal to the Christian Men of North America by the General Committee of the Laymen's Missionary Movement



FTER five years of experimental and constructive work among the Protestant churches of the United States and Canada, during which it has had the hearty

support and co-operation of the leaders of all those churches, the General Committee of the Laymen's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:—

About two out of three people in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent, systematic missionary supporters and workers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

- A missionary committee in every church to work with the pastor in enlisting the entire membership.
- 2. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks, preparatory to an everymember canvass for missions. This should be in addition to general missionary education throughout the year.
- The adoption of the weekly basis for missionary offerings,—instead of an annual or occasional collection,—with a simple and effective collecting device such as the duplex envelope.
- 4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their own churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

This effort is for World-wide Missions. "The field is the world." The Laymen's Missionary Movement stands for an aggressive and confident Christianity that dares to undertake the program of Christ for meeting the spiritual needs of mankind. We also believe that the laymen of the churches, according to their ability and opportunity, are equally responsible with the ordained ministry, to pray and to plan, to work and to give, for the world-wide extension of the Kingdom of God.



#### Community Study

Under this title the Missionary Education Movement has published, in a booklet of 110 pages, a practical scheme for the investigations of the problems of the large town or city ward from the point of view of the church and its work. The author is Warren H. Wilson, superintendent of the Department of Church and Country Life of the Presbyterian Home Mission Board. The work is admirably done and opens up a field of service for the young people of the churches that, if entered, cannot fail to have an important influence upon the church members who engage in the actual investigation and also upon the churches in their perception of their true place and work and the needs of the community, many of which are now unknown to them, certainly not met. There is every reason to commend this kind of community service, and this clear pointing of the way to render it.

#### On the Book Table

Missions and Modern Thought, by Prof. William Owen Carver of the Southern Theological Seminary, is a book to stimulate faith in the world evangelization and quicken interest in the mighty movements of the kingdom of God. The subject is dealt with in a large and inspiring way. We commend the volume to ministers and laymen. (Macmillan; \$1.50 net.)

The Story of the Bible. By Charles Foster. Illustrated, 700 pages. In cloth \$1.50. Charles Foster Publishing Co., Philadelphia.

It is said that over 700,000 copies of this work, which tells the Scripture story especially for children and young people, retaining in a large measure the Bible language where possible, have been sold. The opinion expressed by many that it is the best work of the kind in print is probably true, and the narrative may be read with profit and interest by grownups as well as children. One might wish the author less

dogmatic where he puts in his own statements in explanation or in filling gaps, but there is no question as to the value of the work. Sunday school teachers will find it helpful and suggestive.

The Broken Wall. Stories of the Mingling Folk. By Edward A. Steiner. Illustrated; 219 pp. Fleming H. Revell Co. \$1.

Finding that "the great leveling forces of democracy have all halted before the racial wall," Dr. Steiner goes on to describe a dozen cases in which the barriers were broken down by the love that is greater than any other force. The sketches are in the author's best vein, full of pathos and sympathy. It would be difficult to find a chapter that brings the anxiety of the steerage more graphically and movingly to light than the one entitled, "Will he let me in?" Stories to read and quote and be benefited by are these.

Jinks' Inside. By Harriet Malone Hobson.
With four illustrations in colors.
George W. Jacobs & Co., Philadelphia. \$1 net.

A story that draws the reader along by a human interest, and discloses a slum side of life that requires consideration. Despite straining to say smart things and exaggeration, the book is calculated to awaken sympathy for a class that needs it.

#### Missions in the Magazines

Indian problems and Indian topics are full of interest because of the recent Durbar at Delhi. The Contemporary Review for January contains a fine article by Major-General H. B. Jeffreys, entitled "An Indian Problem,"—that of securing native officers for the Indian army. At present there are 70,000 white men and double that number of natives in the army, but all so-called native officers are subordinate to the youngest British subaltern. There have been two reasons for British action with regard to native officers

ficers: (1) the belief that the natives were unfit to command and would therefore lower the quality of the army; and (2) the fear that a native-officered native army would increase dangers of mutiny. Neither of these reasons is wholly valid now, says this writer, for some of the races in India are losing their aggressive spirit because all qualities of leadership must be repressed. Moreover, the natives have made good in civil service, law. and other professions, and there is no reason why they should not prove equally capable in the army. Concerning mutiny, there are already two safeguards against it: the mixing of races and castes in the army so as to counterbalance one another. and the non-existence of native artillery with the exception of twelve mountain The increased loyalty which batteries. will result from giving native officers a chance to rise may be more needed than England now thinks possible.

An unusual number of good articles on Indian questions are found in the Ianuary issue of the Imperial and Asiatic Quarterly Review. In an article, "The Dundee and Calcutta Jute Industries and the New Export Duty on Jute," Sir Roper Lethbridge urges the necessity of a duty to make up the loss occasioned by the remission of the excise duty of 3½ per cent. on Indian cotton goods. He proposes that America's action with regard to hemp in the Philippine Islands should be followed, whereby the Philippines get a fine revenue from the duty while the United States is capturing the world's trade in all forms of cordage by removing all duties on hemp imported into this country from the Philippines. "The Economic Transition in India" is a criticism and exposition by J. Kennedy of Sir Theodore Morison's book of the same name. Two stages of economic development exist side by side in India—the agricultural and the commercial; the archaic type of society is still prevalent but is now modified by a modern spirit. It is scarcely possible that India will attain the manufacturing stage within any measurable period.

Of the greatest interest to missionary readers is Oliver Bainbridge's "Some Impressions of India." He deals chiefly with the economic and social aspects of the

British administration and gives some most helpful figures, illustrative of progress. But of especial importance is his tribute to missionaries. He says: "I do not agree with those critics who denounce the missionaries in India, for they have added very considerably to the sum of human joy. I have often read and heard stories of their indolence and luxury, but always found them industrious, and as hospitable as their slender banking accounts would permit.

What impresses me most about missionaries is the practical way in which they explain the laws of health, the principles of justice, the obligations of duty and the rights of our neighbors, which cannot fail to beget good results. The success which has attended female education is due principally to missionary efforts. India owes a great deal to the missionaries, the Y. M. C. A., the Y. W. C. A. and the Salvation Army." The critic of foreign missions should read this article.

In the January McClure's Jane Addams continues her series of articles of social importance. She pleads for the assistance of the public school teachers in giving to children the knowledge of life which would help them in many cases to avoid temptation. The stage, the public dancehall, the trashy novel all assist in luring the young people to their ruin. "It is incomprehensible that a nation whose chief boast is its free public education, that a people always ready to respond to any moral or financial appeal made in the name of children should permit this infamy against childhood to continue."

"The Real Significance of Recent Immigration" in the February North American Review sums up briefly the social, economic and industrial evils occasioned by the recent immigrations to our country. The Immigration Commission proposes to check immigrant labor supply by imposing a larger head-tax, by requiring incoming aliens to possess at least \$25, or compel them to undergo a literary test.

For excellent local color and a knowledge of life among the Hindus, anyone would be well repaid by reading "My Law and Thine" and "Kandi Subdivision" in the Atlantic Monthly for February.

# Financial Statements of the Societies

American Baptist F	oreign M	lission S	ociety	
Financial Statement for ten months ending Janua	ury 81, 1912, in	cluding Ben	ral Mission (E	ree Baptist).
Source of Income	Budget 1911-1		ceipts for n months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$532,3 230,0 80,4	84.92 \$1 00.00 95.00	74,396.81 56,268.76 37,654.67	\$357,988.11 173,731.24 42,840 33
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	100,8	37.00	71,604.79	29,232.21
Total	\$943,7	16.92 \$3	339,925.03	*\$603,791.89
Comparison of Receip	ts with those	f Last Year		
First ten monti	1910-11	1911-19	Increase	Decrease
	1010-11	1011-14	111010450	2001.0630
Churches, Young People's Societies and Sunday Schools Individuals Legacies Income of Funds, Annuity Bonds, Specific Gifts,	\$159.216.38 42,459.32 41,568.22	\$174,396.83 56,268.76 37,654.67	13,809.44	3,913.55
etc.	84,475.54	71,604:79	· <u> </u>	12,870.75
Totals	\$327,719.46	\$339,925.03	\$28,989.87	\$16,784.30
* Including deficit of \$61,453	3.45, March 31,	1911, \$665,	245.34	
The American Baptis			-	
Financial Statement for ten	months ending	January 31,	1919	Balance
Source of Income	Budget 1911-1	for R. 912 t	eceipts for on months	Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$353,7 150,0 60,0	92.36 \$1 00.00 00.00	109,752.93 10,608.90 60,000.00	\$244,039.43 139,391.10
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	115,2	92.00	95,248.59	20,043.41
Total Budget as approved by Northern Baptist	\$679,0	84.36	75,610.42	\$403,473.94
Comparison of Receipt	ts with those	of Last Year		<b>,</b> , , , , , , , , , , , , , , , , , ,
First ten month			<b>7</b>	D
Source of Income  Churches, Young People's Societies and Sunday	1910-11	1911-12	Increase	Decrease
Schools	\$103,793.75 6,260.28 25,715.97	\$109,752.93 10,608.90 60,000.00	4,348.62	\$
etc	121,504.69	95,248.59		26,256.10
Totals	\$257,274.69	\$275,610.42	\$44,591.83	\$26,256.10
American Baptist	Publicat	ion Soci	ety	
Financial Statement for ten	months ending	January 31,	1912	Balance
Source of Income	Budget 1911-19		ceipts for n months	Required by Mar. 81, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)  Individuals (estimated)  Legacies	\$111.3 21.8	00.00	858,597.58 8,830.18 6,677.65	\$52,706.67 12,969.82
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	51,2	73.88	21,925.43	22,670.80
Total Budget as approved by Northern Baptist	\$184,3	78.13	96,030.84	\$88,347,29
Comparison of Receip First ten mont	s with those o	f Last Year	€T ·	4 10 v 1140
Source of Income	1911	1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$60,729.48 5,103.95	\$58,597.58 8,830.18	\$3,726.23	\$2,131.90
Legacies	27,624.72	28,603.08	978,36	

# NERVOUSNESS AND EXHAUSTION

When weary and languid, when the energies flag and you are completely exhausted and worn out, there is nothing so refreshing and invigorating as

## HORSFORD'S ACID PHOSPHATE .

(Non-Alcoholic.)

It is especially recommended for the relief of depression that accompanies exhaustion and nervousness and to strengthen and clear the brain that has become tired and confused by overwork or worry.

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finest quality, full strength and absolutely pure and healthful.

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Retablished 1780 DORCHESTER, MASS.

### APRIL NUMBER WILL CONTAIN

The Missionary Centenary at Salem
The Story of Sona Bateh
Luther Rice and Missionary Beginnings
Full Departmental News

## Woman's American Baptist Home Mission Society

Financial Statement for ten months ending January 31, 1912

Source of Income	Budget for 1911-1912	Receipts for ten months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$149,082.00 30,900.00	\$70,372.77 4,203.53	\$78,709.23 26,696.47
Legacies Income of Funds, Annuity Bonds, Specific Gifts,	• • • • • • • • •	• • • • • • • • • •	\$105,405,70
etc. (estimated) Total Budget as approved by Northern Baptist	31,800.00	33,019.56	1,219.56
Convention	\$211,782.00	\$107,595.86	\$104,186.14

## Comparison of Receipts with those of Last Year - First ten months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools Individuals Legacies	2,691.27	\$ 70,372.77 4,203.53	\$ 9,224.05 1,512.26	\$
Income of Funds, Annuity Bonds, Specific Gifts.	34,347.29	33,019.56	District of by	
Totals	\$98,187.28	\$107,595.86	\$10,736.31	\$1,327.73



#### LET'S MAKE A FLOWER GARDEN

By Hanna Rion. If in Springtime it is a satisfaction to put on your old clothes, get out a spade, and turn over damp clods of reawakening soil, you will find this book necessary to the proper enjoyment of life and, incidentally, the correct cultivation of your garden. Illustrated from photographs, with decorations by Frank VerBeck. Price \$1.35 net, postage 14 cents.



#### THE HALF-TIMBER HOUSE

By ALLEN W. JACKSON. The style and construction of the half-timber house is here set forth for those to whom this variety of architecture appeals. The book is a thorough and practical discussion of all its details, and it is, more over, a book with real charm besides the informative interest. Fully illustrated with photographs and plans. Price \$2.00 net, postage 20 cents.



#### INEXPENSIVE HOMES OF INDIVIDUALITY

REVISED AND ENLARGED. The prospective builder can find no more adequate or inspiring assistant in determining the style, construction, and decoration of his home than this book. The first edition of 10,000 copies was exhausted within a short time after its publication. Over 125 illustrations and plans of houses that have actually been built. Price 75 cents, postage 8 cents.





#### WINDMILLS AND WOODEN SHOES

By Blair Jaekel, F. R. G. S. Holland—graphically depicted, with realism, force-fulness, and humor. The author pictures the land and the people—they move, as in a motion picture. The book is written in the adequate, interesting fashion that characterizes *The Blue Books of Travel*. Copiously illustrated from photographs. Price \$1.10 net, postage 10 cents.



#### THE REAL PALESTINE OF TO-DAY

By Lewis Gaston Leary. *Missions* calls this book "one of the most realistic and readable descriptions of the Holy Land yet given," and goes on to say that "the Sunday school teacher will find this a book for large use." It is intimate in its style, and fairly lands the reader in Palestine Many photographic illustrations. Price \$1.00 net, postage 10 cents.

Your bookseller will supply you.

# Easter, 1912

"I am the Resurrection and the Life"

"He that believeth in me shall never die"

These words of Iesus flood the world with Easter light and hope





#### THE UPPER PICTURE

His Excellency Years, Shin-Rai, Prantier of Chine, bearing its given been growth of Chen. For the second is to give been ground of Chen. Then Previous drong the proof of the problems interested. The model degree is the Pressor's node, who are modeled. At the teast the prince were rides by applications of the prince and the modelling not suffering from apply to be leg.

#### THE CENTRE PICTURE

Arroad spiles in dark uniform) and Crurrose soldiers of vanished Ku vanishe se-temation of the spiles of the spiles of the plant spiles when a same of dynamics with the plant spiles with the spiles of the Chiere Primary glate giving in the cases. The tunking was amplicitly written by the cases of the tunking was amplicitly written by the cases.

#### THE LOWER PICTURE

is courtesy of the Laurion Sphere.)

CHINA OF THE NEW REPUBLICAN REGIME



## The World Currents

HINA continues to be the subject of paramount interest. Affairs were progressing in a most remarkable way when the first serious drawback came in the form of a mutiny among Yuan Shi Kai's soldiers, who began rioting and looting in Pekin, destroying millions of dollars worth of property and putting the lives of the people in jeopardy. The foreign quarter was not attacked, and foreigners were guarded by the troops of the different nations. Foreign help was asked for, and in response soldiers were sent into Pekin to stop the rioting. The Chinese mutineers fied, many losing their lives. Want of pay is one reason assigned for the outbreak. At other points there has

been some trouble, and atrocities are reported from Canton. With the aid of the foreign soldiers Yuan Shi Kai has regained his power, and will not be taken by surprise a second time.

As for the Republic, Yuan Shi Kai has accepted the presidency, and the Provisional Assembly, headed by Sun Yat Sen, has decided that it is wiser to establish the government for the present, at least, in Pekin, so as to hold the north. To secure the needed funds to pay the soldiers and conduct the government is the next most pressing problem. As for the people at large, they seem contented with the new order. The danger will come from famine and the attendant evils.

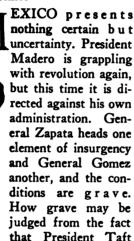
The Central China Famine Relief Committee sends another urgent appeal, sustained by reports from the Special Investigating Committee which show that grain is very scarce, and thousands are trying to live on sweet potato leaves, carrot tops and elm bark. When these are gone the willow and mulberry trees will be stripped, but the result of eating this bark is swelling and death. The people in the famine district have had but one good crop in five years, and last year had to sell their work animals, also household utensils in many cases. Two persons out of every three are certain of death, the Committee says, unless relief comes from outside, while the suffering is beyond calculation.

Two and a half millions face conditions like these, which are tragic beyond expression. The Belief Committee is sending in rice and bean cakes. But the money must come in large sums if life is to be saved. Send to Treasurer Charles W. Perkins, Ford Building, Boston.

Great Britain is seriously troubled by a strike of coal miners involving more than a million workers. Industrial conditions in this country also are unsatisfactory. Missionary work needs to be done at home and abroad, and a new order of righteousness must be ushered in.



#### Uncertainty in Mexico



has felt compelled to warn Americans to leave Mexico, owing to the strong anti-American sentiment and the danger of riots that would mean death to all foreigners. How to protect the lives and property of Americans, and also of Europeans resident in Mexico—a duty devolving upon our government under the Monroe doctrine-without becoming entangled in such wise as to lead to intervention is the problem. President Madero is unquestionably a good man occupying an impossible position. Sudden liberty, after a generation of iron rule such as President Diaz practised and declared to be necessary, seems too much for the people. The new President found himself committed to more reforms than he could undertake. He has tried to put an end to graft and improper concessions, and aroused the hostility of capital. His benevolent land scheme, intended to free the Mexican peasant from forced labor, or peonage, antagonized the powerful territorial aristocracy. Zapata, however, has caught the popular fancy by shooting plantation owners and dividing their vast acres among the peasants, who naturally become his devoted adherents. That is an easier method of reform, if more radical.

#### Too Good and Idealistic

It is charged that Madero is too bookish, too idealistic, too good to rule a people that care nothing for his theories, but wish better times and full liberty to do as they please. He has aimed at such a rise in the standard of Mexican life that schools would replace cockpits, the peasant learn to read, and the people generally become truly religious and intelligent. In this, it is claimed, he is so far ahead of the general temper and desires that his good intentions are ignored, ridiculed or opposed. He is looked upon as favoring the Roman Catholic Church, and this arouses another element, which is bitterly opposed to the clerical rule. A French writer says it is a mistake to regard the Mexican peasant and peon as pious and Catholic. It is true that President Madero has been friendly with the Protestant missionaries, and insisted that religious liberty should be maintained. He should have the sympathy of all friends of Mexico. Meanwhile, it looks as though our missionary work were to be interrupted.

thing is sure—our missionaries have lessened the Mexican hatred of Americans, due largely to the commercial exploitation and the too often undesirable character of the Americans who have gone into Mexico for gain. As in so many other instances, the missionaries have to serve as apologists and alleviators.

#### By Railway to India

The Transcontinental Railway through Persia to India seems to be assured, since the British government has notified the International Committee which is promoting the enterprise that England is ready to join with Russia in submitting the proposal to the Persian government. India has consented, and Persia is in no condition to do anything else. The road as surveyed would be 1883 miles in length and would cost \$110,-It would bring India into 000,000. the world market.

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#### Conviction is the Need

What we should pray for is profound conviction of the truths of the gospel and our own personal duty in relation to the kingdom of God and our fellow men. This age needs a new sense of the Eternal Ought. We shall never have religion without sentiment, but a merely sentimental religion is a poor reliance. The cause of Missions is based upon the principles laid down by Jesus, who said, "If ye love me, keep my words." Love is a sentiment, but is evidenced by obedience in thought, word and deed. When our Christianity becomes an impelling conviction it will conquer the world.

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#### Aid Without Intervention

The foreign legations in China have rendered great service to the new Republic by placing the 5,000 foreign soldiers at needed points to preserve order and life, thus enabling Yuan Shi Kai to overcome mutiny by his old troops. It is gratifying that the Powers, led by the United States and Germany, are disposed to see that China has a full chance to establish a new government. If this policy is continued, we believe the Chinese people will prove themselves worthy of the wonderful opportunity that has come to them.

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#### Foreigners Protected

It appears that the mutinous guard, before they began rioting, proclaimed three orders: 1. That there should be no interference with foreigners: 2. No killing; 3. No burning. The first order was observed, but the other two manifestly could not be carried out. Still. there was very little killing, and most of that was done by those who resisted the mutineers. The losses at Pekin are estimated at fifteen millions, at Tientsin at six millions. At Canton, discharged soldiers, formerly bandits, have taken to murdering and looting, and foreign interference may be necessary to rescue the Province from pillage and murder. These consequences of war are inevi-Meanwhile, the dean of the Canton Christian College sends this dispatch: "Situation decidedly hopeful. Schools full. China moving. Now is the time to go forward." That is the signal for our missionary forces.

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#### The Men and Religion Movement

In April the climax of the campaign of the Men and Religion Forward Movement is to come in New York City, with a Conservation Congress at which reports will be made by various commissions appointed by the Movement, together with field reports of what has been accomplished. The program is laid out on an elaborate scale,

covering the five days, April 19-24. Ten commissions have been appointed, to report upon fundamental phases of work: 1. The Boy Problem: 2. Evangelization; 3. Bible Study; 4. Social Service; 5. Missions; 6. Permanence of the Message; 7. Religious Work among Industrial Classes; 8. Christian Unity; o. Publicity: 10. The Rural Church. The Congress promises to be one of the most remarkable religious meetings vet held. The delegates will come from all parts of the country. Those who talk about a dving out of religion will be furnished with something to think about.



#### A Time to Speak Out

S our readers know, we are not in the habit of making attacks upon the religious faith of people. When we have anything to say against the Roman Catholic Church it is because that organization is political as well as religious. When it appears in politics, and introduces church into state in any form, it deserves to be treated like any other assailant of human liberty. This is the perilous and insidious side of a great ecclesiastical system, which is not content to enjoy American liberty and leave our free institutions alone.

The case in point which calls for a strong expression of opinion on the part of the people is that of our Government Indian Schools. of these schools, which were taken over by the Government from the Roman Catholics, nuns and sisters teach, and have been teaching in their religious garb, which is in direct conflict with the laws of the United States. The Indian Commissioner, in view of this infraction of the law, issued an order forbidding the wearing of any religious garb or insignia in the schools after a given date, stating that if any teachers could not conscientiously forego the garb, their service for the government would terminate with the school year. President Taft revoked this order, after he had heard from the Roman ecclesiastical authorities in protest, and without granting a hearing to the Indian Committee of the Home Missions Council, which represents the twenty millions of Protestant church members. Read the Councils presentment on another page.

At present therefore, in disobedience to the laws of the country. Catholic nuns and sisters teach in Indian schools and wear their churchly garb. also teach religion outside of school hours, which is legally permissible. To all intents and purposes, this makes a Roman Catholic school for which the Government is paying. The Indians are helpless, while some of the parents protest against having their children thus taught. And the Roman Catholic influence at the capital is powerful enough to overrule a government officer who endeavors to maintain the law.

Such incidents are greatly to be re-They do not make for harmonious feeling or good citizenship. Church and State have been kept apart in this country, and they are going to be, at all hazards. Public school monevs will not be appropriated to support sectarian schools. Such attempts as this in the Indian Schools will prove disastrous boomerangs to all who undertake The American people cannot long be deceived in matters of this kind. We can easily tolerate church princes and all kinds of boasting and display, but when it comes to the dearly bought religious liberties of the people and the fundamental principle of absolute separation of Church and State, there is no doubt about the issue. We are deeply sorry that a President who is a strenuous upholder of law should take a position so out of harmony with his usual ideals and practice of justice.





ISSIONS invites to a varied table of contents this month. China still holds a somewhat absorbing place in interest, and we have sought to make the country and the situation known, realizing that this is the most marvellous

history-making we can ever hope to see. The Salem centenary is of unwonted interest. The city mission work is summarized by Superintendent Sears, whose text book on "The Redemption of the City" is doing much good. Dr. MacArthur enables us to spend some great days with him in Russia. The Home Mission Campaign is further described by Dr. Barnes, one of the strong leaders in it. The special usefulness of the Chapel Car receives an unusually clear setting forth by Superintendent Jacobs. So it goes. There isn't a dull page in the number, including the advertisements. If you agree, say so to some non-subscribing friend; for we are hard after a 75,000 list, and you can help greatly.

The Executive Committee of the Northern Baptist Convention met in Chicago March 5th. The program outline showed that the eight Convention days will be crowded full of interesting things. Dr. Morehouse has acepted the invitation to preach the annual sermon. Plan for Des Moines May 22-29.

I Rider Haggard says the drift of country population to the towns and cities, with their many amusements, indulgencies of vices, etc., is sapping the strength not only of the English but of every white race. "This problem unchecked means the end of the whites in nerves and neurasthenia." This is an extreme way of putting it, but there is no ques-

tion that the race to the cities is one of the worst calamities that modern civilization has to show.

¶ Of the ten recruits to be sent out by the Foreign Society in the near future, eight are Student Volunteers. This is a strong recommendation for the work done among students to arouse interest in missionary activities.

¶ Dr. MacArthur gives an interesting account on another page of the dedication of Pastor Fetler's new church in St. Petersburg. He does not tell of his own important part in the glad days, but Principal McCaig of Spurgeon's Pastors' College in London, has something to say on that point. He was present, and he says Dr. MacArthur's presence and inspiring messages greatly encouraged the brethren in St. Petersburg. "His geniality and affability, his brotherliness and large heartedness, thoroughly won them." Dr. MacArthur was able to further the Baptist interests in various ways, and in Principal McCaig's opinion, "bids fair as the president of the Baptist World Alliance to add fresh lustre to that office." By the way, Dr. MacArthur, while declining the call to the Atlanta Tabernacle. and stating that he will never accept another permanent pastorate, has become acting pastor in Atlanta.

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#### Quick Response

Letters like the following from a West Virginia subscriber ipdicate the effectiveness of missionary appeals in MISSIONS:

"Enclosed find check for \$5, which you will please turn over to the proper person for relief of China famine sufferers told of in March Missions."

Nearly \$100 have been received at date (March 8) through our office; while of course most responses go direct to Treasurer Perkins.



PANORAMIC VIEW OF SHANGHAI, THE GREAT CENTRAL SEA PORT

## In Revolutionary Canton

By Rev. P. H. J. Lerrigo, M.D.

On His Way to the Philippines, Stopping in Canton, Dr. Lerrigo Describes Going to Church and the General Conditions—Significant Smashing of the Guardian Gods



HE stimulating effect of a cold douche is imparted by the abrupt plunge from the secluded quiet which reigns within the compound walls into the seething sea of humanity which ebbs and flows upon the Bund without. The

'rikshaw men who line the way quarrel for the privilege of carrying us; rubber tires win the day, and our steeds vociferously shoulder a way through the throng, the unusual density of which our sophisticated brother who makes his home in Canton tells us is accounted for by the fact that the new President, Sun Yat Sen, has issued an edict proclaiming the adoption of the Occidental new year. As it comes too late for the celebration of January 1st, the present date, Sunday, January 7th, is being kept as a holiday instead.

The Bund is Canton's one wide street, extending the whole length of the river front. It is jammed with an immense crowd which has assembled to witness a procession, the head of which has already long passed into the distance, while the tail is still several hours and miles away. The procession consists for the most part of companies of soldiers enlisted from Kwang Tung province for service in the

army of the revolution. They are in all stages of imperfect training from the raw recruit who is just learning to shuffle his awkward feet in time, through various laughable degrees of the exaggerated German "goose-step," to the well-drilled band of modern soldiery. In the narrow streets of the walled city we encountered one company marching with the lock-step of the convict.

The uniforms are as various as the steps. Large numbers still wear the ragged motley of their civil but hardly civilized state, for many of them have been recruited from savage bands of riverpirates. Comparatively few are equipped with full regimentals of navy blue with bands of red upon their caps. Green stockings pulled up well over the bottoms of the trouser legs are conspicuous in one company; but perhaps the most startling uniform of all is that worn by the company known as the "Dare to Die" brigade. This consists of a suit of American health underwear, sky-blue in color, with a pair of suspenders crossed over the treast and a canvas bag in which they carelessly carry bombs to be thrown by hand for the destruction of the enemy. In emulation of the latter, another company calls itself the "Determined to Die" bri-



THE CITY AND ITS HARBOR AT THE MOUTH OF THE YANGTZE

gade. They also carry bombs, and the assumption is that when they march to the front they must seek death or "lose face."

With each company is carried a multitude of banners which make a brilliant display. There is the new revolutionary flag, red field with a blue square in the corner containing a white sun, and the still newer flag representing the five peoples of New China by stripes of red, yellow, blue, white, and black. Many of the banners bear gigantic Chinese ideographs, but the old dragon flag is conspicuous by its absence.

The military character of the procession is varied at intervals by companies of civilians engaged in the pastime known as "playing the lion." The leader of the company bears a large, grotesquely painted lion's-head mask. It is three or four feet in diameter, has protuberant eyes which roll wildly in their sockets, a wagging iaw and flapping ears: and, manipulated by the bearer, bows coquettishly from side to side, sometimes grovelling upon the ground, sometimes hoisted high above the crowd, the bearer standing upon the shoulders of a companion. It is strenuous work for the player, and his set, nervous face, which appears occasionally, contrasts strangely with the grotesque waggishness of the mask. The tail is carried by another bearer who walks beneath it and causes the body to undulate realistically, bobbing out at intervals to get a breath of air. At suitable periods large bunches of fire-crackers are set off before the lion, upon which the playful creature goes

off into a passion of fury and almost wags himself to pieces. Following the lion is carried a great drum, beaten by a husky Chinaman who puts his muscle into it and makes day hideous.

Leaving our 'rikshaws upon the Bund, we pass into a narrow street leading into the old city, and here the crowd and another section of the procession forces us into the precincts of a not too attractive butcher's shop, where various meats are exposed for sale, including the savory "chow-dog," the succulent pussy-cat, the traditional rat pressed flat and dried, with cock-roaches and beetles, which are sold by the measureful, like shrimps.

When this section of the procession has passed, we find it impossible to cross the next intersecting street on account of the conflicting currents which form a whirlpool of humanity, until one of the new soldiers elbows a way through for us. Entering the old city through massive gates surmounted by a tower, our way lies past the Temple of Horrors, the condition of which is truly typical of the present political status of China. Recently a body of soldiers visited the temple and destroyed every image contained in it. The two "Guardians." grotesque and gigantic placed in niches, one on each side of the gate, are now nothing but indistinguishable heaps of broken plaster and paper. Passing the temple gate, a soldier who is doing duty as guard gives us permission to look around. A series of niches and rooms along the walls, formerly occupied by gods, are now given up to the rude pallets of the revolutionary soldiers quar-

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tered there, while the images lie in broken heaps at the side. In the inner portions of the temple rows of images are seen along the wall, each one minus the head; while of the two heroic-sized golden images which stood in the centre of the temple, one lies decapitated and forlorn at

the side, and the other leans disconsolately against a pillar, with none to do them reverence.

A few minutes later we pass through the door of the chapel of the Southern Bantist mission: the turmoil without dies away until it is nothing but a murmur of forgotten strife, and an atmosphere of peace encloses us; while in place of the vision of dead and broken idols there is a vivid sense of the living presence of God. The words of the preacher are unintelligible to us, but his strong, mobile face speaks to us, and the one word which we can understand, the ineffable name "Yasu," carries its message to our souls. On the platform beside the preacher sits old Dr. Graves, the patriarch of the mission, a man whose life investment is almost completed; but as we look into the faces of the two hundred earnest men and women who have come aside on this gala day to honor the name of Jesus, we are persuaded that the investment is yielding mighty returns.

After the sermon a young man is examined for baptism. He is dressed in blue jean trousers and coat, and wears a baseball cap in place of his recently discarded queue. After being questioned he is asked to withdraw, and a discussion ensues at which it is decided that his testimony is quite satisfactory, but that as he was late in getting to church he must be disciplined, and his baptism is postponed two weeks; which makes us wonder what



A SAMPLE COMPANY OF REVOLUTIONARIES "SNAPPED" BY DR. LERRIGO

discipline we, who have also been late to church, ought to undergo. Following this three candidates are baptized, a man and two women, the age-old sacrament taking on new grace and dignity in the srange surroundings. The meeting over, the people disperse, while several of the older members come to us and smile kindly, calling us brothers.



## News and Facts Concerning China

The Critical Famine Situation in China

The Central China Famine Relief Commuttee at Shanghai, in its appeal to the Christian givers of the world, makes these statements, which have behind them the authority of statesmen, foreign officials in China, business men and missionaries. The Committee has Bishop Graves for chairman, and His Excellency Wu Ting Fang for vice-chairman. Consul General Wilder is on the Executive Committee. The number in want has gone from two and a half to nearer four millions. The appeal says:

"China is facing a tremendous calamity. Most of the two and a half millions who are in such dire need of help, are in the same district where the famine raged last year. The Chinese are in the midst of a struggle for fredom and unable to do much for their own people, indeed one great reason for the revolution is the recurrence of famine conditions. Throughout a large portion of two populous provinces schools are closed, business is at a standstill, the weak are becoming beggars, families are being broken up by the sale of wives and daughters, often into lives of vice, and the people are lapsing into apathy and moral chaos.

"The funds raised will be used to avert starvation and at the same time to start China upon a policy of conservation. It is not enough to-day to pour rice into the rathole of famine. It is planned to give relief only in return for labor on canals and dykes, except in the case of those unable to work. Competent foreign and Chinese engineers will co-operate in making all such work of permanent value in preventing future floods. The Famine Committee believes that the New Government will adopt a program of conservation, and, until this can be carried to completion, shoulder the responsibilty of relieving famine conditions, thus making the Committee which is presenting this appeal the last of its kind in China. The New China is awake to the situation and many influential men are already pledged to such a policy.

"The famine will be at its worst in February and March and will continue until harvest in the middle of May. It is our desire in making this appeal that the hearts and minds of Christian people throughout America be turned towards China as never before, and that the relief of the suffering brought about by this famine may be made a movement of national scope, a great piece of Christian statesmanship which will be a landmark in the history of the relations of America with the Far East. We hope that you will see fit to receive subscriptions, for we desire that among the messages of good-will sent to the New China there should be many having a distinctly religious note."

Gifts for this relief work will be received by our Foreign Society and forwarded. Send to Charles W. Perkins, Treasurer, Ford Building, Boston, designating the gift for China Relief-fund.

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#### Good News from West China

Letters from our China missionaries are full of interest. There is of course much conjecture as to the results of the revolution, its effects on missionary activities, the lapse of time before the missionaries can return to their fields, and other questions of a like nature which are going to change the future of China. Extracts from the letters shall tell the story as the missionaries read it. A cablegram received at the Rooms from Mr. Stafford. dated February 22, reports that the Humphrevs are in Yachow with the Openshaws, that the Wellwoods remain at Ningyuenfu, and that all are well. All the other West China missionaries have gone down the river to the coast.

Dr. Dearing of Yokohama, Japan, who is in close touch with the missionaries of West China, writes: "The whole situation in China is still very perplexing. China is lacking in leadership. With such a demoralized government and no leaders the perils are great. In such conditions the possibility of other nations stepping in, presumably to protect their own interests. is great. If one nation advances the others will feel compelled to do so and then the possible condition is appalling. hope and pray, however, for peace. patient and long-suffering Chinaman is likely to welcome peace. The terrible condition of famine and want along the lower Yangtze makes war almost impossible, and it would seem that peace must come early. And then when it comes, we need not only to advance with temporal food but strive as never before for the winning of China to Christ. It seems to me that then will come the greatest opportunity we have ever seen in that land. And it is an opportunity which must be taken advantage of at once or lost."

#### From South China

. From Hopo, South China, Rev. Arthur S. Adams sends the following news: "The past year has been a record year in many ways. Through pressure brought to bear on the churches, they have given more than ever before. Whether they can continue the record remains to be seen. It may be considered a little doubtful under

present unsettled conditions. It is to be hoped that things in the North will soon be settled definitely, else chaos will be universal, I fear. So far things are quiet at Hopo, but cannot be expected to remain so indefinitely, if conditions elsewhere do not improve. There is much feeling against Yuan Shi Kai, who seems to want too much power, and makes the less intelligent element suspect him of wishing to make himself emperor, in power if not in name. China needs the prayers of all God's people, and, we feel sure, will have them. May 'God's will be done!'"

#### From Central China

Dr. Emilie Bretthauer of Hanyang, Central China, writes: "In a letter just received from Kinkeo, one of our Central China mission outstations, was the following item, which I thought might be of interest to you. At the time of writing there were 35,000 soldiers in camp there. Dr. Huntley's six nurses are there in charge of the medical and surgical work. To my mind this shows two things: that although our hospital is closed, all of Dr. Huntley's work is by no means stopped; it also shows the great need of qualified Chinese doctors."

In a chatty account of the West China missionaries' trip down the river, Mr. Taylor of Chengtu describes the situation at Hankow. He says: "We reached Hankow last Monday, where we found Dr. Morse and wife, Miss Crawford and Miss Cody doing excellent work in the International Hospital there. I am glad to think that our Society can help in caring for the poor wounded soldiers and citizens. Hankow looks like a wilderness of brick. The people are creeping back to their burned homes and piling the bricks together, putting burned rafters on the top and nailing pieces of tin over for Much as I love China and the Chinese, I find it hard to forgive those who are responsible for the burning of Hankow. Your sympathies, I know, are with us in the cessation of our work, and that helps us to bear up under what has all the appearances of a retreat. I am sure, however, that this whole movement works an advance and that

church of Christ will be confronted with more and larger opportunities than she has ever before known. The depressing influence of government opposition to the spread of Christianity will be greatly lessened, for whatever form of government may eventuate a large degree of religious toleration must be granted. I hope to see our schools placed upon the same footing as those of the government, as far as our graduates participating in government work is concerned. If this proves to be a well-founded hope then our educational opportunities will be almost unlimited."

#### Safer in Yachow Than on the Road

Readers of Missions who enjoyed Mr. Openshaw's diary will welcome this chatty letter from Mrs. Openshaw to one of the West China missionaries. She says:

"The official communications came some days ago, ordering the new flag to be hoisted and saluted within three days, but Yachow has not moved. The soldiers are uneasy, the town is uneasy, the Openshaws wonder if something is 'goin' drap', but haven't thought of being afraid for themselves, and anyway we feel that such safety as there is, will be in our own home town and not on a thug-infested road and river, hastening down into Central China towards a war that makes our own affairs look like 'thirty cents.' We hope surely to stay here. I tell you the members need Harry, and my only anxious thoughts are over possible sickness with no physician or help, no telegraph or reliable mail service, and one other thing -the heavy hearts we are causing at home. We are not conscious of having been under a strain, though the relief from the constant firing was noticeable, especially at night. But we were not fearful.

"Mails are not coming much yet—no letters from America dated later than August and only one mail of those. No papers or magazines have come into the house since September 6, except one Shanghai paper this week, dated October 14. The mail which came in from Chengtu yesterday had been eleven days on the way, but tonight's mail had letters of November 25 and 26, December 1 and

2. Old mails of September are still turning up from Ning Yuen Fu and Ta Chienlu. We had mail this week from the former place, written November 26, and they had joyfully received one mail from us. Our mission has suffered more demoralization from the two former escapes to the coast than any other mission; and it looks as though we should lose again this time."

#### Young China Sets the Ball of Government Rolling

Rev. George Campbell, of Kaying, South China, sends this most interesting story of setting up new governmental activities:

On December 5, 180 duly elected representatives of the people came together in this city (Kaying) and chose Lu Yun-tok to be the civil ruler of this prefecture for the period of one year. He is no new convert, for his progressive ideas have made him a marked man and even endangered his life. He is less than forty years old, a distinguished scholar, a successful administrator, a man of courage and decision of character, and has a large and devoted following of young men.

The election was held in the Middle school. The hall was decorated with flags (of all nations as well as Chinese), lanterns, festoons of gaily-colored paper flowers, etc. A space was fenced off on each side for spectators. Only those having tickets were admitted. Most of them appeared to be the student class and all were young. The foreigners were guests of honor. A reception room was set apart for our sole use and dinner was served there during the interval between the morning and afternoon session. Choice seats were reserved for us and every courtesy shown. We were nine in number, representing Holland, Germany, England and the United States.

The meeting was called to order by the ringing of a bell. Mr. Chung Pit-sen stated that ordinarily officials would be deputed from headquarters to .establish and carry on the government until the people were educated up to the point where they could take it up. In this case, however, the high average of intelligence

(due to superior educational advantages), and the general and sincere attachment of the people to the principles of the revolution, decided the authorities to allow the immediate organization of the civil government. Hence Kaying had the honor of being the first place in Kwangtung (and probably in China) to try the Model Constitution prepared by the Tung-men Society.

After a short discussion it was voted to proceed with the election of a chu-chong. as the civil magistrate is to be called. The roll of electors was called: each arose as his name was called and went into an adjoining room where the ballots were cast. In the afternoon the ballotbox was opened and the ballots were read. Each contained the name of the elector and of the candidate he favored The tally was kept on a white cloth hung up in full view of the audience. Eighty votes were cast for Mr. Lu; an equal number of votes was divided among three candidates; the rest were scattering or blank. Mr. Lu made a short speech in which he stated that he should not retain the office any longer than might be necessary to organize the new government. The military power will remain in the hands of an appointee of the central government until the three years allowed for the universal inauguration of civil government have elapsed.

Yesterday the electors chose from their own body two for each pan or district to form a Provisional Assembly. This body then organized and proceeded to business. It shows their sense of the importance of the subject that education monopolized their attention during their first sitting. The first step taken was to amalgamate the three existing middle schools.

It is very evident that it is a young men's movement. Even the middle-aged men are conspicuously absent from their counsels. Yet one could not fail to be impressed with the business-like way in which they dealt with all matters. With considerable freedom in discussion and pronounced differences of opinion there was a readiness to yield to the will of the maority which augurs well for the future. Even here, however, public opinion is not all optimistic as to the future.

#### Christianity's Chance

While Yuan Shi Kai is himself a follower of Confucius, his favorable views regarding Christianity have not been concealed. As we have stated, he not only built a dormitory for an English Congregational Mission College, but sent his sons and nephews to be educated there. It is not surprising therefore to learn that in replying to a deputation of Protestant Christians, Yuan Shi Kai again expressed his determination to remove all religious disabilities and enforce religious toleration throughout the country. It is certain that if the new Republic maintains itself. Christianity will have every opportunity to win its way among the people. There will be strong advocates and supporters in the cabinet and national congress. Much will depend upon the attitude of our government and people, and the way in which we respond to the demands for relief and a great reinforcement and expansion of our missionary work.

The Pekin correspondent of the London Telegraph says Yuan Shi Kai has succeeded in effecting a great change in Mongolian affairs, having completely nullified the recent crowning of spiritual kings at Urga and elsewhere in Mongolia. The correspondent adds that the Federation of Mongol Princes of the whole of Inner and Outer Mongolia have elected Yuan president of the Federated Empire, and will undertake to secure to him the adhesion of every foot of Mongolian soil.

#### Yuan Shi Kai's Telegram

Yuan Shi Kai sent a telegram to the Nankinese administration through Tang Shao Yi at Shanghai after the edicts had been promulgated. In it he said with characteristic exaggeration:

"The object for which you have been fighting many years is now obtained. To-day the absolute monarchy ceases to exist and the republic begins. Hail this change with delight. The monarchy now ceases forever and the republic will continue forever."





#### Manchu Dynasty-1643-1912

The abdication of the Manchu boy Emperor was accomplished in due form and with customary politeness by imperial edicts, issued February 12th, which thus becomes a great date in Chinese history. There were three edicts, issued by the Empress Dowager Yehonala in the name of the child ruler Pu Yi. We give the edicts in large part, as showing the Chinese method of doing unpleasant things:

#### IMPERIAL EDICT-No. I

The Empire seethed like a boiling cauldron and the people were plunged in misery. Yuan Shih Kai therefore commanded the despatch of commissioners to confer with the Republicans with a view to a national assembly deciding the form of government. Months elapsed without any settlement being reached. It is now evident that the majority of the people favor a republic, and from the preference of the people's hearts the will of Heaven is discernible. How could we oppose the desires of millions for the glory of one Therefore the Dowager Emfamily? press and the Emperor hereby vest the sovereignity in the people. Let Yuan Shih Kai organize with full powers a provisional Republican Government and let him confer with the Republicans on the methods of establishing a union which shall assure the peace of the Empire and of forming a great Republic uniting Manchus, Chinese, Mongols, Mahomedans, and Tibetans.

#### IMPERIAL EDICT-No. 2

According to the Cabinet's memorial embodying the articles of courteous treatment proposed by the people's army they undertake the responsibility of perpetual sacrifices before the imperial and ancestral temples and mausolea and also the completion of the mausoleum of the late Emperor Kuang-Hsu. The Emperor, it is understood, resigns only his political power while the imperial title shall not be The imperial kinsmen, the abolished. Manchus, the Mongols, the Mahomedans, and the Tibetans, will endeavor to fuse with the Chinese and to remove all racial differences and prejudices. It is our Digitized by GOOGLE sincere hope that peace may be restored and happiness enjoyed under the Republic.

#### IMPERIAL EDICT-No. 3

The throne's motive in modelling its policy according to the progress of the times and the earnest desires of the people, and its sole object, are the suppression of the great disorder in China and the restoration of peace. Should the warfare continue the country might be irreparably ruined by the sufferings that are the horrible consequences of racial war.

The edict further exhorts the Pekin generals to maintain order and to explain the situation to the people. The throne, acting upon Heaven's will, commands the members of the cabinet and the viceroys to continue their duties and to conform with the throne's perpetual intentions to love and cherish the people. This is the conclusion: "We, the Empress Dowager and the Emperor, will thus be enabled to live in retirement free from responsibilities and cares and enjoying without interruption the nation's courteous treatment."

#### MOST LIBERAL TREATMENT

It will be noted that in the edicts the word "abdication" is carefully omitted. The imperial family has decided to discontinue exercising governmental powers and will confine its future efforts entirely to spiritual matters. In this there is great wisdom, doubtless due to Yuan Shi Kai. It must not be forgotten that the Chinese Emperor has been worshipped as the Son of Heaven, whose edicts were heaven's will. Suddenly to cut off the religious head would give a shock to the masses, from which they might rise to the overthrow of the republic. To leave the Emperor with his title until his death does not disturb the superstitious, and makes for the possibility of strongly establishing the new order. At his death a new idea will have gotten such hold as to nullify the sentiment that today it would be difficult to deal with, while there are so many complications without arousing religious hostility. The leaders know that they have to do with a vast mass of ignorance and superstition, and that to

touch the religious feeling inopportunely would invite doom.

It was wise, for the same reason, to provide handsomely for the maintenance of the Manchus, including the nearly thirty princes. The Empress Dowager was granted about three millions a year, the Emperor a million. Certainly if the Republic holds to this agreement the Manchu nobles have much to be grateful for, since it would have been easy to cut off their heads and have done with it. They owe their lives and security against want to Christianity, for it is beyond question that the Christian sentiment in the Provisional Government has been against bloodshed and in favor of humane and gencrous dealing with the vanquished rulers.

#### "THE GREAT PURE DYNASTY"

Thus passed the Manchu dynasty, which has ruled China since 1644. The first Manchu Emperor called his dynasty Ta Ching Chao, or "the great pure dynasty." It will be followed by the Ching-Wha Republic. The yellow dragon has gone with Manchu rule, and the queue will be seen no more as the mark of Chinese subjection. Yuan Shi Kai cut off his queue on the day of the election to the presidency.

#### THE NEW PRESIDENT

Yuan Shi Kai was elected President of the Chinese Republic by the Nanking Assembly on Friday, February 16, at first declined, but later accepted. In the interview on the 17th he said: "Owing to lack of experience the republican government will make many errors. Having been elected President of the republic, I will undertake the task."

Yuan said he had a great admiration for Dr. Sun Yat Sen, who had shown himself a true patriot. This sentiment will be re-echoed everywhere. Self-effacing proving his patriotism and sincerity in the most striking manner, Sun Yat Sen will rank high in honor, whatever the outcome. He knew that Yuan Shi Kai was the only man who could control the North, and that a military man was required. He could easily have led a faction, however, and thrown everything into chaos. All honor to Christian Sun Yat Sen!



## Scope of City Mission Work

By Rev. Charles H. Sears

SUPERINTENDENT OF BAPTIST CITY MISSIONS IN NEW YORK



N all the large cities distinctive City Mission organizations have been established by the leading denominations, experience having shown that State and Home Mission Socie-

ties cannot administer such local work with the highest degree of efficiency.

#### TYPICAL ORGANIZATIONS

In the city of Chicago there are the following denominational missionary organiations, which we may take as typical of other cities: Christian Missionary Society (Disciples); Evangelical Lutheran Conference: Church Extension Board of the Presbytery; Home Missionary and Church Extension Society (Methodist); City Missionary Society (Congregational); Board of Missions of Diocese of Chicago (Episcopal); Baptist Executive Council. of these Societies is performing a threefold ministry which may be defined as downtown missionary work, church extension and foreign evangelization, with the exception of the Disciples and the Lutherans, who are doing no distinctive downtown work. It will be noted that in Chicago all the leading denominations do their church extension work through their city mission society.

In Boston there are the following denominational missionary societies: The Boston Baptist City Mission Society, the City Mission Society (Congregational), Episcopalian City Mission Society, and Methodist City Mission Society.

In New York, Methodists and Baptists are doing a threefold work through one organization each. Episcopalians, Presbyterians and Congregationalists each have a separate church extension organization, while the Episcopalians have a district City Mission Society through which English mission and foreign work is conducted. The Presbyterians do their missionary work, including foreign evangelization, through their National Home Mission Society. The Lutherans have no general or City Mission Society. The Disciples have a Church Union, through which they do some church extension. Special mention should be made of public institutions-hospitals, asylums, penal institutions-conducted by the Episcopal City Mission Society. This type of work is left largely to the Episcopal Church. But few of the city mission societies are conducting rescue missions.

#### EXTENT OF BAPTIST CITY MISSION WORK

The extent of Baptist work in cities is shown by the last report of the City Mission Commission. In forty-two cities in the territory of the Northern Baptist Convention, having a population of 100,000 or over, there are thirty City Mission or Church Extension organizations, which includes two for Greater New York. Through these organizations approximately \$266,000 is expended annually; and \$100,000 is expended in all these forty-two cities by the American Baptist Home Mission Society, the American Baptist Publication Society, the Woman's American Baptist Home Mission Society, and all State Conventions. Digitized by Google



BOSTON'S SEA FRONT, AS PROJECTED FOR THE MODEL CITY OF THE FUTURE

About one-half of the city organizations are engaged in church extension. About three-quarters are doing foreign work. Only a few of the larger cities are sustaining downtown mission churches. In most of the cities the downtown problem has not yet been recognized as one in which all the churches of the city should have a part.

The extent of Baptist City Mission work may perhaps be better seen in the following statement.

The ten largest cities are expending \$177,654, leaving but \$88,329 of the \$266,000 referred to above for the other thirty-two cities. This does not include about \$16,000 spent by general denominational Societies in these ten cities, which does not go through the City Mission treasuries. On the basis of annual expenditures these cities fall into the following order:

New York City (old city)	\$65,000
Pittsburgh (including Pittsburgh and	,
Alleghany Association)	21,282
Chicago (exclusive of \$7,000 in co-	,
operation with the Home Mission	
Society)	20,852
Cleveland (exclusive of \$2,365 by	, ,
other Societies)	** 600

St. Louis	13,378
Philadelphia	10,265
Boston	9,836
Brooklyn (exclusive of \$3000 by	., .
Home Mission Society)	8,377
Buffalo	7,500
Detroit	5,981
San Francisco (exclusive of \$5,700 by	
other societies)	490

These ten cities are all doing foreign work; all but Boston and Buffalo are engaged in church extension; and all but Buffalo, Cleveland and Brooklyn are doing downtown mission work. The following types of work are being carried on by many of the societies:

- 1. Church building, including the acquisition of sites and the erection of buildings. In recent years portable churches have been used to advantage.
- 2. The evangelistic approach includes preaching in the open air, in vacant lots, parks, public squares and streets; also tent services, which are usually conducted upon an interdenominational basis.
- 3. The institutional features include church settlements, various clubs and classes and particular ministry to individuals according to need. These appoint-

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ments are met in halls, ordinary church buildings or more elaborate institutional plants.

4. The ministry to children includes in addition to such institutional work church vacation schools, children's illustrated midweek services, and general fresh air work.

#### THE TREND

During the last ten years there has been a marked advance in City Mission work, notably in foreign evangelization, though few of these foreign churches or missions are properly housed or manned. In no city is there adequate provision made for the foreign population and in many the "twin sins of overlapping and neglect" are all too apparent, through lack of interdenominational understanding and cooperation. So, too, churches—not only those under

City Mission direction but those that are self-supporting-are being gradually "socialized"—if the term may be used to designate a ministry to individual or community need aside from direct religious instruction or evangelistic appeal. Another change is the general appreciation of the city problem by Home Mission Societies and by churches. For example, the Presbyterian Home Mission Society is expending in one church in New York City \$10,000 annually. As marked as has been the progress of this brief period and as encouraging as has been the result of these initial efforts, true it is that the Christian church cannot hope to win out in the city, with the force which it now has on the field, especially as there are great masses of people who have not as vet felt in any degree the influence of the church.



CONDITIONS IN THE CITY THAT ARE NOT YET MODEL — ITALIAN SECTION ON THE LOWER EAST SIDE, NEW YORK

## In the Land of the Czar

#### By Robert Stuart MacArthur

President of the Baptist World Alliance

Vivid Description of the Visit to St. Petersburg and Its Results for Our Baptist Work—Wilhelm Fetler at Home—The Dom Evangelia—Dedication Services—The Baptist College



T was expected that a number of friends from London and America would form the deputation to St. Petersburg, but for various reasons one after another found it impossi-

The writer, therefore, found ble to go. himself alone as he made this journey. He arrived in St. Petersburg on a bitterly cold morning, but the warmth of the welcome given him by Pastor Fetler and a number of members of his church more than compensated for the frosty atmosphere. St. Petersburg as a winter resort is distinctly disappointing. A number of years ago I visited the city in summer. It was a common remark then that one ought to see St. Petersburg in winter, as it was one of the gayest capitals in the world at that season. But it does not at all compare in that respect in winter with Montreal or Quebec. In these latter cities one sees beautiful sleighs adorned with flowing robes, and drawn by horses decorated with highly-colored tassels and with musical The little sleighs in Russia are bells. without flowing robes, and the horses without any bells or decorations. sleighs move in silence except for the groans of the Ishvostchinks. Pedestrians are exposed to great danger from these Perhaps during rapid and silent sleighs. great court functions the reported gaiety may be seen, but certainly it is not in evidence in normal conditions.

#### REV. WILHELM FETLER

He is truly a remarkable man. We thought we knew something of his power when we saw him in America, but to know him he must be seen here actually at work. He is the soul of the entire enterprise.

One moment he is struggling with the police to secure some concession; then he is engaged with the architect and with contractors; then he is striving to get an insistent creditor put off with part payment until more funds are in hand; then he is leading a meeting of believers with rare spiritual fervor; then addressing a body of 500 University students, many of whom are largely atheistic and somewhat anarchistic; now he is preaching to simpleminded inquirers and pointing them to Christ; now he is speaking Lettish, now German, now Russian, now English. This is Wilhelm Fetler. He gave us specimens of his power in Tremont Temple last summer, but in St. Petersburg in his own work he is a king. Five years ago he came to St. Petersburg a stranger; to-



THE KREMLIN IN MOSCOW

day he sees the blessed fruit of his toils. He reported himself for his trial, but he has not been summoned; it seems likely that he may never be summoned. The authorities respect him for his bravery, his versatility, his devotion, and his character. Spurgeon's Pastors' College did great service when it gave to our cause in Russia Wilhelm Fetler. The Czar decreed that all his subject peoples of various races must learn Russian; thus Mr. Fetler was

mea, from the Caucasus, from the Baltic Provinces, Courland, Ingria and Esthonia being especially represented. This dedication is an event of immense importance to our cause in Russia. St. Petersburg is the Mecca of our work to these people. They will carry home wonderful tales of their experience in the capital. Success for our cause here means no small degree of success all over the Empire; failure here would mean partial failure every-



DEDICATION OF "THE GOSPEL HOUSE" AT ST. PETERSBURG, DEC. 25, 1911

prepared to preach in Russian when the door opened. But for the Czar's ukase Mr. Fetler could not be the leader of the work in the Russian capital.

#### A NOTABLE COMPANY

On Friday and Saturday delegates from many parts of Russia arrived. Many of them have traveled day and night for a week. It was a great joy to see brethren here whom we met in Philadelphia, brethren who are heroes and martyrs, and who bear in their bodies the marks of the Lord Jesus. Brethren are here from the regions of the Ural, from Siberia, from the Criwhere. The work here is the fountain whence flow streams of blessing all over the land and to adjoining lands. The eyes of all are on St. Petersburg-the eyes of friends and foes alike. This is the greatest day the Baptists in Russia have ever known. I wish our good brethren in America could see and feel what I am seeing and feeling just now. would get a new conception of the importance of this work; then they would rejoice that they had some share in the blessedness of this promiseful hour. day is dawning; a new hour has struck; a new history has begun. Blessed are they

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who have eyes to see and hearts to feel God's presence in this glorious day!

#### STIRRING EXPERIENCES

Among those present not the least honored is Mr. Fetler's father, a noble Lettish pastor. He speaks almost no Russian and his son tranlates his brief addresses. All congratulate him that, in addition to his own noble service for God, he has so worthy a son to hold the banner aloft after his own work shall have ended. He has two daughters here who are not behind their brother in ability and in consecration. Baptists all over Russia feel that the work in St. Petersburg must have a marked influence even in the remotest districts; hence the deep interest felt by our brethren in every part of the vast empire. The Church House is transformed into a dormitory and a refectory. The local church has undertaken to provide, in large part, for the delegates from great distances; and all are making sacrifices in the interest of a generous hospitality. It is, indeed, a polyglot assembly. Russian is tried at the first, then a compromise is made, with some speaking in German, others in Lettish or Esthonian, and still others in French. This has been the refuge of the writer in the case of officials and some of the other better educated delegates, both men and women. New friendships are being formed, old friendships renewed, and the spirit of brotherhood everywhere One is living over again many chapters in the Acts of the Apostles as he shares in these stirring experiences.

#### DOM EVANGELIA

This is the name given to the structure which was intended to be known as the Baptist Tabernacle. The word Tabernacle is robbed of its meaning when translated into Russian; it then means simply tent, the word in Russian being a transliteration of the Greek word for tent. tor Fetler, after careful consideration, decided to call the new church building "Dom Evangelia." This title is a trans-literation of the Russian words Gospel House, or the House of the Gospel. It is an admirable name. It has already come to have much significance in St. Petersburg. Over the gateway leading to the building

Mr. Fetler has placed a large signboard, legible by day and illuminated by night, containing the name in Russian letters; and over the main building will be the sweet words, "Bog yest lubor," "God is love."

#### THE PROJECTED PLANT

On the grounds purchased for the Dom Evangelia were several houses: some of these were allowed to remain. They are now used for various forms of the institutional work carried on by Mr. Fetler and his workers. The site contains 3,900 square vards. Eventually part of the ground will be laid out as a garden in which the choirs will sing in the summer to the crowds which are certain to assemble. Part of the site is occupied by the building which is Mr. Fetler's residence; and part by the printing offices and the book department. The lower floor of the Dom Evangelia is occupied by cloak rooms, robing rooms, and rooms for small The building is approached by meetings. three flights of stairs from the large corridor. The Dom is 224 feet long, 154 feet wide, and 70 feet high. A gallery runs around three sides and there is a second gallery opposite the pulpit. On the pulpit platform there is the baptistry and The building space for the large choir. is heated by hot air, and lighted by electricity. Men wrought both day and night to get it ready for dedication. The Dom will seat 2,000 and it was filled to its capacity at the dedication.

#### DEDICATION DAY

Permission to open the building and to allow foreigners to speak at the opening was not secured until the preceding Saturday afternoon. There was a battle royal that day in the office of the Minister of the Interior. Mr. Fetler eloquently pleaded for permission for foreigners to speak. At the outset the Minister positively refused permission, pleading an old law which has recently been revised. Later he yielded and permission was granted. Groups of earnest souls spent the time in prayer while we were in the office of the Minister of the Interior.

Sunday morning dawns bright, crisp and cold; the thermometer is far below zero,

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but the hearts of all are warm with love, high with hope, and joyous with expectation. There are three full services, from ten in the morning till ten at night, with two brief intermissions. Soon after ten the spacious auditory is full. The procession forms in the Church House, Pastor Fetler leading, the President of the Baptist World Alliance, carrying a large Bible, follows, and pastors from many parts of the empire make up the line. the pulpit platform is reached. The opening service is a prayer meeting. call to prayer is given, all reverently kneel. The training in the Greek Church is conducive at least to reverence in the forms of worship. The coming into our denominational ranks of so many trained in the Greek Church will have no small influence on our forms of worship. might well profit by a greater degree of outward reverence in our public worship. The chairs are close together, and it is not easy for all to kneel, but they do kneel, and are most reverent in manner. At times many pray simultaneously, but really there is no confusion. There is deep emotion in the prayers; many persons are in tears; many pray with broken voices, and with the greatest earnestness. Then follows a period of silent prayer; this exercise is especially solemn. minute later all join in singing a stirring The moment Mr. Fetler utters "Amen," all is still, and the order of the meeting is changed. Gratitude.to God is the dominant thought in this meeting. God truly has done great things for the people. His hand is recognized and His work is marvelous in the eyes of all. The ordinance of the Lord's Supper follows the prayer meeting. Members from Esthonia and other churches outside St. Petersburg sit in groups; they respond to the call from Mr Fetler, and report for the churches which they represent. The sacred ordinance was observed with most appropriate solemnity. There was singing by the choir of the Lettish church in St. Petersburg, and also by the Esthonian choir. The service lasted three and a half hours, yet no one was weary. Really, the people can-not get enough! They are truly hungry for the bread of life; they have long been starved. It is a joy to preach to men and

women who are so eager for the truth. At the close of this service came an intermission for luncheon and fraternal greetings. Here were groups speaking to one another using three languages in a single sentence, but all using the language of love, and making themselves understood in a remarkable degree.

#### THE DEDICATION SERVICE

This service began at four. Every part of the Tabernacle was packed. The police were present, as in the morning; one saw clearly that some of the officers were quite in sympathy with the service; the writer spoke in French at the close to two of these officers, who frankly expressed their pleasure with the entire service. Pastor Fetler preached the dedication sermon. His text was Psalm 127:1, "Except the Lord build the house, they labor in vain that build it." His words produced a deep impression. One wonders how he found time to prepare a discourse. His father spoke in Lettish, and was interpreted by his son; several Russian pastors took part in various ways. Principal Mac-Caig, LL.D., of Spurgeon's Pastors' College, delivered a brief address in Russian, and the writer spoke through Mr. Fetler as interpreter. In all it was a truly memorable service.

There was another service in the evening, which lasted until 10 o'clock. The fraternal element is marked. Ladies of rank affectionately embraced their peasant sisters, brothers embraced brothers. This manifestation of affection is decidedly novel to brethren from America and England.

#### GREAT MEETINGS

The Watch-Night Service was an occasion of great power. It began at eight o'clock in the evening and continued until one o'clock the next morning, with a brief intermission at 10.30 for refreshments. Pastor Fetler spoke with marked effect. An audience of 1,800 to 2,000 was present. Exactly at twelve o'clock he made an appeal to those who wished to begin the New Year by beginning the new life in Christ to come forward. Immediately from the main floor and from the galleries men and women came in groups of a dozen or a Soon not fewer than 100 were score. Digitized by GOOSIC

kneeling in the aisle or in the space in front of the pulpit platform. The way of salvation was explained, and large numbers audibly expressed their hope that they had accepted the Lord as their personal Saviour. Tears were in the eyes of many, and sobs could be heard in all parts of the great audience room. I have seen revival meetings under the direction of Mr. Henry Varley and Mr. Dwight L. Moody, but I

When the address was closed and Mr. Fetler had made his appeal, from forty-five to sixty—the writer counted forty-seven and saw others come later—came forward and knelt in the aisles and around the platform expressing their desire to begin the Christian life. It was one of the most solemn and tender meetings I have ever attended. If all police prohibitions were removed, this work in St. Petersburg



CHRISTMAS MORNING COMMUNION SERVICE, "THE GOSPEL HOUSE," ST. PETERSBURG

never saw so spontaneous a movement toward seeking Christ as I did that night in St. Petersburg.

Another notable meeting was that held in Tenishiff Hall on Wednesday evening. This hall is in a part of St. Petersburg remote from the Dom Evangelia. It is architecturally an admirable hall, and seats about 700 people. The audience here is largely made up of students of the University, men and women. There was an audience on this occasion of at least 600. This writer spoke on "Christ as the Ideal Man." The Spirit's power in this meeting was remarkable. On several occasions during the delivery of the address sobs were heard in various parts of the hall.

would go forward by leaps and bounds. Not only are there converts from among the plainer and poorer people, but already in the membership of the church are men and women of considerable financial ability and of good social standing. Already Mr. Fetler has largely secured the confidence of the police authorities and they trust him to no small degree in the conduct of the services. On this particular occasion many of the inquirers were students, some of whom had been known as agnostics, if not atheists and anarchists.

#### THE BAPTIST COLLEGE

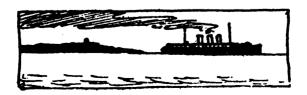
Many are anxious for information regarding the status of the proposed Baptist

College in St. Petersburg. Some weeks ago our esteemed friend, Sir George Mac-Alpine, visited Russia and did excellent work in the interest of this cause. from all that can be learned matters were allowed to remain in statu aug. The President of the Alliance came to Russia. well fortified with letters from Secretary Knox, by "command" of President Taft, and by a letter of remarkable heartiness from Col. Roosevelt. Careful statements of Baptist history were written; the Baptist status as to numbers, influence, character and purpose was stated; corrections of false reports of speeches made in Philadelphia and elsewhere were given; and attempts made to remove prejudices. These statements, written in English and translated into Russian, together with copies of letters by Col. Roosevelt and Secretary Knox, were sent to the President of the Council, to the Minister of the Interior. and to the Minister of Foreign Affairs. From these latter two officials came replies.

I cannot speak too strongly of the cordiality of the interviews and of the distinct courtesy of these high officials. Hon. Curtis Guild, the American Ambassador, was courteous and helpful to the last de-He is honoring his great country and the Empire to which he is sent by the tactful manner in which he is discharging the peculiarly difficult duties of his high office of this critical period. Many things said in these interviews belong to the confidences exchanged between gentlemen and cannot be repeated in public. Suffice it to say that permission was granted to found the College, provided that four conditions which were named can be accepted by those responsible for its founding. Doubtless we shall comply with these conditions. Money ought speedily to be secured for this Bible College.

#### THE CLOSING SERVICE

The last service which we attended the we being Dr. MacCaig, Mr. Charles Phillips and the writer—was on Wednesday evening, January 17th, in Tenishiff Hall. The police authorities had forbidden foreigners to speak. For several days. therefore, we remained entirely silent. We had supposed that the permission given by the Minister of the Interior extended over the period of our sojourn in St. Petersburg. We therefore spoke with frequency before we learned that his intention was to limit the permission to the opening of the new building. We did not wish to violate his prohibition, but we did rise in response to our names to say goodbye to the audience as we were leaving St. Petersburg. Never shall I forget the tenderness of that meeting. We closed at a remarkably early hour for Mr. Fetler's meetings in St. Petersburg-ten o'clock. Immediately two trams were filled with people going with us to the railway station. In the bitter cold not fewer than a hundred people stood on the platform and sang in Russian, "God be with you till we meet again." The police offered no interference. They stood in silent wonderment as the song floated out on the frosty mid-Such a scene probably never night air. before was witnessed in any part of the Russian Empire. The enthusaism of the people was so great that they ran along the platform continuing their salutations until the train moved out of the station. The visitors will never forget the tender enthusiasm of that Russian farewell. A new day for Russia is dawning. The Eastern sky is already radiant with the crimson and gold of its dawn. But still there may be years of weary waiting before the advent of civil and religious liberty. Let us work, hope and pray for its speedy coming!

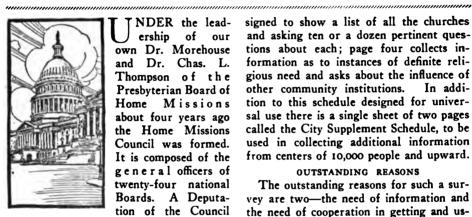




# A Long Step in Christianizing America

By Lemuel Call Barnes, D.D.

Field Secretary American Baptist Home Missionary Society



NDER the leadof ership our own Dr. Morehouse and Dr. Chas. L. Thompson of the Presbyterian Board of Home Missions about four years ago the Home Missions Council was formed. It is composed of the general officers of twenty-four national Boards. A Deputation of the Council

has recently visited fifteen States between the Mississippi River and the Pacific Coast, holding a Consultation with the appointed leaders of missionary work of the various denominations in each State. These workers have voted, without a dissenting vote, in every State thoroughly to study the situation together, unitedly examining the religious condition of every school district. In the light of discussion in the Consultations and after extended sessions of the Deputation by itself, a schedule of inquiries was wrought out which was presented and adopted at the later Consultations. The school district, which had been originally suggested by Dr. Wooddy, of the Pacific Coast, was finally adopted.

This schedule as printed in large numbers for the use of all committees covers four pages 8½ by 11 inches. page asks general questions as to population, size of the district, its accessibility, nationalities represented in population; pages two and three are one sheet designed to show a list of all the churches and asking ten or a dozen pertinent questions about each; page four collects information as to instances of definite religious need and asks about the influence of other community institutions. tion to this schedule designed for universal use there is a single sheet of two pages called the City Supplement Schedule, to be used in collecting additional information from centers of 10,000 people and upward.

#### OUTSTANDING REASONS

The outstanding reasons for such a survey are two-the need of information and the need of cooperation in getting and using the information.

Every one who is deeply concerned with home missions has felt the lack of comprehensive information. We have been obliged to make our pleas and, what is more serious, make our policies on the basis of more or less isolated instances. The attempt to build theory not on some facts but on all the pertinent facts is an undertaking never perfectly achieved. But the method is correct and it is the only corrective method. The modern world has been made the modern world by this method of induction. It is high time that the endeavor to Christianize a continent be placed on the widest possible basis of ascertainable facts.

For ultimate practical results outside investigation, however expert, is less valuable than findings made by people on the ground who are responsible for putting into use the findings. This difference is well illustrated by the differing receptions given to the work of the Pittsburgh Survey and the Chicago Vice Commission.

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this account, as well as because of the greatness of the undertaking, a truly inductive study of the essential home-mission conditions in our vast territory requires cooperation of all the forces concerned.

#### VAST DESTITUTION

One revelation of the Consultation Days was marked in them all. The effect was cumulative and in the aggregate appalling. The term "Neglected Fields Survey" was more than justified, it was made imperative. The strictly rural regions are fearfully neglected. This is ominous when we remember that the strength of our religious ancestry was on the farms. We must await the School-district Survey for comprehensive and authoritative facts, but many estimates like the following were brought to our attention:

In one State 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that State, 40 x 400 miles, has been homesteaded during the last two years and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that State, thus thrown open, will be occupied in the next five years. One rich valley of the State, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one church.

In another State fourteen counties were said to have but three permanent places in each for worship. One country in still another State has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same State has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular services; both of these two counties, though not in Utah, are largely Mormon.

In some session of each Consultation Day, testimony was given by from four to nineteen persons who were acquainted with people residing in neglected territory who had grown to maturity without having heard a sermon, or having had a reasonable opportunity to hear the gospel. One informant said: "Young people live to maturity and die within thirty miles of San

Francisco with no religious privileges." Another knew of persons in Wyoming eager for church privileges yet permanently residing forty-two miles from any church.

#### FOREIGN POPULATION UNCARED FOR

Literally, thousands of foreigners in all the States surveyed never hear the Word of God. The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign born is as great in some Western States as it is in New York, and larger in some Western communities than it is in New York City or Boston. Thousands of Indians were found who are sun-worshippers and pagans, and have never heard of Christ. The "Inland Empire," a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran.

#### ORIENTAL CULTS SPREADING

Among Orientals on the Pacific Coast the Deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the gospel back to their native province of Canton. Reports, with indubitable proof, show that more effective work has been wrought by these returning Christian Chinese for their country than by all missionary boards laboring in that province.

One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient.

#### LIMITED OVERLAPPING

At every Consultation there was free and frank discussion of "overlapping" as well as of "overlooking." Thus the state

of mind of missionary leaders in the States on this point was disclosed. As to the serious and widespread overlooking there was unanimity. It was the opinion apparently of most that decided overlapping is confined chiefly to small towns. many cases, however, the situation is due to expectations which have failed to be realized, that the towns would grow so as to require the various churches. not a few instances population has actually receded. In many a town the overlapping is more apparent than real. Often, too. churches in small towns minister to considerable districts of surrounding country. The opinion was frequently expressed that there might be and ought to be more of

While overlapping is not half as bad as some theorists have imagined, these Consultations of those who know most about the actual conditions showed conclusively that there is a real defect here. Nearly all who spoke about the matter seemed to believe that remedial measures should be devised to relieve the present situation and especially to prevent its recurrence at new points. Home Mission agencies have a responsibility in the matter on fields which require their help.

### ACTION OF THE COUNCIL

In view of the anticipated report of the Deputation there was the largest attendance in the history of the Home Missions Council at its annual meeting this year when the following recommendations of the Deputation were adopted unanimously:

- 1. That a committee of five be appointed charged with the responsibility of pressing the State Surveys to a conclusion, securing the tabulation of the schedules and the analysis of the same.
- 2. That when the returns from the Survey are tabulated and analyzed they be prepared for publication by the committee above named in such form as may be decided upon by the Home Missions Council.
- 3. That as soon as practicable after the findings of the regional survey are published *Consultations* be called by the Home Missions Council to promote cooperative meeting of unmet needs by allotment of un-

occupied fields, these Consultations to be held not later than the spring of 1913.

- 4. That the Home Missions Council call a Consultation of all evangelical workers for Spanish-speaking Americans and Mexicans in the United States to secure quickening of interest, discussion of methods and, if found practicable, allotment of fields among them to the various boards.
- 5. That "The Standing Committee of American Workers Among Orientals on the Pacific Coast," in view of the tremendous importance of that work for the world and in view of its great need as disclosed in our Consultations, be requested to prepare and present to the Home Mission Council a plan by which that work can be alloted among the denominations so as to secure its more adequate accomplishment.
- 6. That a commission be appointed carefully to work out a plan for cooperative allotment of destitute logging and mining camps so as to secure Christian ministry for them.
- 7. That the Council arrange an institute where national home mission executives may spend (say) four days in intensive study of our common problems.
- 8. That special measures be considered for *Utah*, since a situation was found in that State distinctly calling for cooperative advance.

#### CONCLUSION

It will be noted that the recommendations are not in the direction of union churches, missionaries or missionary societies, but in the direction of practicable cooperation involving increase rather than decrease of denominational activity. The course of the Home Missions Council is clear. Our one business is to push the Christianization of America through the established church agencies. Cooperation is essential in doing this. Keeping the issues clarified and simplified, so far as we are concerned, we should follow a steady policy and adopt vigorous measures for accomplishing two ends: one is, the prevention of wasting by competition missionary funds, workers and interest; the other and paramount end is the establishment of efficient cooperation among evangelical denominations so as to meet the unmet spiritual needs of America and bring about the establishment of the Kingdom of Heaven here.



### A Prayer for Missionaries

AY Thy kingdom come, O Lord, among all peoples. May the missionaries by whom the aospel is to be proclaimed throughout the world be girded by Thy Spirit, and may every endeavor for the enlightenment and refinement and salvation of men be owned and blessed of Thee. And may the day speedily come when the knowledge of the Lord shall be as wide as the bounds of the globe, and Thy kingdom shall extend from the rising of the sun until the going down of the Safequard especially, we pray same. Thee, those who labor in troubled lands, and give to these lands the peace with liberty that comes with Christian civilization. Gather glory unto Thy name among all peoples, Thou God of the nations, and grant us part in the triumphs of Thy Son our Lord and Saviour. Amen.

### PRAY-

That the people of China may be saved from starvation and all evils, and be guided into liberty and all blessing.

That the Laymen's Movement and Men and Religion Forward Movement may lead large numbers of laymen to a more efficient service and higher spiritual conception, and that through their influence multitudes of men now aloof from the church may be brought to Christ.

That our missionaries at home and abroad may not be discouraged if their requests for enlarged work are not granted, but may still have faith in God.

That a deeper spirit of consecration may come into the hearts of the disciples of Jesus, preparing them for the heavy responsibilities of the day.

### Christian Citizenship

"No country is safe with its city in the hands of the enemy. If Christianity fails in the city, it fails everywhere. The world

has no use for a religion that fails at the point of supremest importance. The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life."—CHARLES E. JEFFERSON.

This work cannot be done without vast expenditure of men and means. If consecrated men and women are to give their lives; other men and women must make it possible for them to give their lives at highest value. Said Horace Bushnell: "After all, there is no cheap way of making Christians of our children."

There is no cheap way of making intelligent citizens and genuine Christians out of anybody's children, from any tribe or nation under the sun.—E. P. FARNHAM.

A new interpretation needs to be put upon the scripture teaching "If any provideth not for his own"— the starved spiritually—the half-fed physically—the untrained industrially—the untaught morally and ethically—many thousands of them in his own city: if, in his blindness or in his selfishness—any one invested with the power and means to provide for such—neglects or refuse to do it—"hath denied the faith and is worse than an unbeliever."

### Day by Day

Something each day,—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.

Something each day—a smile,
A word, a thought, a deed—
This surely is Christ's ministry
To meet the human need.
If in our lives each day
These virtues four appear,
The Lord with joy supreme
Will crown the passing year.

## The Old Tabernacle Church in Salem, Massachusetts



The Historic Place where Adoniram Judson and his four companions were ordained as Missionaries to Foreign Lands. This was the beginning of American Foreign Mission Work, and resulted, most unexpectedly, in the awakening of Baptist interest and the organization of our Foreign Mission Society.



THE DEDICATION SCENE IN 1812 — JUDSON AT END OF PEW, ANN HASSELTINE KNEELING IN AISLE

## A Missionary Shrine

By James L. Hill, D.D.

Centenary Celebration at Salem of the Most Notable Ordination in Religious History—Affecting Ceremonial at the Cradle Place of American Foreign Missions

HE life forms in the most striking and famous ordination scene ever set forth in this country, or, perhaps, in any land, have lost little of their original distinctness. Seen in the perspective of exactly one hundred years, the time-honored

event retains an almost glowing warmth of coloring. The affecting and impressive solemnities occurred February 6th, 1812, in the spacious old Tabernacle Church in Salem, which was filled in every part. Within the walls were not less than fifteen hundred persons. Some would say that there were at least two thousand. Throngs are peering down eagerly from the galleries. The aisles are so crowded that they could only be located by the

ridges or seams that ran down through the audience, made by the people standing. The mother has taken her babe from the cradle, not only to be present herself, but having the hope that a family tradition may be handed down to later generations. An ancient picture that we have of the ordination scene very faithfully portrays as present the child in arms. It is said that the great characters of history commonly act their part under a visible sense or presentiment of their missions. There is every kind of evidence that this saying held true on this occasion. It was the prevailing idea that it was no ordinary event, but had relations rather to a great future, and to peoples and tribes and tongues. Up to that day Burma had been but little more than a geographical expression. But later even the small boys who



THE FAMOUS SETTEE ON WHICH THE FIVE CANDIDATES FOR ORDINATION SAT

had been present, having been greatly impressed, holding their little prayer meetings on the rye-scaffolds over the floors in their fathers' barns, named themselves Burma, Bombay and Ceylon. For many miles around, ministers and their people hastened to the scene. No enterprise comparable to this had been undertaken by the American church. "All others retire before it," said Dr. Spring, "like stars before the rising sun." The interest manifested was obviously deep. In the great assembly there was at times a stillness "like the stillness of God when He ariseth in silence to bless the world." Again and again, the large audience seemed "moved as the trees of the wood are moved by mighty wind." At the moment when the five young men kneel, and five eminent ministers of New England (admirably represented by real likenesses in the picture; from left to right, Morse, father of the inventor of the telegraph substantially as it even now exists, Griffin, Spring, Wood and Worcester), place their consecrating hands upon the bowed heads of the five young men, the first to be sent from this country to the heathen in Asia, the solemn grandeur of the day rises to a climax which thrills through every nerve.

affects every heart, and the tears and the irrepressible sighing and even the weeping aloud of many developed a scene so melting as no other company of American missionaries have passed through; and those present, who came to witness later other farewells of missionaries, contrasted them as incomparably less moving and overpowering than this.

Dr. Samuel Worcester,—the pastor of the Tabernacle Church, who suggested not only the organization of the American Board of Commissioners for Foreign Missions but proposed its name, became its first secretary, and more than any other individual raised its earliest money,-according to the testimony of his son would only under pressure put out his full strength. On this high day he obviously felt the pressure. His glowing imagination lights up the banks of the Indus, the Ganges and the Arva. "By the solemnities of this day, you, Messrs. Judson, Nott, Newell, Hall, and Rice, are publicly set apart for the service of God in the Gospel of His Son among the heathen." During the solemnities of the ordaining prayer, Mrs. Judson, the bride of a day, who was to become the woman of the century, is represented in the picture

as kneeling in the aisle near her husband, who is to become the Apostle to the Burmese. She was a dignified young woman, commanding in her bearing, with a strong, active, clear mind, very vivacious, and had capacity for exertion and endurance and a fertility of resources for the accomplishment of her purposes which were amazing and inexhaustible, as they shone during the protracted imprisonment of her husband for one year and seven months,-nine months in three pairs of fetters, two months in five, six months in one pair, and two months a prisoner at large. She showed a tact and inventiveness in devices, in finding the means to visit him and in her efforts for his liberation, that probably never would have occurred to a man. When her heart is involved, a woman has an insight and ingenuity that men do not possess. She became a martyr through her sufferings and superhuman efforts at the time of her husband's imprisonment, but had the joy of carrying to him the tidings of his liberty on the approach of the English army.

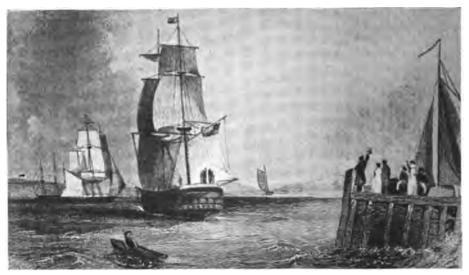
Present at the ordination also was Harriet Atwood, who three days later, at eighteen, was married to Samuel Newell. Little did these two women think that they were so soon to be embalmed in the memory of the church and to complete so early an imperishable record in its history.

The day of the ordination was the coldest of the winter, the mercury, as all authorities agree, was even toying with the zero point. Citizens, students from Phillips Academy, and undergraduates of the Theological Seminary came on foot from Andover, sixteen miles, over a road that was "exceedingly slippery." The lasted from eleven until three, and immediately at its close they started, "without refreshment," to walk back to Andover. One of the number, — William Goodell, who became an eminent missionary at Constantinople, the hero of "Forty Years in the Turkish Empire" - became exhausted by the excitement and weariness of the day, and the theological students, overtaking him, placed him between two of them, and by bearing his whole weight and taking turns, they succeeded in carrying him along. The pedestrians on reaching Andover, with the help of a family. spread a bed for him on the floor before the fire, and the next day he was able to walk to his lodgings and felt amply repaid for his exertions and sufferings by being "so thoroughly inoculated with the missionary spirit, that a reinoculation was never necessary."

On the day of the ordination, the American Board had in hand but \$500, with only \$1,200 in sight, and needed \$6,000 to meet the responsibilities that day assumed. But the great crowds that had come together, the personality of the young missionaries, tall, in the best sense of that word, the appreciation of their heroism and sacrifices going out where few were expected to return, as proved to be the fact, caused the money to flow freely toward them. At the house where Mr. Judson was entertained, the door was opened by an unknown hand, and \$50 was thrown in, marked, "For Mr. Judson's personal use."

The ordination had been hastened by the expectation that the two vessels in which they were to sail would immediately go to sea. The brig Caravan was detained at the wharf in Salem by extremely unpropitious weather. On Monday, February 17th, there was a violent snow-storm. Tuesday, February 18th, was bleak and cold, but as the weather gave signs of clearing, Captain Heard hastily summoned Mr. and Mrs. Judson and Mr. and Mrs. Newell from the Dr. Lyman house on Washington Square, as he had determined to sail. Mr. I. W. Putnam procured a sleigh and took Mr. Newell and the lovely Harriet to the wharf, and Mr. S. B. Ingersoll took Mrs. Judson. Mr. Judson preferred to walk, having a great aversion to farewell scenes. This was shown by leaving his father's house at Plymouth, and by leaving with his wife her home, before the families had risen, thus indicating his preference that there should be no ado in his adieu.

Representing many friends, Mr. Putnam and Capt. Ingersoll remained all night on the Caravan, as she lay out in the Salem Harbor. Capt. Heard, who had been so resolute and sudden in his determination to sail on that tide, gave it up, as the wind died away, and he himself did not go aboard finally until the next morning. The



THE SAILING OF THE "CARAVAN" FROM SALEM, WITH THE JUDSONS ON BOARD, FEB. 19, 1812

evening was spent, as Harriet Newell tells us, "engaged in singing, and I never engaged in this delightful part of worship with greater pleasure."

On the morning of February 19th, 1812, the wind becoming fair, soon after sunrise, Capt. Heard, seeing his chance to clear the coast, put to sea, taking Mr. Putnam and Capt. Ingersoll along six or eight miles with him, to return to Salem in the pilot boat. The Caravan was seventeen weeks on her voyage. She was but ninety feet long, twenty-six feet broad, thirteen feet deep, and it would take 190 Caravans to make a modern ship, yet with the Judsons and Newells she carried a greater destiny than Cæsar and his fortunes. When the famous little vessel returned from a trip that had consumed a year and a month, in March, 1813, she paid \$26,975 duties at the Salem Custom House, and the Dr. Shreve house on Chestnut Street in Salem stands to this day the monument of her substantial earnings for her owner, Mr. Pickering Dodge.

Immediately after the ordination on February 6th, Luther Rice, Gordon Hall, who was to be buried early, uncoffined, in India soil, and Samuel Nott, who was married on the way, started for Philadelphia, from which city they sailed on the same date that the *Caravan* moved out from Salem wharf to lie at anchor in the

This delay in getting up sail is pointed out for the reason that in these few intervening days, money had flowed spontaneously toward them to that degree that they not only had their outfit, which was the equivalent of a year's salary, but they had all received besides their full stipend in advance for a year and a quarter. Notice next, that Mr. and Mrs. Judson, Mr. and Mrs. Newell, four persons, sailed from New England, the heart of Congregationalism. Rice, Hall, Mr. and Mrs. Nott. four persons, sailed from Philadelphia, the heart of Presbyterianism, thus enlisting two great denominations in foreign missions. And, by a wonderworking Providence, a third great denomination is summoned, as by a bugle, to rally its forces and organize them in the support of a cause that became the glory of the age. Mr. and Mrs. Judson, out of the brig Caravan, Luther Rice, out of the good ship Harmony, by their Bible studies became Baptists, and the letter asking for sympathy and support from that denomination was addressed to the pastor of the First Baptist Church in Salem, making the reason that the Baptist Missionary Magazine takes the ground that "No one's missionary education can be complete who has not paid a visit to historic Salem, with its sacred missionary shrine." When Judson had been engaged in his incredible toil, hardship, and privation for almost exactly a generation, he made his only visit to his native land, and visiting Salem, he went into the Tabernacle, and bowed his head, with much evident emotion, upon the spot where he was consecrated to the missionary service. He identified and showed much interest in the settee on which he and his associates sat on the day of his ordination. This originally was the Deacon's Seat, and used to be placed in front of the pulpit facing the congregation and before the pews. When the old Tabernacle was taken down, the settee was used for a time on the lawn, and is now a treasured relic, bearing a silver plate which tells its unusual story.

### THE SCENE IN 1912

At the great centenary, February 6th, 1912, this settee is occupied by five young missionaries, whose pictures are given as they kneeled in the affecting solemnities of the ordination prayer, while President Fitch of Andover voiced the petition which combined felicity of expression with the elements of moral sublimity. A tender interest was added by the fact that two fathers—Drs. Leete and Harlow—placed their hands of benediction upon their sons' heads, consecrating them to

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service. Then, too, we had our Ann Hasseltine at this centennial, as well as at the first ordination, in the young woman who, as Miss Stafford, was married on February 1st to Mr. Harlow.

Thirty-six hundred persons were in attendance at the services of the day, which scores of persons said made the most impressive ceremonial they ever witnessed.

The program was rich in interest. Dr. Newell Dwight Hillis of Brooklyn, successor of Henry Ward Beecher, who made the address in the evening, received his name not alone because he was related to the Newells, but because the family was connected by ties of relationship with a missionary. Dr. Raymond Calkins, pastor of the State Street Church in Portland, Maine, just called to succeed Dr. McKenzie, who has been preaching for forty years to the professors and students of Harvard College, gave an epigrammatic address, proving that foreign missions were needed not merely to save the pagans, but to save the churches at home from the reproach of not being able to produce heroes. Dr. Samuel B. Capen, President of the American Board, mother of all the foreign missionary societies in America, in his address, said that with the accelerating rapidity of missionary move-



CANDIDATES: MESSRS. MAAS, LYMAN, HOLMES, LEETE, AND HARLOW

ments the pagan world will in fifty years become as much evangelized as are now the United States. A letter of regret was read from Dr. Edward Judson, who said his health would not permit him to make the address desired and to represent directly one of the original five. Mayor Adams, a member of the Tabernacle Church and teacher in its Sunday school gave welcome. Dr. DeWitt S. Clark, pastor of the Tabernacle since 1879, besides his able historical review, prepared the audience for what proved one of the pathetic, affecting occurrences of the day, when the old bass viol, used one hundred years ago, as Judson and his associates were ordained, was brought forward, and with feeble voice, such as might be expected in a musician of that age, led touchingly in the service of song. The mite box was also there which was used by the women of the Tabernacle Church one hundred years ago, and used to such purpose as in part caused Harriet Newell in a letter to her mother to say: "We have every accommodation for the voyage:" and Mrs. Judson to write from India, June 30, 1812, referring to her friends and benefactors in Salem and vicinity, "No missionaries were ever blessed with greater favors."

### JUDSON THE MISSIONARY MAGNET

As we were advancing to the services of the Centenary, our telephone was repeatedly rung, and the inquiry was oftentimes made, "Which service is to be the memorial of Judson?" Like General Ggant, certain apt utterances of his make him known to those who have never read his life. Then, again, he bore in his body the scars of the Lord Jesus. To him more than to any modern missionary who survived, was given the distinction of suffering for the cause of the Cross. Furthermore, some of us are inclined to hero worship, and, personally, we do not protest the impeachment. Whose heart is unmoved at that scene, when, on the last day of, January, 1834, this hero among missionaries, whose sincerity at every point no being ever doubted, kneels and with streaming eyes holds up toward heaven the last leaf of his translation of the Burman Bible, thanking Goodness and Grace that his life

had been lengthened out to see that day. When sick in India, Judson was forced to occupy the empty cage of a lion that had just died. But to use one of his effective sentences, Wait a few years and you will hear from him again. Now we find that the King of Burma, at his own expense, built a Christian church, a parsonage and schoolhouse near the very spot where the lion's cage had stood, and the King's sons were pupils in the school taught by the Christian missionaries. Like Grant, too, the valiant soldier of the Cross, the death-defying hero, scarred and battered by his many battles with Apollyon in carrying the very Gibraltar of paganism, made his triumphal return to his native country. The news of his arrival in Boston, October 15th, 1845, spread through the city and produced everywhere a thrill of emotion. He had left his accepted work, not for his only furlough in this country during his missionary life, but to accompany his wife a part of the way home to Salem in quest of health, as the second Mrs. Judson was a Salem girl, and during her life here was one of the two youngest members in the First Baptist Church. Standing in her place in the vestry, faced out to Asia, she uttered as her final sentiment before passing over the threshold, "If Thy presence go not with me, carry me not up hence." She died on board the ship Sophia Walker, which was lying in harbor at St. Helena. The colors of the ship were hoisted at half mast and immediately the other vessels in port hung out the same signal. The American consul at his own charge procured a suit of appropriate mourning apparel for Mr. Judson and his three children. Boats were connected in such a way as to form a funeral procession, three going ahead, towing the one which contained the sacred dust, and moving forward with a slow heavy beat of their oars. Another small boat followed in which Mr. Judson with three of his children—the other three having been left in India—and the captain of the ship were seated as chief mourners. On the arrival of the melancholy train, the procession on land, all shops being closed and business suspended, was followed by a large concourse of the inhabitants of the island. A beautiful

overhanging tree spreads over the grave in almost the exact way in which the willow that was uprooted by tempests the day Napoleon died upon the same island used to extend its branches over the place where he most loved to sit. We can almost see the measured rise and fall of the oars in Mrs. Sigourney's poem:

"Mournfully, tenderly, Bear onward your load, — The oars keeping time O'er the billowy road,

While boat after boat
Gliding slowly the while,
Approach the rude shores
Of the ocean-beat isle.

To ordain the first missionaries ever sent abroad was in Salem a great advance in the year 1812. The same year marks the burning of Moscow and stands for Napoleon's unparalleled defeat. From the early grave of one of those superior beings that stride, like Titans, across the earth and leave footprints never to be effaced, the first place of burial of that emperor who caused more deaths and suffering than any other mortal, visitors go to

the grave of a gentlewoman, benevolent, eminent, undefeated, whose only ambition was to serve and to save.

"Mournfully, tenderly,
Bear onward the dead,
Where the warrior has lain
Let the Christian be laid:
No place more befitting,
Oh rock of the sea!
Never such treasure
Was hidden in thee.

"Mournfully, tenderly,
Solemn and slow,
Tears are bedewing
The paths as ye go.
Kindred and strangers
Are mourners today,
Gently—so gently—
O! bear her away.

So have ye buried her,
UP! and depart.
To life and to duty
With undismayed heart;
Fear not, for the love
Of the stranger will keep
The casket that lies
In the rock of the deep."
Salem. Massachusetts.





MRS. JUDSON'S GRAVE IN ST. HELENA



## OBSERVATIONS OF THE OUTLOOKER



¬ HE Outlooker heard a remarkable speech from Mr. Shuster, who is righteously indignant at the snuffing out of Persia's sovereignty by Russia, with England's acquiescence. The story he told was not a pleasant one, and his opinion that Christianity has been hindered in its progress by the ruthless wrecking of weaker nations

by nominally Christian nations is doubtsignificant that less correct. It is in the last twelve months three Mohammedan countries have been subjugated-Morocco, Tripoli and Persia. That the Persian outcome might have grave results for Great Britain was pointed out by Mr. Shuster, who said that the million Mohammedans in India had been a "buffer" between the British and the millions of Hindus. Now this "buffer" had disappeared, for the Mohammedan authorities -after Great Britain's treatment of Persia, where the Moslem powers were in favor of the new constitutional regimehad served notice that they could no longer stand between such a people and the Hindu revolutionaries in India. thing was evident, that Mr. Shuster is the kind of honest and able American of whom we may all feel proud.

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The Outlooker has been seeking information concerning the serious situation

in Lawrence, and has had the opportunity of hearing some leading members of the Strike Committee state frankly their side of the matter. The spirit manifested by them was not promising for settlement or for future citizenship. Whatever the original grievance, they had transferred their chief complaints from the mill owners to the police and the courts, declaring that it was impossible to obtain justice, and that their rights under the law had been ruthlessly trampled under foot. Obviously they had lost respect for law, with this feeling as to its administration, and felt justified in any form of retaliation that might be possible. They denied that the strikers would countenance violence, said the trouble could have been averted if the soldiers had not been called in, and if there had been a proper city administration.

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A significant feature of the statements was the fact that the strikers were never in the wrong, and would not admit any of the charges made against them. They alone told the truth and the newspapers and all others who did not agree with them were in a conspiracy against their rights. It was confessed that they had cause for grievance in a number of instances. where the authorities had blundered in their efforts to preserve order and stop the work of the outside agitators who had come in to organize and inflame the ignorant foreign-speaking workers of the unskilled class. It was found hopeless, however, to argue with the strike leaders that the intention on all sides was to do right. That is one of the most serious phases of the case. Where one side is all right and the other all wrong, compromise is impossible.

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 

The question of immigration is involved, and perhaps nothing has brought out more clearly than this strike the perils of a too free admission into this country of all who desire to come, regardless of their fitness for citizenship. The danger of gathering colonies of illiterate and unskilled Italians, Syrians and other nationalities in a mill town, keeping them as colonies, treating them unquestionably as an inferior class, and by low wages and harsh usage breeding among them discontent and readiness for the incoming of demagogues and socialistic revolutionary leaders like Ettor, may now be seen as in no former instance. It is easy to say that mill-owners are reaping the whirlwind they have sown, and that greed for dividends underlies the troubles, but it will be well to go below that, and see if there cannot be devised some way to prevent a further incursion of cheap and unskilled labor from the south and east of Europe. It is high time we turned our attention from the Chinese and Japanese, and included in our exclusion the undesirable element from other parts of the world. An illiteracy test is again to be presented in a congressional bill. It will of course be violently opposed by champions of unrestricted immigration; but it may be well to realize, on the other side, that while such a bill might exclude some who are worthy, it would have saved us from the disgraceful and also perilous conditions at Lawrence-conditions which exist not there alone, but in the mill centers throughout New England. The preservation of our American ideals and institutions is worth far more than the growth of our industries or commerce at present.

The Outlooker recently had opportunity to hear a Japanese scholar discuss the situation in China. Recounting the history of the twenty-three dynasties that have ruled in China since 2000 B.C., he drew most interesting parallels from the past, and deduced some very hopeful views for the future. He was not as optimistic as many of us are as to the republic, and naturally for a Japanese leaned to a constitutional monarchy as the most stable,

but he admitted that the Chinese had much education in democracy, and a striking ability for managing strange situations. He frankly said he stood for a United Republic of Asia, so that it might be Asia for Asiatics, without outside interference. Then the East and the West might work out their destinies in harmony, but independently.

The Japanese scholar spoke of the immense difficulty of holding the greater China together under a republican form of government. It was important to keep Mongolia, Tibet, and Manchuria, because there is need of that territory for Chinese expansion; but Russia wants Mongolia. England would like Tibet, and Japan has twice won Manchuria and been deprived of victory by the powers. A strong military leader is the only man who can at present maintain power, and that was why Sun Yat Sen resigned the presidency in favor of Yuan Shi Kai. North and South China have been antagonistic, however, for generations, and unless they can be brought together in the republic there will be trouble and constant danger of new It was good to hear the revolution. eulogy bestowed upon Sun Yat Sen for his unselfish surrender of power. Indeed, he has set a remarkable example, and elevated the name Christian in the thought of all China.

Another speaker told of a gathering of revolutionary leaders in Shanghai, when reports were being received. Presently one leader said he rejoiced in the small amount of bloodshed, and he hoped there would be no more, because as a Christian, he was opposed to bloodshed. The chairman of the assembly said he also was opposed to bloodshed, and for the same reason. One or two followed, and then the chairman said that in order to test the sense of the whole gathering and see how many were in favor of avoiding bloodshed as far as possible, he would ask all who were Christians to rise; whereupon three-fourths of the entire body arose. That tells a story of vast significance in connection with changes that are little less than miraculous.







A SIDE TRACK IS BUILT FOR THE CAR

## The Unique Railroad Chapels

By Superintendent Joe P. Jacobs

A Remarkable Story in Two Parts-Part One



HE missionary on one of the chapel cars approached the chief clerk to a railroad general manager and asked if the manager was in. "Yes, sir," was the courteous re-

ply, "What is it?" "Are you the manager," the missionary said. "No, but I am his chief clerk and shall be glad to assist you if I can." "Then give him this letter, please." The letter was an introduction written by a friend who knew just how to say kind things.

In a few moments the missionary was shown into the manager's private office, where he was met by a smile and an outstretched hand that accompanied a greeting that went straight to the heart. Together the two talked for a few minutes about the work in general and then took up the matter of the car working upon that line of road.

Going to the side of the room the manager pulled down a map which worked like a roller-shade and said, "There is our road. Right here," pointing to a dot on the map, "is a town of 2,000 people, and there are eight saloons, but not a church or prayer meeting in the place. I

should like to see what a chapel car can do in a town like this." "That is just the kind of a place I would like to go to," the missionary replied.

Going back to his desk, the manager pressed a button which brought the chief clerk into the room. "Take two letters," the manager said, and dictated two letters about as follows:

"Mr. W. J. S.

\_\_\_\_\_\_

Dear Sir—Please arrange to have chapel car, 'Messenger of Peace,' put on train No. 2 tomorrow morning and taken to —. This car, with Mr. and Mrs. —, will be on our line for some time. Please see that it is carefully handled and do what you can to make the missionaries comfortable and their work pleasant."

"Mr. A. W. Q., Master Mechanic.







VOLUNTEERS GO OUT TO CUT TIMBER

As that missionary walked from that railroad office he felt as though he owned an entire railroad and did not have to worry about taxes or dividends, but there was also a feeling that he was face to face with a task which divine grace alone could enable him to accomplish.

The next morning the general manager, the superintendent and other officials were at the depot to inspect the chapel car, and personally assure the missionaries of their interest and help. The car had just come out of the shops and its appearance in no way detracted from the looks of the train, and the missionary felt some swellings of pride when the manager assured him that it was much nicer than he had expected to find it, and hoped that it might be an object lesson to some of his men in point of cleanliness.

The train had not gone far before the conductor came back, looked at the pass, taking the number, and said, "Would you mind some of the passengers coming in to see your car?" "Certainly not, tell them all to come right in," responded the missionary.

It was not long before the car was nearly filled and the missionary said, "You will find hymn books in the backs of the seats. Please turn to number five." As this announcement was made the missionary's wife took her seat at the organ and the song began. Several hymns were sung, a chapter was read, prayers were offered and testimonies freely given, and that prayer meeting lasted nearly two

hours, running at the rate of thirty miles an hour. This is faster than the prayer meetings in some sections go. And there were no long pauses between testimonies either. One person would hardly be seated before another would be on his feet talking. Many will never forget these meetings held on the chapel cars in transit.

The road was rough and soft, the car heavy and long, and once or twice it seemed that it would be ditched, but is it not a mark of special providence that not one of these cars has ever been in a wreck or has jumped the track, though they have been going for eighteen years? The missionaries prepared lunch and the conductor and brakeman ate with them. While at the table the conductor said, "I am really fearful about leaving this car in that mining town. It is the meanest place on earth." During the afternoon he recited some of his experiences with that people, and they were not altogether pleasant to think upon.

About four o'clock that afternoon the chapel car was side-tracked in that mining town. It was pay-day and there were more than a hundred men standing around the depot when the train stopped. They surveyed the chapel car in wonder and amazement. They read aloud the inscriptions and commented freely upon its presence, its mission and ownership. Various opinions were advanced concerning it and it was reputed to be the property of the Salvation Army, the Railroad Y. M. C. A.,







THE FOUNDATION IS LAID FOR THE NEW CHURCH

and some insisted that John D. Rockefeller owned and supported it. A wag standing on the platform in front of the depot, read aloud, "Messenger of Peace," and turning to the crowd said, "If that thing is left in this town three days, it will be a piece of a messenger," whereat many laughed. The missionary came out on the platform and in response to the dozens of questions, explained that the car was owned by the Baptists and had been sent there by them to do missionary work—that it was fitted with a chapel and living rooms, and that all would be welcomed at the services.

The next morning the section men were at work early making a piece of new track near the street, and before noon a switch engine came and set the car out on this short piece of new track and then the rails were thrown back and connected to the switch, thus leaving the chapel car off a few feet on a short track all its own.

At the first evening service the car was filled. There were present 120 men and five women. The next evening the car was again filled and more than a hundred people standing around on the outside.

The missionary, realizing that the car could not accommodate the evening congregations, applied to the trustees for permission to preach in the Opera House, and was told that he could do so provided no shows came to use it. The Opera House was a large frame building, the upper story being fitted up for meetings of various lodges and unions. At the time

the trustees offered the use of this building they told the missionary that it was engaged the following Thursday night for a show. He accepted the use of it on the condition that he hold services in the car on nights that the shows were in town; one trustee venturing the remark, "You will find ample room in the car for all church-goers in this town when there is a show at the Opera House."

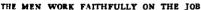
The missionaries took the matter to God in prayer and the show that was scheduled for that town that Thursday night never came, and no others came for more than six weeks. For forty nights in succession the gospel was preached in that house, and every home within three miles of the place was visited by the chapel car missionaries.

Among the first to profess faith in Jesus Christ as personal Saviour was a miner. who was much above the average in intelligence and very influential among the men, but who had been for years addicted to drunkenness, and spent nearly all his evenings in the saloons. His conversion was so marked that it attracted much attention and brought forth frequent comment. This was followed by that of others seemingly even more impossible. Such interest was manifested that, despite rain and mud, the crowds grew until they reached from four to six hundred every night, and more than seventy persons publicly professed conversion.

After nearly six weeks of continued evangelistic effort the missionaries began

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AT LENGTH THE HOUSE OF WORSHIP IS BUILT

talking about organizing a church. They learned that there were two women in town who were members of a Baptist church. One of them was the wife of a saloon keeper and the other a widow who earned her living by taking in washing.

The missionary procured letters from the church of which these were members. read to them the articles of faith written by J. Newton Brown; they adopted these and the covenant, thus constituting themselves-these two-an independent Baptist church, and one after another candidate for baptism was publicly examined and required to relate his experience to them, and when it was satisfactory one would move to accept, the other second the motion, and then the vote was taken. Thus forty-nine persons were approved for baptism, one was postponed for one These were buried in baptism on vear. Sunday afternoon in the river which ran just a mile from the town.

The church being organized, the question of a building came up and the missionary asked the congregation to appoint three men to work with him as a building committee. Of the men appointed only one was a professed Christian, and he was a member of the Methodist church. As soon as this committee was appointed, which was the night following the baptizing, the missionary telegraphed to the general manager as follows, "More than seventy professions, church organized, forty-nine baptized and building committee appointed." In reply, he received the

next morning this message from the general manager, "Glory! Put me down for Fifty Dollars."

The committee was called together and this message passed around. Each of the committee agreed to give in cash a like amount, one offered two lots and another sufficient timber for the framing if some one would cut and haul it to the saw-mill. The missionary accepted the offer and procured volunteers to cut the timber. He learned by sad experience that coal diggers were poor axemen, and knew less about the handling of a cross-cut saw. After several days' efforts the required number of elm logs were cut and hauled to the mill, and the sawing was donated by the owners of the mill. The foundation was laid deep and built strong and the framing was put together like a railroad bridge. All went up under the scrutiny of the ever-present missionary.

It was three months from the time the chapel car was side-tracked in that town before the new Baptist church was enclosed ready for the plasterers. When this was done the missionary asked the superintendent of State Missions to come and preach the first sermon in the new building. He came, and at the close of the first sermon, two members of the building committee came forward confessing Christ and united with the church.

The next day the chapel car left town, and one of the state mission evangelists began a series of evangelistic meetings in the new church.

## MISSIONS' CORRESPONDENCE SCHOOL OF METHODS

### How to Make a Missionary Sermon Interesting

Pastor Arthur C. Baldwin, of First Church, Fall River, at the Editor's Request, Shows How He Made Missions Concrete

FOLLOWED a suggestion by Pastor Ralston of Yonkers. I took the theme, "Our Foreign Benevolence in the Concrete," and put what we had given into the results our missionary tables tabulate. This was not difficult. It was easy to compute that our total was 1-605 of the total amount from all sources expended by our Society last year. Whatever was done abroad or at home in an educational way, we possessed that fraction of it.

So we peopled our church with those to whom we had ministered. First we filled the pulpit. There was one white missionary, ten native male helpers, and a woman colporter to sit on the platform. They were ours. Through them we had worked last year. I described some of them and told of the opportunities they had had. We could not have room that morning to admit all to whom they had gone.

Then in the front rows we had twentysix who had been baptized last year. There were six Burmans, two Assamese, two Hindus, one Chinaman, one Filipino, one Japanese and one African. From Europe we had four Germans, two Russians, four Swedes, and two others from somewhere in France, Spain, Denmark, Norway and Finland. They made an impressive sight. We were glad to see them.

Behind these we put the scholars of our Sunday Schools. I computed that we had three in heathen lands and three more in Europe. It was a fine sight to see the young people come in: 123 came from heathen lands and 153 from Europe. Strange costumes they wore, queer sounds they made when they talked, but they all knew John 3: 16 and all could sing about Jesus. Then we stopped a moment to note the quality of these children and young people whom we had brought together last year. We were pleased to discover that among them were two students for the

ministry, and 100 others who were in elementary, high schools and boarding houses. We have not reported any students for the ministry of late. We found we had some after all.

Then we went on filling up the church. We could not claim any medical missionary as ours, but we found that we were responsible for 135 patients treated in our hospitals and dispensaries. We thought that even if they were not Christian, they would all be willing to attend our service that morning and thank the people who had helped them to get well. We were right. They came in gladly and by that time our people were crowded out of their accustomed places. Our spacious room was so filled that we had to use the galleries and all our extra space. It was very impressive to remember that every Sunday, actually, we were preaching to such a congregation and teaching them.

But this was not all. Our benevolence touched many others indirectly through these. So we began to think of villages out in the distance, over the hills, among the jungles, who had some one from their number come in and come back. Dr. Dennis tells us that these villages show a marked change when some of their number become Christian. Homes are changed, an increased demand is made on the government for mailing facilities, others begin to hunger for knowledge; there is a general rise in the intelligence. No one can measure what it means to the social, intellectual, political as well as moral life of heathen communities to send some of the salt of the earth back to these homes. That, too, was a part of our ministry.

Still we were not done. Our benevolence was like the five loaves and two fishes. Our Lord could multiply it beyond our dreams. We began to think what our

Foreign Missionary Society had meant in our denominational history, how it had unified the scattered churches and developed a denominational consciousness in the early days when Judson wrote that he would be glad to consider himself a missionary of the Baptist churches of America. We thought of what the Society meant today as an educational agency and power to keep Baptist Christians from becoming narrow and limited in their vision. When we remembered all this we were glad that we had our fraction's influence in the maintenance of this agency.

Then at the last, we were reminded of what missionary work has done to promote actual Christian unity. Whatever the name and form of worship, on the missionary field we have found that we have one name and one message. The mightiest unifying force in Christendom is the missionary work of the churches on the foreign field. There we touch the realities. We are pressed back to the fundamentals. In the common undertaking, we see that we must not strive, for we are brethren. Who is not glad today for the spirit of comity and good will that is visible about us in Christian work? Who is not glad

that the day of pulpit pugilistics has passed and minds of men are lifted above petty and unessential differences? We can be denominationalists and be loval to the forms and faith of our fathers. But we know, all of us, that we are Christians first. This has come to us in large measure from this missionary work. one of the reflex blessings of the vast enterprise. In this we had a part. Though we did not know it, our benevolence was helping on the era of good will and Christian brotherliness. He who believes in Christian unity must give to missions.

So at the close I asked if anyone could take \$1,842, our benevolence, and spend it in any other place where it would give such dividends. An independent mission could not give it. No conceivable work here in the city would give it. We were happy in having a great Society with work organized, with workers on the field, with everything in readiness to take our gifts and make them more highly efficient for the kingdom.

All this made our benevolence very concrete and interested our congregation exceedingly.

Fall River, Mass.



THE PATHOS OF MISSIONARY LIFE. THESE ARE THE CHILDREN WHOM DR. AND MRS. W. H. LESLIE OF CUILLO, AFRICA, MUST LEAVE IN THIS COUNTRY FOR EDUCATION

### A Baptist Contribution to Social Service

The Significant Work of Our Labor Evangelist



HE Rev. D. L. Schultz, who was appointed to the newly created office of "Labor Evangelist," under the auspices of the Home Mission Society and the Pitts-

burg Association, reports his first year's work. These extracts indicate the service he is rendering.

Soon after entering into the work of Labor Evangelist, I held a series of services at Irwin, Pa. This church felt the effect of the great coal strike in western Pennsylvania, owing to the fact that a number of its members were miners. After a series of meetings I baptized eighteen young people. This encouraged the church so much that they took steps at once to secure a pastor. The meetings brought them to a fresh hold, and now they are looking forward to a new building and a greater work than ever. The Rev. Mr. Blackmore, formerly a missionary in South Dakota, became their pastor, and is now leading the church in an aggressive work. Two young men and one young woman, who were converted and baptized during these meetings, expect to prepare themselves for the ministry and missionary work.

At the Forty-sixth Street Church Pittsburgh, situated in the midst of a great population of working people, I conducted a series of meetings. As a result, six were baptized and are today active members of that church. The work was a great blessing to the church itself. One of the direct results was the leading of a few members into an open-air service which was continued all summer, and vigorously carried on by the church, which is made up entirely of working people.

The visiting of different labor unions has been of great interest. I visited the Central Trades Union of Philadelphia and received the most cordial welcome. Although the Union had a great deal of business to attend to at the time of my

visit they gave me all the time I wanted for an address.

During the Northern Baptist Convention in Philadelphia it was my privilege to speak at two labor meetings. The Trades City Council of Reading planned a meeting for me and received me very cordially. Also it was my privilege to meet with the Cigar Makers' Union of the same city, and these men gave me a cordial welcome.



REV. D. L. SCHULTZ

At Dubois, Pa., the United Mine Workers of America requested me to attend their District Convention, which I did, and here again I found a very hearty welcome, both at the Convention and at a Local Union meeting.

On January 8th, at Dubois, under the direction of the Trades Council, I spoke to a large and appreciative audience about the miners of Westmoreland County and their needs. In the evening I spoke at the Baptist church.

At Columbus, Ohio, the International Convention of the United Mine Workers accepted my credentials from the Pittsburgh Baptist Association, and also gave me a portion of an afternoon to address the Convention. A vote of thanks was given to the Baptist denomination and also to me for the interest taken in the working men.

A like vote was taken at the District Convention of the United Mine Workers at Pittsburgh, in March, at which I had the honor of being a fraternal delegate as well as the privilege of opening the Convention with prayer and making several addresses.

At Harrisburg, I was elected Advisor of the Pennsylvania Federation of Labor at their Annual Convention. I was also received as a fraternal delegate from the Pittsburgh Baptist Association.

On September 3rd, I preached at West Monterey, Pa. I was also the speaker on Labor Day at meetings arranged by the Local United Mine Workers of West Monterey. A large number of men who never attended church services were present on Sunday evening, and a number requested prayer at the close of the meeting. On Monday, after the exercises of Labor Day were over, a number of men. one of whom said he had not been in church for over seventeen years, requested me to return to the place and conduct a series of meetings for their benefit. They said they would furnish a hall, and while they could not promise me much money they would give me the best they had to live on while there. A number of young women also came and requested me to hold some revival meetings. I promised to return, seeing that there was only one church in the town and that it was not reaching the people.

A number of Trades Unions have invited me to come and speak to them and also to attend their Conventions. The Pittsburgh Baptist Ministers' Union have made me their delegate to the Iron City. Trades Union, which includes all of the different Unions of Pittsburgh and vicinity.

At a meeting at Pitcairn, on Decoration Day, I found it necessary to take a decided stand regarding two persons, a man and a woman, who were announced to speak at the same meeting. They were both violent labor agitators, and were notorious for their opposition to Christianity and their denunciation of all the churches. I refused to appear upon the same platform with these persons, and the Union who had invited me decided to exclude them from their program, saying that they honored me and my work, and respected my wish not to be classed with speakers of that kind.

At the United Mine Workers Convention at Pottsville, Pa., early in November, I received a royal welcome from a fine lot of working men. President White, of the International Board, spoke very cordially about my work; and I received from Mr. John Mitchell, who regretted very much that he could not be present, a letter which I enclose herewith.

The second week in November, J started in for the series of meetings at Monessen, Pa. One of the superintendents of the United States Steel plants here, whose wife is a member of the Baptist church, and who was opposed to my coming here to preach on account of my relations with the labor unions, was present at one of the meetings. He listened very carefully to everything that was said, and after the service, to the surprise of all, asked me to accompany him to his home and gave me a special invitation to visit the Steel plant and get acquainted with the men. This is something unusual and significant.

One of the direct results of my work is that I have been able to secure over ninety tons of clothing, shoes, food and medicine for the needy miners of Westmoreland County during their strike. This has come from Labor Unions, churches, and a few Socialist organizations besides a number of individuals. God has been very good to me in giving me the privilege of appealing to these different bodies of people and receiving so generous response.

### JOHN MITCHELL'S LETTER

The following extract is from Mr. John Mitchell's letter to Mr. Schultz:

"Dear and Reverend Sir: I regret that circumstances beyond my control prevented my reaching Pottsville before the close of the Miners' Convention and that

I was thus denied the pleasure of meeting you again. I wanted to express to you personally my gratification at the action of your church in creating a department, under your charge, which gives you the opportunity to carry forward the splendid work you have done and are doing for labor and for the cause of righteousness. With assurances of high regard, I am, yours truly,

JOHN MITCHELL.

At a meeting of the Executive Committee of the Church Association for the Advancement of the Interests of Labor, held in New York, Nov. 14, 1911, the following resolution was passed:

"Resolved: That the C. A. I. L. express its appreciation of the work that has been done, and is still being done, by the Rev. D. L. Schultz, Labor Evange-

list of the Baptist Church, and of his self-sacrifice and efficient labor; and also desires to express its thanks for the courtesy and help extended by him to the representatives of the C. A. I. L. during their recent visit to Westmoreland County, Pa."

Rev. James M. Bruce, Superintendent of the Foreign Work of the Home Mission Society, adds this comment:

It would seem that Mr. Schultz has faithfully and fruitfully fulfilled his commission, "to labor in the Gospel among the laboring people." At the same time he has shown the working men that the Baptists are holding out to them a hand of sympathy and help; and also he has shown the employers of labor that we have found a way of doing this without entering into the complicated questions at issue between capital and labor.



MINERS' CHILDREN IN PENNSYLVANIA

## Sectarianism in the Schools

Now is the Time to Protest—A Statement by the Committee on Indian Missions of the Home Missions Council Representing Twenty-four Protestant Mission Boards of National Scope



THE following order, which has given rise to wide-spread discussion, was issued on January 27, 1912, by the Commissioner of Indian Affairs, but was soon after suspended by President Taft:

Circular No. 601. Religious Insignia
DEPARTMENT OF THE INTERIOR, OFFICE COMMISSIONER OF INDIAN AFFAIRS

WASHINGTON, D. C., January 27, 1912
To Superintendents in charge of Indian Schools:

In accordance with that essential principle in our national life, the separation of church and state, as applied by me to the Indian service, which, as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb which has no justification.

In Government schools all insignia of any particular denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian Schools. Respectfully,

(Signed) ROBERT G. VALENTINE,

Commissioner.

### WHAT HAPPENED NEXT

Immediately the public press began to report great activity on the part of the denomination which chiefly offends in the matter of sectarianism in the Federal service. Conferences of ecclesiastics were announced, interviews with the

President and finally intimations of the recall of the Commissioner's order by the Chief Executive. The order was, however, in such accord with the views and sense of justice that The Home Missions Council at once communicated to the White House its approval by telegram from Dr. Charles L. Thompson, President, asking that a conference in the matter be permitted if occasion demanded.

The communication was acknowledged, but without giving opportunity for further comment or conference, President Taft saw fit to revoke the order in a letter to Secretary Fisher, of the Department of the Interior, under date of February 2. The concluding paragraph of his letter was as follows:

"The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation."

#### THE COMMISSIONER'S POSITION

The Indian Missions Commmittee feels aggrieved that the order should have been revoked before it had opportunity to be heard. That the order did not take effect at once shows that there was plenty of time for a hearing before it became operative, had it been designed or intended to grant early opportunity for a hearing. The Commissioner's position was clearly in line with the immemorial American

principle of the entire separation of church and state; it was an attempt to apply the specific legislation of Congress directing that Indian Schools be kept unsectarian; it was of one piece with the existing religious regulations for those schools, issued by the present Commissioner, the general appropriateness of which is unchallenged. These regulations leave full room for voluntary exercises and usages of all denominations out of school hours. The order characterizes itself as merely supplementary. Existing regulations forbid sectarian teaching to be presented to the ear by word of mouth; the order forbids them to be presented to the eyes by insignia and garb. Every teacher knows that this latter is often the strongest ap-

To the question why he did not issue the order earlier, the Commissioner answers us frankly that he has been working diligently on the whole group of problems of his office and has only now come to full personal and official knowledge of the situation warranting a matured judgment. That he has waited so long is evidence that the order is not now issued "without a careful consideration of all phases of the matter." The implication of the President's letter that there has been "lack of full deliberation" seems therefore to us unwarranted and unfortunate.

Suspending the Commissioner's action on the ground that it "almost necessarily amounts to a discharge from the Federal service of those who have entered it," the President omits to say that those concerned (priests and nuns wearing the garb of their churches), probably without exception, came into the Federal service irregularly, by the "covering in" to the classified service of sectarian schools and their employees without civil-service examinations. The legality of this whole process is doubted by most competent legal authorities; and the view that it is illegal has been presented and is now formally before the Civil Service Commission for decision. Even if legal, the practice was intended to be merely temporary, and the risk of its suspension at any moment was well understood by the ecclesiastical authorities who pressed their subordinates into the Indian schools. Financial hardship to these subordinates could not be involved, even if discharge was, since they are creatures of their church, paying over to it their wages, and are guaranteed support by it, whatever happens. It is most fitting, therefore, and works injustice to none, that sectarian insignia should go from the Government schools Should their going threaten harm to any individual, ecclesiastical dispensation permitting the Federal employee to lay aside his religious garb while performing public duties, may be secured. Is it not easier for one sect to bend to an exception than for the American nation?

### HOW IMPORTANT IS THE MATTER?

A superficial view may hold that questions of garb and insignia cannot be of great significance anyhow, but a fair examination of any concrete case will prove that it is much more than a mere question of garb and insignia. Thus in the Lima School case (Nov. 29, 1900) the Appellate Division of the Supreme Court of New York well states the consequences of teaching in religious garb in the public The opinion of the court deschools. scribes in detail the peculiar dress of the nuns and its sectarian implication; and their habitual manner of speech and demeanor as enforcing a sectarian conception of the church and its authority. It notes that their wages always go to their ecclesiastical order; that they are never addressed as Misses or teachers, but by a religious name (as Sister So-and-so); that the evasion by which Catholic religious exercises are held in the schoolhouse, out of school hours but within the knowledge and hearing of Protestant children, constitutes a sectarian influence; that "young children, especially girls, are very susceptible to the influence of their teachers and of the kind of object lessons continually before them in schools conducted under these circumstances and with these surroundings." In short, the question of insignia and garb turns out to be one of creating a complete sectarian atmosphere and turning a school supported by public funds into a sectarian nursery.

The opinion therefore concludes: "And is it to be held that Protestant parents must send their children to public schools

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and submit to their young minds being influenced by these surroundings and an effect produced on them which may last during all their future lives?

"It seems to us these Sisters should never be permitted to teach in our public schools. From the very nature of their vows and lives, they should not be permitted to have the care and instruction of young persons, without the free consent of their parents. \* \* \* They are not proper teachers in the common schools, where Protestants as well as Catholics are practically compelled to send their children, many of them for the only education they can ever have."

### WHAT THE COMMITTEE KNOWS

This is the judgment of the Supreme Court of New York and it is our judgment for the Indian Schools. To the personal knowledge of members of the committee every evil which the opinion above quoted found in garb and insignia in the public schools of New York is found in double measure in the Indian Schools. and powerful public Active noinigo checked sectarianism in New York, while the Protestant Indians are voiceless and voteless, at the mercy of an intolerable situation. Their protests and pleas for protection come to the American public through us. In our files are many such protests against the sectarianizing Protestant children in Government schools. Before us now are the imprints of fifty thumbs dipped in ink. The hand could not write, but the thumb print substantiates the plea for relief from fifty parents in a single community. The order of Commissioner Valentine furnished this relief to the Indians, as the decision of their Supreme Court did to the people of New York, and we believe should be put into effect.

## FROM THE EDITOR'S NOTE BOOK

The Student Volunteer Missionary Union of Great Britain held a great meeting in Liverpool recently, with 2,092 delegates from 201 British universities and colleges. Since 1892 the total enrolment of volunteers is nearly 4,000, and 1,676 have gone to foreign fields. The Union not only devotes its attention to the foreign field, but increasingly to social questions at home.

The Chicago Y. M. C. A. expended \$700,000 last year in new buildings and enlargements; had 15,031 men and boys on its membership rolls; and its dormitories were used nearly three million times. The work for immigrants has grown notably. During the year 2,223 newcomers bearing cards given on the other side of the sea called at the headquarters, and employment was found for 509; 97 classes for foreigners were conducted, with 1,666 non-English-speaking enrolment. A Japanese secretary is employed for Chicago work among his people. Association memhers gave \$7,750 for the Association work in China.

Persia is a Moslem country, with an area of 628,000 square miles and perhaps nine and a half millions of people. Much of the country is desert, the population is scattered, there are only about six miles of railroad in the entire territory, and few decent roads. The land of Xerxes, Cyrus and Darius has fallen upon evil times, and counts for nothing as a nation today. Russia and England together uphold the government, expecting in time to divide the land. Russia's sphere of influence takes in the greater part of northern Persia and seven million of the inhabitants, while England has the extreme south and only 690,000 population in her reserve. The neutral sphere, kindly left to Persia, contains about one-fifth of the population and three-tenths of the area. Militarism and oriental despotism have done their work in Persia. At the same time, Christianity has little chance against Mohammedanism in a land which is held in practical subjection, and treated in the most unscrupulous manner by nations which are nominally Christian.

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. Our Medical Missionaries.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

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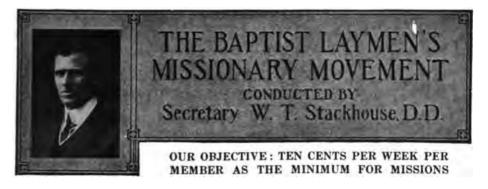
### May Topic: Bible, Tract and Sunday School

- I. OPENING DEVOTIONAL SERVICE.
- 2. THE BIBLE WORK OF THE PUBLICATION SOCIETY.
  - (a) Its History and the Reasons for Doing it.
  - (b) How the Work is Carried on by Sales and Gifts.
- 3. Hymn.
- 4. THE TRACT WORK OF THE SOCIETY.
  - (a) Beginnings as a Tract Society.
  - (b) The Colporter.
  - (c) Incidents of Tract Distribution and the Results.
- 5. HYMN.
- 6. THE SUNDAY-SCHOOL WORK OF THE SOCIETY.
  - (a) How Sunday schools are Started.
  - (b) Uncle Boston's Way with Boys and Men.
  - (c) Modern Training Methods.
- 7. HYMN AND CLOSING PRAYER.

NOTE.—Send to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, for literature on these three subjects and subdivisions. The Society has leaflets and illustrative tracts and will freely furnish them for program use.

Missions contains fresh illustrations from the colporters and Sunday-school missionaries. The topics should be lightened by field incidents.

Send also for a sample copy of THE MISSIONARY HYMNAL, if you have never used it.



## The Campaign on the Pacific Coast

BY W. T. STACKHOUSE, D.D.



EFORE this article reaches our readers we shall have completed our tour of the Pacific Coast centers. The trip has been one of great interest, and we trust it has

also been one of great profit to the cause of Christ. Meetings were held in fourteen different centers, and were attended by men from the congregations in the surrounding districts; and consequently a large number of churches have been touched by the Baptist Laymen's Movement during this campaign.

Our trip has been a hurried one, and as a result we have not only been forced to pass by many important centers but we have not been able to stay long enough in any one center to do the necessary followup work. This work must therefore be done by the committees organized and by the Missionary Secretaries who are giving themselves to this campaign with great energy. Delayed trains made it impossible for Brother Padelford and myself to reach Boise, Spokane, and Tacoma until late for the banquets, but the local men were equal to the occasion and went ahead with the program in each place. We were present however for the conferences, at which we had an encouraging attendance of men; and where plans were laid for following up the campaign with the everymember canvass. From Seattle to San Diego and back to Lincoln, Nebraska, where this letter was written, we had the most favorable weather and were able to meet all our appointments.

We were received everywhere by the pastors and laymen in the most cordial fashion. We are glad to report also that our arduous work was not unmixed with pleasure. The rides that were thrown in when we had an hour or two for recreation will never be forgotten. Once in a while we found a pastor or a deacon who owned an automobile (fortunate men), who treated us to the pleasure of a drive through the orange and palm groves, the parks, the mountains and other points of interest. We were so thankful to these brethren that we promised to come again if they would repeat these experiences.

We certainly have a splendid force of strong Baptist leaders among our pastors and laymen in our Western and Pacific Coast States. It was a great pleasure to work with them during this campaign. And what shall we say of our secretarial staff—Wooddy, Petty, Rider, Watson, Parker, White, Beaven, Cook, Agar, Bowler, Brinsted, Varney, Proper, Mills, Berry and others. True men are they. They are active and enthusiastic in their work, and are alive to the needs and opportunities of their fields. In other words, "they are right on the job!" God bless them!

But what of the results of our campaign? We can only speak of the beginnings made, while we wait the more definite returns that must inevitably come if the action taken at our meetings is

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vigorously followed up. At all the places visited resolutions were heartily passed covering the policy and financial objective set by the Baptist Laymen's Missionary These resolutions have in Movement. substance been published in Missions. At Boise the men discussed the possibilities of carrying the Movement back not only to the churches touched by the banquet. but into all the Baptist churches of the State. The Seattle and Tacoma men are now at work in their campaign. have organized for team work on a comprehensive basis by including all the missionary objects, and by planning to reach as many congregations as possible within the next few weeks. Secretaries Petty and Beaven and several of the pastors are giving considerable time to the work.

At Portland we had a strong banquet and several profitable conferences. A striking feature of the banquet here was the response of the men to the resolution offered by Dr. Hinson, asking each man not only to pledge himself to give liberally but to try to lead others to do the same. An effort is being made both in Washington and Oregon to get the churches represented at the banquet to complete the every-member canvass by the end of February.

On Sunday evening, January 14, the Baptist churches of the city of Tacoma united in a mass meeting under the auspices of the Laymen's Missionary Movement, in the First Baptist Church, of which Dr. Thomas is the pastor. The policy of our campaign was heartily endorsed at this meeting and commended to the churches for action. Reports of the work at Spokane indicate that the brethren there are pushing the Every-member canvass successfully. One church reports a substantial increase both for current expenses and missions, with more than half of the membership yet to be visited.

The campaign in California was very encouraging. In that State we had our largest meetings. The banquets at Los Angeles, Riverside, Oakland and San Diego averaged 200 each. The attendance at Los Angeles exceeded that at any other point during the whole series of banquets. Some of our churches are already doing great things along missionary lines, and

are planning to do greater. The Temple, of which Dr. Brougher is the popular and efficient pastor, is a striking example of a missionary church. And what an opportunity for preaching the Temple offers! Think of that great auditorium seating 3,000 people being filled at nearly all the Sunday services.

The men of Los Angeles and vicinity have organized to carry the campaign into the whole association, and we are looking for great returns from this field. Our meeting and conference in the First church, where Dr. Carter is doing excellent work, was a very inspiring service.

Perhaps the most complete piece of work was done, or is being done, at Fresno, where a score of men in a single meeting accepted their personal responsibility and volunteered for work. A campaign covering the whole San Joaquin Association was mapped out and all the Baptist congregations were assigned to men who will go out in pairs and cover the field before the middle of February.

One of the very inspiring things in our meetings at Sacramento was the decision of one of our strong young business men to give to missions through his church one dollar for every two dollars the church will raise. Could not a number of our prosperous men come to their churches with a challenge like this? Secretaries Rider and Watson are pushing the follow-up campaign in California. A special effort will be made to meet the Missionary Budget in full before the close of the Convention year, and to commence the weekly subscriptions to missions at that date in churches where the weekly plan does not now obtain.

The total attendance of men at the fourteen centers visited was 2,300. These men represented many churches and are therefore able to spread the influence of these gatherings of men over a large part of the states visited during the campaign. Besides the banquets, many mass meetings and workers' conferences were held, most of which were of great value to the Movement.

We did our best in all these meetings to get our men to catch the vision of the World for Christ in this genera-

tion, and to get them to give God's kingdom a larger place in their business considerations.

We are conscious that no Movement or no method however sane and business-like can succeed that is not vigorously operated. It is now with these churches to demonstrate in their own fields what thousands of others have tried and proved and now commend to the consideration of all.

In closing I desire to record the very great appreciation that we as a Movement, and that I personally, feel for the able assistance rendered us by Dr. F. W. Padelford, of Boston. He is a man of fine ability, broad sympathies and untiring energy. His messages were messages of great power. He combines a rare spirit with splendid gifts and large faith. His services during this campaign, as well as the preceding ones, have done much for the Laymen's Missionary Movement in this country. I want to voice the gratitude of our executive committee, and of our laymen generally, to him and to

the Massachusetts Missionary Society that loaned his services to us during this extensive campaign. And as a final word, and just to show that our appreciation is abiding, I want to say to him and to his generous Society that we are coming for him "some more!"

### The Laymen's Campaign in Philadelphia

During the latter part of February the Laymen's Missionary Movement engaged in an active campaign in Philadelphia. Several of the denominations have either been carrying on an Every-member canvass or training committees for the work before them. The Baptists have completed a series of thirteen group meetings, at which we had registered 1732 men. In all these meetings resolutions were heartily adopted looking toward an Everymember canvass in the churches represented. The men at all the meetings were thoughtful and earnest, while at times enthusiasm reached high water mark. The fuller report will come later.

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### THIS IS THE WAY TO DO IT

J. WHITCOMB BROWGHER, D. D., PASTON JOHN BENTZIEN, ABSOCIATE PASTON

ROST. J. BURDETTE. D. D., PASTOR EMERITUS

### Temple Baptist Church Semple Auditorium Building Los Angeles, Cal.

Jan. 27 .1912

Rev. Howard B. Grose, D.D., 700 Ford Bldg., Boston, Mass.

Dear Brother:

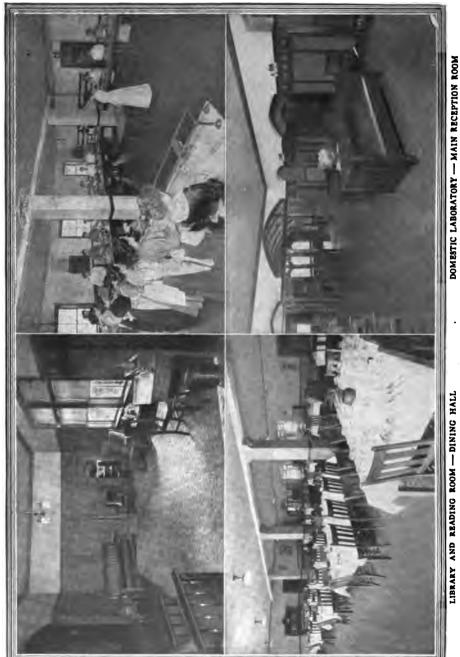
We had a great time, at our banquet last night listening to Drs. Padelford and Stackhouse. There were 226 men at the banquet. 30 signed up for "Missions" and paid their subscriptions on the spot, so I now enclose you a check for \$15.00 and a list of the addresses. Others subscribed but did not hand over the money. I will report on them later.

Yours very heartily.

John Bentin

E Bogle

## The Model Building of Our Training School



THE SCHOOL WHERE YOUNG WOMEN ARE TRAINED FOR ITS GRADUATES ARE FOUND IN ALL PARTS OF THE WORLD, DOING NOBLE WORK



### A Special Message for the Circles

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest," says Dr. A. T. Pierson in a strong appeal for the proper presentation of missionary information; while Miss Belle Brain in her "Fuel for Missionary Fires" writes, "There is such a store to select from that one is bewildered by an embarrassment of riches."

Early in the vigorous life of the woman's missionary societies was emphasized the cardinal principle that to gather necessary funds for the proper maintenance of the much needed work, information must be diffused. No intelligent person at that time questioned the wisdom of the decision which the onward sweep of events has proved beyond all peradventure. It was the strong belief in this missionary axiom that stimulated *Tidings*, in its insistent endeavor throughout the years of its increasing usefulness, to add more and yet more names to its subscription list.

Although the magazine which the women loved and cherished has been merged into Missions, the principle that made Tidings a success should not be forgotten, nor should there be the slightest relaxation of effort in pushing the interests of the magazine. When it was decided by the board, in conformity with other societies, to merge Tidings into Missions, it was recognized that the direct medium for the diffusion of information among the churches of our denomination was this magazine. All were urged to push promptly and steadily the subscription lists in their circles and associational societies. It was asked that a definite advance be made in the number of subscriptions. To be sure, this involved a slight increase in the individual subscription, but it was so moderate that it was easily within the compass of earnest effort.

Looking backward over the years in which we fostered the interests of *Tidings* we see plainly that it was the splendid loyalty of our women to their own magazine that made the little periodical such a force in the work of our society. Loving it they talked of it and for it, and made its success possible by personal effort, and at the same time aided mightily the cause of home missions.

Again we affirm that the publication of missionary information has stimulated interest in mission work, because, as one has aptly said, "The more the people know about the work, and the more people there are who know about it, the more will people give to the work, and the more people there will be who are ready to give." Is not this a fundamental truth? If you so recognize it will you not repeat it to yourself, tell it to your associates, and pass it on to your circle members?

With the utmost confidence in the fidelity of our Baptist women we are looking forward to a subscription list for MISSIONS, this coming fiscal year, far exceeding all others in its history.

And now finally—Increased giving depends largely upon the increased number of the well informed, and since the well informed become regular and not spasmodic givers, do we not ardently desire to see the list representing our constituency doubled? May we urge, most earnestly,

for the sake of the funds needed to carry on our ever growing work; for the sake of our devoted and heroic missionaries; for the sake of the hundreds of helpless little children who should be gathered in our mission schools that you push the interests of the magazine. In a word do what you can to spread abroad the information comprising fresh vital facts regarding our work, and thus aid the board of the Woman's American Baptist Home Mission Society to do a larger, stronger and still more blessed work for the Lord Jesus Christ.

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### Here and There Among the Churches of Arizona and New Mexico

BY EMMA E. ANDERSON, GENERAL WORKER

In reporting her visits to some of the churches in her large field Miss Anderson gives the following glimpses:

The Douglas and Calumet churches have one pastor, Mr. Walker, who gave me a most cordial welcome. He arranged for me to speak twice in Douglas and once at Calumet. The Douglas church, he said, is very indifferent to the cause of missions. Quite a company of women. however, attended our afternoon meeting, but I found that they have very little understanding of mission work. The president has been ill and unable to go out in winter time. She decided that she would call a meeting to elect new officers who would push the work of the Society. They treated me cordially and promised to do more for the cause in the future.

I must tell you my experiences at Safford and Globe. From the former came
a very discouraging letter telling me it
were better not to come, that nothing
could be done there at the present time.
The church was torn up and had been
without a pastor for a year. I answered
that I would stop there anyway and asked
them to announce a meeting for me for
Sunday. I arrived at Safford on Friday
evening and was well cared for in one of
the homes. On Saturday I called on several families but received very little encouragement. However, two appointments
had been made for me on Sunday, and

when the morning dawned bright and clear I went to church with victory in my heart. We had a better crowd than I expected could be gathered, and a good meeting resulted. At the close of the service the members manifested some inspiration and enthusiasm, and volunteered to go out in the afternon and invite people to attend the evening meeting. Consequently we had a pretty well filled house at night. We all felt we had had a good day and the Lord's presence had been with us. called a meeting for the women for Monday afternoon. We organized a women's circle and raised the church's apportionfor woman's work and ments dollar besides. Word extra from the Secretary of State Missions that they would have a man on the field that same week. I wish you could have seen the change in those people! They thanked God and took courage. Seventy percent of the population of that town is Mormon, so you may know that they have something to contend with.

I went right from church and boarded the train for Globe. The pastor met me at the station and took me to his home for supper. I was treated very cordially and learned that a meeting had been announced for me for Tuesday afternoon. Only a small number of women came, but the pastor was present. We spoke as though we had a full house and later I overheard some of the women who had been present say to others who had not been there, "You should have been to the meeting this afternoon; it was grand." The women promised to take up mission study; this they had never done. Their apportionment for the societies was secured, too. Both pastor and people thanked me and with one accord begged me to come They told me I was the first woman representative that had ever been there. This closed my trip through Arizona, which I feel was profitable to both the people and to our cause.

It seemed like getting home when I reached New Mexico again. I stopped at Hachita and held a meeting with the women who sustain a little circle. The church is comprised of about ten members with no meeting house. We had a delight-

ful service and they gave me five dollars over and above their apportionments. That meant much for them. I stopped at Animas, Corona, Duran and Taiban and spoke words of encouragement to the women, urging them to raise their full apportionments, which they promised to do. Last Sunday I addressed congregations at Lake Arthur and Carlsbad, two towns in Pecos Valley. The women at Carlsbad are coming to the front; they have raised their full apportionments and have promised a special gift in addition.

MISS MARIE NORGAARD, TUCSON, ARIZONA

It is now almost four months since I left Tacoma the beautiful city of the Northwest to come to Tucson, Arizona, a small city surrounded by cacti as tall as telephone poles, and by mountains whose beauty is indescribable when at sunset the rays of many colored lights illumine their bare peaks.

But let us go back to Tacoma, because some of my pleasantest experiences in missionary work are associated with that place and I want to tell you of one of them. Just a little over a year ago, while I was engaged as church missionary, I organized a Sunday school class into a missionary society, known as the Ruth Society, with twelve members, only one of whom, and that the president, was a Christian. Now all of these girls and others who have since joined the society, are followers of the Lord Jesus and are doing active mis-

sionary work, meeting twice a month at the homes of the various girls. The first part of the meeting is spent in sewing, usually making such articles as our missionaries on the field need in their industrial schools. The last half hour is devoted to business, a short program, and devotional exercises. Shortly after they were organized each member was given a mite-box and it was voted to have a special meeting in the church when the boxes were These were the miniature mail boxes given out by our Woman's Home Mission Society, and the girls were delighted with them. At last the first Friday evening in August came, the long-anticipated date for the mite-box opening. The subject of the program, in the preparation of which the girls had worked hard and faithfully, was, "And a little child shall lead them." and the exercise was very pretty and effective although simple. After that, came the opening of the boxes. A prettily decorated table with a basket on it was placed upon the platform and one by one the girls stepped up and emptied their boxes into the basket. The audience was very much interested in this feature of the exercise and when the amount of the offerings was announced the room fairly shook with applause. At the close of the meeting several came to the missionary for mite-boxes and now not only this society but the ladies and many of the young men of the church are proud possessors of miteboxes.



SETTLING THE NEW SECTIONS - HOMES TO BE VISITED

### "The Morning Cometh," in Ciego de Avila, Cuba



MABEL V. YOUNG

MISS MABEL V. YOUNG of Des Moines, Iowa, was graduated from the Baptist Missionary Training School, Chicago, with the class of 1910. She sailed for Ciego de Avila, Cuba, August 27, 1910, and is teaching under the auspices

of the Woman's American Baptist Home Mission Society. Miss Young is supported upon her field by the Baptist young women of Iowa.

The following letter from Miss Young was written to the young women of Iowa, but the message it conveys will be appreciated by all who are interested in young women's work for young women:

Our school in Ciego de Avila has begun its second year. We have an enrolment of eighty pupils, most of whom are very regular in attendance. A new boy asked me yesterday why we didn't have classes on Saturday. I replied that the teachers needed a little time to rest and one little first-grader piped up, "And the children It is a pleasure to know that the children enjoy the school and the teachers too, enjoy it more this year than last. The discipline, which is so difficult in Cuba, has improved very much, though it is not yet all that we should like it. We have a plan which interests the children in keeping order. At the end of every week we hang in every grade a fancy card bearing the "Honor to first, second or third words, "Honor to first, second or third grade," according to which grade has been the cleanest and most orderly during the This sign remains in place until the end of the following week. Last Friday after the first grade learned that the honor fell to them, one small six-year-old returned a pencil to his brother in the third grade, whispering in an excited tone — "Viva! honor to the first grade!"

The first Friday of this term we had simple patriotic service, such as is the custom here, the boys and girls swearing fidelity to their flag. The girls looked very pretty in their fresh white dresses and navy

blue ribbons - blue and white being their school colors. A few instruments from one of the town bands accompanied us in the singing of two patriotic songs, a lawyer made an eloquent speech, and after swearing fidelity to the flag, the children all passed under it as it was raised to the top of the staff. A few of the more advanced pupils can now understand and answer questions in English and are much interested in the language. It is amusing to hear the various sounds which "Good afternoon" can have, coming from a Spanish tongue, as well as such words as "bird" and "girl." In Spanish the word "Señorita," meaning "Miss," is often used without adding the name, so the children have formed the habit of calling me simply "Miss" or "Mees," as they pronounce it. I am trying to have them say "Miss Young" but whenever I go on the street some one is sure to call out. "Adios Mees," and as there is no other American young woman living in Ciego, I know the greeting is meant for me.

Our Sunday school has grown during the summer, as well as the evening service. We are often annoyed by men standing and talking at the open window, as the church windows are accessible from the sidewalk. I have a class of boys in Sunday school now, which is a real pleasure, even if I do have to hunt for a word now and then. One of my boys is from a family which has been strongly Catholic, and although one of the most troublesome boys in school, he behaves well in Sunday school and is much interested in the lessons. Three of our school girls of last year have gone to the boarding school at Cristo, where the principal tells me they are doing good work.

A Cuban colporter who was here a year ago visited our town again last week. He said that the work was growing, and many who do not attend our church are familiar with its meaning and are taking more interest. He sold many Bibles or portions of the Bible. One of our school boys bought a copy of the Gospels and had it at school.

We are encouraged but we have many difficulties to meet and need your prayers. We want more of our school children in the Sunday school and we want those who now attend to continue faithful that they may come to know Christ as their own Saviour.

Lights and Shadows in Colorado

BY CLARA J. FLINT, GENERAL MISSIONARY

(Miss Flint is a member of the class of 1911 Baptist Missionary Training School, Chicago, and was appointed to general work in Colorado under the Woman's American Baptist Home Mission Society in the early autumn of the same year.) Miss Flint wrote:

"I am a Baptist, but my letter has been in the trunk too long to be of any value," or, "I used to belong to a Baptist church back East," were some of the explanations



CLARA J. FLINT

given when the general missionary made a houseto-house canvass of the town of Englewood. suburb of Denver, in an attempt to build up the little Baptist church recently started there. "Back East might refer to Massachusetts. New York. Ohio Illinois.

even Missouri or Kansas, for almost every State in the Union is represented in the population of Colorado.

A house-to-house canvass in Englewood was a strenuous proposition, as the town is greatly scattered, but the flourishing condition of the little church to-day would seem to justify the effort. Several new members have been received, two coming for baptism, and the owners of several of the valueless letters have again become interested in the church of Jesus Christ. The Sunday School has grown from an attendance of thirty-five to an average of about sixty. A new pastor has come to the field and is following up the work of the missionary with excellent results.

One instance from Englewood will suffice to show the opportunity that comes to your representative to witness for Christ. A bright young woman when approached with questions concerning her church relations said: "O, I don't believe in God or in the Bible, and there are better peo-

ple out of the church than in it." After a few quiet words on the part of the missionary, she confessed that she did believe in God and had once attended church services regularly. The death of a brother had made her realize the importance of a Christian life and when a Gospel of John was left with her she promised to read it, and it is my prayer that "God's word may not return unto Him void but may accomplish that whereunto He has sent it."

In another section of Denver, a girl of thirteen was found who had never been to a Sunday School in her life. She was so anxious to go and asked her foster-mother all sorts of questions about the Sunday School and what they did at church. It was a great pleasure for the missionary to receive her at the special meetings then being held, which were especially adapted to children.

Some amusing experiences occur occasionally in the life of a missionary. One woman who had a sick child thoroughly appreciated the call but was so sorry she was unable to give any money, for of course it must be that the visitor was soliciting money for the church. She was surprised indeed when told that money was not wanted but that people might become interested in the things of God.

When the fourth field of service was reached, it was near Christmas and some time was spent preparing clothing and Christmas cheer for needy families in that section of the city. In this Mrs. F. I. Smith and the First Church young people were able assistants. When the missionary was kept indoors by extreme weather and a severe cold, the time was used to remodel a woman's coat for a young girl whose widowed mother was busy all day earning food for her family of four children. Several needy families were supplied with warm clothing, and as a result at least four families of several children each will be able to start to Sunday School. The children from one of these homes started last Sunday and the mother was so glad because it was the dying wish of their father that they should be kept in Sunday School and grow up to be followers of Christ. To help in such cases is great joy. Digitized by Google



SURELY THESE YOUNG MEN ARE WORTH SAVING TO AMERICAN CITIZENSHIP

## Orphanage Boys in Alaska BY LOUISE MACWHINNIE SARGENT

Years ago, when Dr. Sheldon Jackson was Commissioner of Education in Alaska, he realized that in the children of Alaska rested the hope of that country—that the parents, too long steeped in sin and misery, could not be reached.

For twenty years the Baptist Orphanage on Wood Island has cared for some of these children,—has taken them from homes of wretchedness and vice, clothed and educated them and sent them forth better equipped to overcome the harm resultant from their early environment. Today there are fifty-six children in the orphanage—and to the readers of "Missions" we introduce five of the largest boys in the Mission,—sturdy, manly boys as their faces show. They are dressed in the suits sent to them by the New England Society, just previous to their consolidation with the western Society.

These boys, themselves, prove the most convincing answer to the question, "Does This Mission Pay?" The first on the left

is Patia, a full-blooded Aleut. stands Michael, one of the hardest workers in the Orphanage; then James Mc-Conehy, as finely developed a specimen of young manhood as one could see any where; then Thomas Devine, a keen, shrewd boy, intensely interested in his country's history, who asked me, after I had finished a thrilling word-picture of Bunker Hill, "And were you there?" Last of all the boys is Willie Robertson. the type-setter for the Orphanage News Letter, whose father, a man of fifty, not long ago married a native girl of fourteen, much to Willie's disgust. These are five excellent types of the Mission boys, and they give promise of future lives of industry and usefulness.

Important Notice

Will all missionaries who are expecting to attend the annual meeting of the Woman's American Baptist Home Mission Society please notify the Corresponding Secretary, Mrs. Katherine S. Westfall, 2969 Vernon Ave., Chicago, Ill.

## Among Foreign Peoples GERMANS IN CLEVELAND

Minnie E. Gebhardt, Cleveland, Ohio, writes of the various phases of her work among Germans in two centers:

Our Sunday School at Bleeker Mission has not yet come up to the average attendance of last year. I find that many of the Catholic children have left. But our sewing school begins this week and this always means an enlarged attendance at Sunday School. Our Junior meetings average twenty boys and girls. We are studying the Psalms. At our Erin Avenue Church the Sunday School is larger than it was last year. cradle roll had an increase of thirty babies this year. The sewing school began with 20 girls and has done some very creditable work. In every department we introduce the subject of missions.

### AT RANKIN. PENNSYLVANIA

Mrs. Amalia Pauliniy, Rankin, Pennsylvania, the valuable Missionary among the Slavic people, writes encouragingly of that difficult field:

Our Sunday School at Rankin has never had better attendance nor more financial aid than at present. The interest of our American churches in this work is growing and we need not fear for the future. When I find needy people, men without work, souls hungering for the gospel, there is always a friend to supply those needs. There are yet so many among the Slovaks and Hungarians who do not know Christ and who are afraid of the gospel. How much we do hope and pray that they may know the truth!

### SLAVIC WORK IN HOMESTEAD

Marie Meereis, Homestead, Pennsylvania, reports for other fields than the one mentioned by Mrs. Pauliniv:

A very busy and hard year has passed in service for my Master. It has been my duty and privilege to work on three fields — Homestead, McKeesport and Creighton, among Hungarian, Slovak and German people. We have been much encouraged in our work among women in the mission circles and mothers' meetings. Many poor foreigners need our sympathy

in their pitiful physical conditions but far more do they need it in their lost spiritual state. When those sunk low in the darkness of sin are so wonderfully converted, we cannot but believe that God will save many more of them.

### HOPEFUL WORK IN PITTSBURG

Among the large number of German Missionaries bearing the commission of the board is Wanda Federman, Pittsburg, Pennsylvania, a member of the class of 1910 "B. M. T. S." The great opportunity for service at times almost overwhelms her, but with characteristic zeal the faith she presses on, hopefully. She reports:

When I arrived in Pittsburg a year ago and noted the general conditions, I wondered what I could do and how I could



WANDA FEDERMAN

ever learn to know all the men, women and children with whom I was at once thrown in contact. But I soon found this was possible, and as to the people I can scarcely realize that I was ever a stranger among them.

The people among whom I am working with few exceptions belong to the laboring class, but only a small number could be counted among the very poor. They are mostly nominal Christians and hence are not easily reached. For this, I find the industrial school of great value. The parents do want their boys and girls to learn something that will always be of benefit to them in their lives. Taking a peep into our schools, of which—we now

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have two, one at the main church and the other at the mission, you will see that the majority of the children come from Catholic homes. That these schools are appreciated by the boys and girls they made known by coming three or four Saturdays before we began this fall, despite the fact that I had promised to inform them of the opening day. It is with iov that I notice the quiet reverence with which they listen to the lesson stories and sing the gospel songs. How I long that they may not only learn to do something with their hands but may come to know Iesus as their Saviour, that their homes may be made happy by His presence.

I find it very hard to get new children into the Sunday school, even in the Primary department. Lately we have organized a cradle roll which we hope may be a help, for already mothers in no way connected with our school show some interest, as they have nothing for the babies in their own churches.

When I think of this field and our work, I am often discouraged because of the amount of labor put forth and the slow results, but I remember God's promise that what we do in His name shall not be in vain.

#### FOREIGN WORK IN MICHIGAN

Alma C. Wallin, Iron Mountain, Michigan, a general missionary among the foreign speaking people of that section reports:

The opening of the year 1911 seemed dark, but as someone has said, "If the outlook is not bright, try the uplook," and which I did and found that it is a good motto to follow. The pastor in Escanaba decided to leave and no one could be secured to fill the place until six months Some of the members said we better close up but in spite of that sentiment we held the fort as best we knew how. We held our usual meetings and noticed no decrease in attendance, but rather an increase. We thought it about time to decorate the interior of the little church and you will agree as to the need of that when I tell you that the largest cracks and places where the plastering had fallen out had for years been covered up with pictures from the Sunday school lesson picture roll. Mr. Pessimist again appeared and said, "We can't do it"; Mr. Optimist said, "We can and we will," and at the end of February our church had been papered, painted and carpeted and not a cent's debt at the "dedication."

#### A WISCONSIN WORKER

Ida H. Weeldreyer, LaCrosse, Wisconsin, finds her hands and heart filled with important duties:

It seems hard for me to report the work I do, but one thing I know, I am busy from morning until night, preparing lessons, getting material ready for sewing school, planning for programs and entertainments, attending and leading meetings, visiting the absent ones, and keeping a lookout for such as do not attend any church or Sunday school and inviting them to ours, besides helping the sick and poor when necessary.

The work is moving on steadily with but one drawback-many of our younger people leave us to go to the larger cities where better opportunities for work are offered them. Sewing school is largely attended by children from other churches, many of whom are Catholics. women's missionary meetings are well attended and we have some very good and interesting programs. Our Juniors are a band of faithful workers; they take active part in the programs, they furnish the music for some of our Sunday evening services, and we study both the Bible and the subject of missions. If all the people who promise me to come to church would do so, we would have a full house at every meeting. Some do come however and to those who do not we will continue to carry the message.

#### New England Branch

The Annual Meeting of the New England Branch of the Woman's American Baptist Home Mission Society will be held in the Highland First Baptist Church, Springfield, Mass., Wednesday and Thursday, May 1 and 2.

#### The Annual Meeting at Des Moines

The Preliminary Meetings of the Woman's American Baptist Home Mission Society will occur on Tuesday afternoon and evening of May 21st. afternoon meeting will consist of a "Rally Conference" with Officers, State Workers and Missionaries. The topic for the evening will be "Our Young Women." During sessions of the Northern Baptist Convention the Annual Meetings will be held on Thursday afternoon and evening May 23d. The discussion of the afternoon will be upon "Problems in the West" and the evening will be given to a consideration of the "Problems of Immigration."

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#### A Valued Worker in Difficult Field

Mrs. Janie P. Duggan, whose new work in Los Angeles, California, opens most auspiciously, writes of her need for materials for her sewing classes. "Basted bedquilt pieces of small squares for running and back-stitching, or little squares unbasted, and workbags of cretonne would be most welcome. They are needed at once," writes Mrs. Duggan.

Our missionary gives these explicit directions which we quote for the benefit of the circles and bands whose leaders will be glad to supply the materials for this new work in Los Angeles. She also says "It is not children's work. The cutting and basting must be accurate."

The many friends of Mrs. Duggan will appreciate her call for these indispensable helps in the important work she has been called to do in Los Angeles with Mexican women and children. Her address is 1544 Pleasant Avenue, Los Angeles, California. Letters and other mail should now be sent to the above street and number.

Many prayers and good wishes follow Mrs. Duggan as she enters upon this important service for the Board. Her complete mastery of the Spanish language, her fluency in speech, with her broad experience in mission work in Mexico and Porto Rico enable her to grasp the problems of the field intelligently and to meet them sympathetically. Our force of workers in California is greatly strengthened by her appointment.

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#### Conditions in San Francisco

Elizabeth C. Hamstrom, San Francisco, California, whose faithful service among Scandinavians is well known, writes with her usual hopeful, cheerful interpretation of the situation:

During the past year the work among the Swedish people here in San Francisco has gone forward and though it has been slow progress apparently, we trust it is

As is well known, San Francisco is very indifferent to church influences or religion of any kind. The Catholic church is very strong, and lodges, clubs and societies of various kinds have gained the interest and enthusiasm of both men and women. Nevertheless the cooperation of the Swedish Baptist Church has been strong, a good spirit pervades our meetings, and the attendance has increased considerably. We have a good, wideawake young people's society as well as Philathea and Baraca classes which meet not only every Sunday morning but one evening each month for Bible study which is conducted by our pastor.

The organization of the Young Women's Philathea Home, for Swedish young women especially, was, I believe, a very good step taken during the year, as it is intended primarily for girls who have no home and who come as strangers to the city to look for work. In the two months of its existence the project has proved to be more successful than we had dared to hope. In the homes of the people I have always found a welcome and am asked to come again.

# Conservation of National Ideals PROGRAM FOR APRIL MEETING

CHAPTER 6-CHRISTIAN CONSERVATION

BIBLE LESSONS: Psalms 89:18. 33:1-12.
PRAYER: That our nation may continue to hold to its Christian ideals, recognizing God as its Supreme Head. That through loyalty to these we may render world-wide service for Christ.

SIX IDEALS

- (1) The ideal of a theocratic government—a government that shall recognize God as the Supreme Head of the nation.
  - (2) A Pure Democracy.
  - (3) A Broad Base for the National Life.
- (4) Conservation of Country Life and the Country Church.
  - (5) The Free School System.
  - (6) A Higher Moral and Spiritual Life.
    TOPICS FOR PAPERS
- (1) Our Highest Ideal—That our government may indeed recognize God as the Supreme Head.
- (2) The Contest between the Early and a Later Immigration.
- (3) The New Immigration a Challenge to the Christian Church.
  - (4) Our Free School System.
  - (5) Country Life and the Country Church.
- (6) Advance in Bible Study in the Last Decade.

#### SUGGESTIONS FOR BIOGRAPHICAL STUDY

Roger Williams, John Mason Peck, Hezekiah Johnson, Henry Benjamin Whipple, Timothy R. Cressey, Elihu Gunn, Mrs. Marcus Whitman, Madame Feller, Miss Joanna P. Moore, Miss Sophia B. Packard, Miss Harriett E. Giles.

#### QUESTIONS ON THE TEXT

- (I) What are the reasons for our existence as a nation?
- (2) Name the noblest things in our national heritage?
- (3) What are the proofs for the statement that "the sovereign personality of God was stamped on our beginnings"?
- (4) What are some of the results of the change in the character of immigration.
- (5) Name the various ways in which this is a challenge to the Christian Church.

#### BOOKS OF REFERENCE

Men of Mark in Modern Missions, Howard B. Grose. Heroines of the Cross, Phila M. Whipple. Frontier Sketches, Howard B. Grose. A Short History of Baptists, H. C. Vedder. The Call of the Waters, Katherine S. Crowell. Manual for use with Call of the Waters.

#### Birthday Prayer Calendar for April

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

April 10.—MISS LILLA SAWYER, missionary among Slavic races, Pittsburg, Pa.

April 15.—MISS CAROLINE KRAFT, missionary among Germans, Philadelphia, Pa. MISS ANNA HAGQUIST, missionary among Scandinavians, Omaha, Nebr.

April 16.—MISS ALICE E. STEER, matron, Crow Indian Mission, Lodge Grass, Mont.

April 18.—MISS ANNA BOORMAN, missionary among Negroes, Birmingham, Ala.

April 19.—MISS LYDIA MEEREIS, missionary among Poles, Milwaukee, Wis.

April 27.—Mrs. L. K. BARNES, general worker.

May 4.—Miss Minnie E. Gebhardt, missionary among Germans in Cleveland, Ohio.

May 5.—Miss Judith Erickson, missionary among Scandinavians, Topeka, Kansas.

May 6.—MISS JANE SKIFF, missionary among Chinese, Seattle, Wash. MISS ANNA NELSON, missionary among Swedes, Brooklyn, N. Y. MISS GRACE EATON, Assistant Superintendent, Fireside Schools, Nashville, Tenn.

May 8.—Miss Elsie Jensen, missionary among Danes, Seattle, Wash.

May 10.—M138 LUZ HEATH, missionary among Mexicans, Mexico City, Mexico.

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#### New Auxiliaries

Arizona, Safford.
Idaho, Weiser First Baptist.
New Jersey, Hammondton (Y. W.)
Pennsylvania, Philadelphia, Bethlehem
Church (Y. W.)

Tennessee, Nashville, Mt. Gilead Church. Washington (Eastern) Lincoln Heights, Liberty Park, Minnehaha, Union Park, Central. (Y. W.)

#### New Directors

MAINE—Damariscotta Association (Y. W.), Mrs. Ira M. Engley, Glendon. York Association, Mrs. L. A. Stevens, Wells Depot.

MASSACHUSETTS—Framingham Association, Mrs. May S. Evans, Holliston. Boston East Association (Y. W.), Mrs. A. E. Murphy, Stoneham. Boston West Association (Y. W.), Miss M. K. Chase, 1202 Commonwealth Ave., Boston.

MINNESOTA — Twin City Association, Mrs. Frank Abernethy, 2219 Dupont Ave., N., Minneapolis.

NEW YORK — Lake George Association (Y. W.), Mrs. Thomas Hunter, Warrensburg.

SOUTH DAKOTA — Northern Association, Mrs. Sam Blakeley, Gettysburg, vice Mrs. Harriet Briggs, resigned.

WISCONSIN — Dodge Association, Mrs. Grace Taylor, 209 N. Division St., Beaver Dam. Winnebago Association, Mrs. J. M. Hill, 176 Sheboygan St., Fon du Lac. Madison Association, Mrs. J. C. Steen, 719 E. Gorham St., Madison. Eau Claire Association, Mrs. G. E. Carr, Barron, vice Mrs. Susie Taggart, resigned.

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#### **New State Directors**

MICHIGAN — Miss Florence Grant, 36 Peterboro St., Detroit.

Missouri — Mrs. H. B. Scammell, 4568 Washington Ave., St. Louis.

Оню - Miss Harriet C. Rychen, Wyoming.

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#### Wants of Missionaries

#### **GERMANS**

MISS IDA H. WEELDREYER, 600 S. 6th St., La Crosse, Wis., — Sewing School supplies.

#### INDIANS

MRS. GEORGE TOPPING, (P. O.) Saddle Mountain, Okla., (express and freight) Mountain View, Okla, (C. R. I. & P. Ry.),—Quilt material, bright calico.

MISS GERTRUDE MITHOFF, (P. O.) Saddle Mountain, Okla., (express and freight) Mountain View, Okla. (C. R. I. & P. Ry.)—Baby dresses.

Miss MAUD EDWARDS, Lodge Grass, Mont.,
—Reed and all colors of raffia.

Miss Blanche Sim, Wyola, Mont.,—Furniture for bed-room, quilts.

Miss Alice E. Steer, Lodge Grass, Mont.,
—Quilt pieces not basted.

MESS LILLIE R. CORWIN, Reno, Nevada,— Furniture for new building, chairs, organ, stoves, blackboard, etc.

MISS MARY A. BROWN, Watonga, Okla.,—Picture rolls.

#### MEXICANS

MISS MARIE MENDOSA, la de Mexico, No. 22 San Luis Potosi, Mexico, — Old Sunday School picture rolls.

SENORITA FRANCESCA SALAS, Calle de La Hospitalidad, No. 11 1-2, Aguas Calientes, Mexico,—Patchwork, needles No. 7, white thread No. 50.

#### NEGROES

MISS MATTIE WALKER, Baton Rouge Academy, Baton Rouge, La.,—Sheets and pillow slips, shoes for grown people and children, calico and cretonne of bright colors.

MISS CARRIE V. DYER, Hartshorn Memorial College, Richmond, Va.,—Books for library:
—Louise Alcott's works, Life of Florence Nightingale, Ancient History, Physiology and Hygiene.

MISS CARRIE A. HUNT, Mather School, Beaufort, S. C.,—Copies of Bible and Webster's Dictionary.

MISS SARAH E. OWEN, Mather School, Beaufort, S. C.,—Thread (all colors), material to be made up in sewing class, material to cover ironing boards.

MISS REBECCA J. CARTER, 1808 Fulton St., Chicago, Ill.,—A sewing machine.

MRS. ROSA B. FULLER, Howe Bible Institute, Memphis, Tenn.,—Quilt calico.

Miss R. A. WILLIAMS, James City, N. C.,--Basted garments.

MRS. MARY L. SAUNDERS, Western College, Macon, Mo.,—Material for sewing department and literature for Young Ladies' reading room.

MRS. CORA E. PETTUS, 404 Marion St., Clarksville, Tenn.,—Clothing, shoes, material for Sewing School.

MRS. DARTHULA GHEE, 719 S. 1st St., Clarkswille, Tenn.,—Clothing, shoes, mater shoes for men and boys.

MISS ROSABEL RIDER, Hartshorn Memorial College, Richmond, Va.,—Sunday School papers, apron gingham.

Miss M. EVA RICHARDSON, 1703 Monroe St., Vicksburg, Miss.,—Clothing.

Miss J. L. Fowler, Americus Institute, Americus, Ga.,—Bedding.

MRS. BELLE C. MEBANE, 814 London St., Portsmouth, Va.,—Clothing, shoes, bed linen.

Miss Estella Freeman, 67 Metcalf St., New Bern, N. C.,—Patchwork, temperance literature and papers with short stories of moral teaching.

MRS. A. E. READ, Tidewater Institute, Cheriton, Va.,—Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

MISS ESTHER THACKER, Thompson Institute, Lumberton, N. C.—Sheets, pillow cases, unfinished garments, quilts, rugs.

MRS. S. A. MIAL, 435 N. Salisbury St., Raleigh, N. C.,—Shoes, clothing.

MISS MARCELETTE T. WILLIAMS, Waters Normal Institute, Winton, N. C.,—Piano.

MRS. R. V. JONES, Waters Normal Institute, Winton, N. C.,—Sewing machines, sheets, pillow cases, school room supplies for primary room.

#### SLAVIC RACES

Miss NATHANA CLYDE, 2110 Quindaro Blvd., Kansas City, Kan.,—Clothing for women and children.



### Celebrating the New Republic

JANUARY 7, 1912, AT SWATOW

January 7 was a great day in China. Dr. Lerrigo tells about it in Canton. Mrs. Lida S. Ashmore graphically describes it in Swatow:

High up on a barren, rocky point, back of our compound, a new flag is flying. A stiff breeze floats it out in full view. It has five stripes-red at the top, then yellow, blue, white and black. Today has been set apart by the new China Republic for rejoicing and thanks, and this is the new flag. That is why we heard fire crackers before sunrise this morning. That is why we were told just after getting up that there was to be an early service at the chapel. We found in the chapel at eight o'clock a goodly company of queueless men and bright, wide-awake women. The head Chinese teacher in the Ashmore Theological Seminary was explaining that the day had been set apart for all China to express its joy and gladness for the new Chinese Republic and Sun Yat Sen. its first president. With their rejoicing they would pray for the new leaders that they might be guided and establish a righteous government. Two of the brethren followed in prayer. The leader then read the 126th Psalm and Mr. Ashmore led in prayer. Before the closing hymn was sung the leader explained that at the close of the singing all could clap their hands, and then all would go over to the unfurling of the flag. While the people were scrambling up the rocky, uneven hillside, fire crackers were set off around the flag staff. When they reached the place they sang a patriotic hymn to a Chinese tune. This did not satisfy the school girls who sing it to the tune "America," so they repeated the hymn. Then prayer was offered and they sang again. Hand clapping, a rah-rah and a Chautauqua salute and more fire crackers finished the program on the hillside. I was down below on the road in full view of everything and when the handkerchiefs fluttered in the breeze mine, too, came out and joined with the glad, happy Chinese in this their epoch-making day.

After the morning service they gathered around the baptistery and six girls and two men were baptized. At half past two they again met in the chapel for the Lord's Supper. In the evening there was a prayer-meeting. And all this happened one bright, sunny Sunday in a land that has been called sleepy old China.

There will be much prayer today, ascending from the chapels all over this land, that God will guide and direct the leaders in what they are trying to do to make a better government for this great nation. It is really hard to believe what my eyes have seen and my ears have heard this day. The spell of slumbering China so possessed me from the time we reached this land, thirty-two years ago, that I find it difficult to realize that these hand-clapping, 'rah-rahing, Chautauqua-saluting Chinese are a part of that old sleeping empire.



### What Thousands of Women Think

#### A Maine Woman's View

TATHEN Missions first publicly proposed union with the women's magazines, the pithiest comment we saw was that of Mrs. I. K. Wilson, co-editor of Zion's Advocate, in her Woman's Department of that paper, one of the most readable of our exchanges. The statement is so in place during the present consideration of the matter that we quote it here:

#### CONCERNING THAT PROPOSAL

Truly an inspiring ideal—that which Dr. Grose so alluringly places before the readers of the February number of MIS-SIONS:

"A Baptist Monthly Magazine which between its two covers should contain the record of all our its two covers should contain the record of all our missionary work and represent all the societies engaged in this work in the North. . . . A regular visitor in every Baptist home and on file in every Baptist church or Sunday school for young people's society. . . For the realization of the first half of the ideal—the combined and comprehensive magazine—it is only necessary that the Women's Home and Foreign Societies should do what the three General Societies did in 1909: combine their separate publications in Missions. What is necessary to make this ideal possible? Nothing but the vote of the three missionary boards to try the union—in other words, accept Mission's proposal of marriage. And there need be no long engagement, so far as Missions is concerned; the day can be set without delay."

When I read this proposition so cleverly put in the form of a marriage proposal, my romantic heart burned within me, and though never before aspiring to the position of a matchmaker, yet in this case I was perfectly willing to lend a "helping hand"; and if the union were effected, to announce the glad "tidings" with great joy upon this page.

"Such a relief!" I exclaimed to my appreciative self. "To have only one appeal in our churches for a missionary magazine! To find all our Baptist missionary news in one periodical! To have a magazine which could not fail to present a handsome and imposing appearance! And with such an editorial trio as Miss Schuyler, Mrs. Montgomery and Dr. Grose, what might not be expected of the make-up of this ideal publication.'

But lo and behold! "Miss H. Hand" wishes to be regarded simply as a sister to Mr. Missions, and in her letter replying to the proposal by which she has been honored, expresses doubt as to his ability to support a wife, and also as to his generosity in the matter of space in the consolidated magazine, strongly hinting of her aversion to running a department savoring of the ubiquitous "Woman's Page" in

certain periodicals of the day.

We can but admire Miss H. Hand's financial forethought in her consideration of the offer made to her and her sister Tidings, for in this as in other proposed unions the settlement of the money question is of the utmost importance. Were it more studied beforehand, there would be fewer divorces. But in this case, M1s-SION'S proposal shows very plainly that not only has the financial side been duly weighed but also the matter of space allowance to be given in the consolidated The expression "full departments" for Women's Home and Foreign missions surely does not suggest the short and scrappy "Women's Page." Concerning the financial side, we quote Missions' own words:

Then, with the faithful women now busy in getting subscriptions for the two monthly publications of the Women's Societies, added to the force of faithful agents working for Missions, and with a single appeal backed up by a periodical of highest class, offered for a sum shockingly small compared to its value, there would be a chance to secure such a circulation as no Baptist magazine has dared to hope for in the past. This is impossible with the present divided canvassing and the separate publications. But with one magazine, it is not wild to predict such a subscription list as would ensure advertising patronage sufficient to make Missions self-sustaining.

Jesting aside, I for one, would very much like to see the consolidation of our three missionary periodicals. As a matter of economy, of efficiency, of attractiveness and of interest, it is well worth trying at least; and if the "powers that be" so ordain, of course we shall do everything possible to make such a union a happy success.

#### A Common Expression

Our ladies are very much pleased and interested in Missions, and I have heard several say they only regretted that Helping Hand was not included, thus making our book on missionary work compact in one volume. MRS. M. W. HARROTTLE.

Syracuse, N. Y.



#### A Shining Example of Comity

We have never before received a letter just like the following, and believe it ought to be printed, as an illustration of a brotherly Christian spirit that makes life worth living. We feel under a personal debt of gratitude to this good Methodist brother, whose act seems unique. He is a layman, not a minister, and writes from Mannering, West Virginia, under date of February 22:

"Through an accident a copy of January Missions, with an expiration notice, fell into my hands. While the writer is a Methodist, it occurred to him that so valuable a Mission journal should have a hearing among the Baptist brethren at this place. With a very little effort I am delighted to send you this list at the 'Club Manager's' rate of fifty cents: (Then follow ten names, headed by the Baptist pastor).

"The last two are ministers of the Negro Baptist Church. The first eight are members of the Crane Creek Baptist Church. Enclosed please find \$5 covering the above list. Yours in His Name,

J. M. Wysor."

Wasn't that a fine thing to do? Happy the church with such laymen in it!

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#### Conference on Conditions in China

A most important conference was held in New York on the last day of February to consider the situation in China and to take steps to provide adequately for the new opportunities which the revolution is bringing to missionary activity. Secretaries of most of the mission boards having work in China were present, as well as members of the boards and missionaries from China. Our Foreign Mission Society was well represented. The various phases of the situation were discussed, with the changes and new demands which the future is sure to bring. Many characterized the impending missionary opportunity in China as the greatest which the Christian Church has ever had, and stress was laid upon the importance of the closest possible cooperation and unity of effort. The spiritual needs were not overlooked, but were emphasized as preeminent. The conference adopted a message to be sent to the home churches, the churches in China and the missionaries, leaving definite plans to be worked out by the several mission boards along the lines suggested in the discussion.

#### The B. Y. P. U. Convention

The executive committee of the Board of Managers of the Baptist Young People's Union of America has accepted the invitation of the Baptists of Toledo, Ohio, to hold the Nineteenth International Convention with them. Two invitations were before the committee, but it was decided that Toledo offered the more favorable conditions for a convention of wide helpfulness. The dates are July 4-7, 1912. The Commerce Club of the city has offered the use of Memorial Hall, where the meetings are likely to be held.

A program committee, of which Mr. B. B. Grenell of Chicago is chairman, is at work. It is expected that the enthusiasm of the Philadelphia meetings of the Baptist World Alliance will find expresssion among the young people as they declare they have a part of the task of Baptists in the modern world. Later announcements of transportation rates, accommodations and program will be made.



#### When One Thousand Dollars Does the Work of Two

The Hangchow station requests me to transmit to you with explanations the following resolution: "Voted: To request the Board of Managers to place immediately at our disposal the \$1,000 approved by the Property and Reference Committees, for the filling of the pond, in order that we may provide work for needy members of our constituency."

Early in the fall, when the rain fell for weeks in incessant torrents, it was evident that we must come face to face with one of the worst famines that this part of China had ever seen. There was a feeling, too, that we must not make appeals for help in the home lands in view of the still greater distress awaiting the people of other sections. It was with a deep feeling of gratitude that we learned that the better classes of business men in the city had organized a relief corps and were preparing in advance to supply with rice those who, without help, must die as the cold weather came on. The dreaded time is now upon us, and the conditions will become more acute as the cold weather comes on. Money pledged by the natives has not been collected, and instead of relief a condition of civil war prevails; business of all kinds is crippled and the poor are without employment. To describe the misery occasioned by the double calamity of flood and war is an impossibility. Only those of us who are here and see can really understand.

These are days when the honest laborer is reduced to extreme measures to provide himself and those dependent upon him with rice. Only a night ago there were rice riots in the lower section of the city. The papers reported the trouble,—that it was quickly suppressed, etc.,—but my personal teacher told me of how the soldiers fired on the poor wretches who would not retreat but continued their looting.

When again threatened by the soldiers they replied, "We must die anyway, and it is no matter if you shoot." Our Christians cannot loot but they must eat; the larger number of inquirers cannot turn robbers, but they too must be fed. Their chance of getting work is poorest of all from the very fact that they are Christians.

I think I need not say more to make clear to you the problem that we are facing, and not we alone but all the missions in the city. The English Mission already has plans under way for meeting the situation. At a meeting of native and foreign workers from the Baptist and Presbyterian Missions the matter was discussed at length. Several plans were suggested, but in every case the capital required was too much and the work was such as only the trained could perform. It was apparent to all that we were dealing with a problem as difficult as it was urgent. We were unanimous in the belief that no money should be given except in return for service rendered. When the matter of our pond was brought up there was a feeling of guilt on my part for not having seen the opportunity a month ago and made provisions in advance.

The request which we ought to have made earlier, we now make in the action We believe it will appeal stated above. to you. It would strengthen our position among the Chinese tremendously. They realize that their suffering is brought on in part by the struggle for political liberty -a cause which is dear to the hearts of all; and anything that we can do to help them at this time will be doubly appreciated by them. Finally, the thousand dollars which we ask for if given at this time is a thousand dollars spent for necessary advance in missionary equipment and an additional thousand given to relief work, or a total of just twice what it would be if given at a later date. At no other time can the Hangchow station make so strong

an appeal to a giving public. You will notice that we do not ask for advance on the church building for the reason that only the carpenter and the mason can perform the tasks thus provided. On the other hand anyone can carry dirt, but only those who are in real need will apply for this kind of work, and this makes this opportunity ideal.—P. R. Moore, Hangchow, East China.

#### SOUTH CHINA CONFERENCE

The conference of the South China Mission was held in spite of revolutionary conditions, with three full days of sessions. Thirty-two out of thirty-five missionaries were present. Plans were approved for linking work with the Southern Baptist Convention mission to the south and west, and with immersionist churches of the China Inland Mission on the northwest.

#### PROGRESS OR ATROPHY?

Conditions in the school are continually changing for the better, and Mr. Moore is glad to take advantage of every factor to increase its Christian usefulness. Mr. Tsoh, our pastor, now preaches Sunday morning at 9 o'clock in the boys' school and at 10.30 in the church. This only half satisfies the demand and is a serious addition to his heavy burdens. In intellectual acumen and spirituality he has no superior in our mission, but it is only by the utmost care that we are able to preserve his body from the ravages of tuberculosis. The evangelistic opportunity is unlimited. But we are unable to touch it because we have no room. We must simply call a halt till we can get better facilities. The center of the whole situation in Hangchow today is this chapel building. It means progress or atrophy.—P. R. BAKEMAN, Hanchow, East China.

#### A STRIKING BAPTISMAL SERVICE

Had the sun been shining I could literally say that it took place under the very shadow of a pagoda. Where the preacher and the young man, who was to receive baptism, stood in the act which typified a new life there stood not long ago another pagoda. Now it is in ruins at the bottom of the river which crept upon it and

undermined it. Already it is threatening the destruction of the second pagoda. That which stands for the new life of the one faith is the death of the other. As the river deepens and broadens the pagodas must either fall or move back.

As we stood there in such an atmosphere witnessing the testimony to the new life, our thoughts were carried to the river described in Ezekiel 47:1-12, and we saw the young Burman standing in the midst of a new river of life. The stronghold of Buddhism in his life had fallen before the river of truth which comes from the throne of God, of which he had been partaking in the Mission School. Just as the act testified to the current of divine life which had come to him, even so the surroundings made it a most impressive testimony of the process of the spread of Christ's Kingdom in this land. The old order changeth and giveth place to new. And every place the river comes there is life.-C. E. CHANEY, Maubin, Burma.

#### "ALL'S WELL" AT PALABALA

I am pleased to state that our native helpers under the direction of Dr. Sims have done good work, and I found everything in fair order. The day schools, however, are low in attendance, owing to the scarcity of food caused by severe drought during parts of the past and present years. But we are now having heavy rainfalls and trust our attendance will soon be as it ought. Dr. Sims, notwithstanding his many duties, rendered excellent help in directing the work here while we were on furlough. As you are aware, our senior evangelist was accidentally shot during the annual hunt, but another helper stepped into the breach and carried on the work excellently.-W. A. HALL, Palabala, Africa.

#### A BENGAL EXPERIMENT

Each mission field has its special problem. At Ujurda, in the Bengal field, live a people so dragged down by poverty and its consequent wretchedness and filth that they are dwarfed in body, mind and soul. Their lands along the banks of a river are rich and well suited to certain kinds of cultivation, if they only could be induced to work them. Several ineffectual attempts have been made to lift them out of their

misery by providing them with looms and teaching them weaving. But the more they have received the deeper they have sunk in their degradation and irresponsibility. It is now proposed to select ten or twelve of the more promising of the young boys, isolate them from all home influences for several years, and teach them the principles of scientific farming. On their return home they can then take over their parental lands and by successfully cultivating them become examples for others of their generation.

#### A WARM WELCOME.

In a few months we expect to have Dr. Antony Parsons in charge of the medical work at Banza Manteke, which will be a source of great satisfaction to the Baptist Missionary Society's staff (England) and native community, as well as to their doctor, whose transfer to the Kimpesi staff has already been effected. Dr. and Mrs. Ostrom we hope to welcome about the same time. They will reside temporarily at Sona Bata, being finally designated to Ikoko. Drs. Ostrom and Parsons are remaining several months in England for courses in tropical medicine. It is with peculiar pleasure and deep gratitude that we welcome Drs. Parsons and Ostrom to our Congo medical corps. We are six, we would be seven. Sona Bata should have a physician at once. Who will hang out his shingle at Kilometer 301?—CATHARINE L. MABIE, M. D., .Banza Manteke.

### Up the Kwilu River

We have just returned from a tour of investigation in the Kwango field which the Board of Managers and the Congo Conference instructed us to make in order to locate a suitable site for the permanent station in that district, also for a sister station if possible. The tour was longer than we expected, on account of illness and transportation difficulties, having consumed nearly four months,—four months of hunger, exposure and fatigue.

We went up the Kwilu river about 200 miles to Kikwite, where we learned that there was quite a population, but had not the time to go inland, as we purposed re-

turning on steamer to Leverville, from which place we intended going inland on either side of the river. Leverville is the center of a concession of land, rich with palm trees, that has been given to the Sunlight Soap Company of Liverpool. Here they intend to extract the oil from the nuts and send it to England. In this district and surrounding it there is a large population. On the east during four day's journey more people were seen than in any other district of similar size visited in the Kwango field. On the west the population was equally large. Down the river the population increased and towns were larger. Some cases of sleeping sickness were seen, especially in the towns near the river. The people were friendly and kind. The large fields and the abundance of food afforded ample evidence of their industry. Having found people on both sides of the river and the fact that the river is navigable throughout the entire region, we believe it to be a suitable field for the opening of work.

The Lever plant is in the center of their concession, which is a circle 120 kilometers in diameter. Here were employed ten white men and 380 natives. The company purpose developing the native in every way possible. They are to build a school house at their plant and are prepared to place the school work in the nands of a mission society. This is a splendid and unique opportunity for evangelistic work. The men voluntarily come to work from all over the district and are well satisfied with the treatment received. The influence of the men and women as well as of their children taught in the school and mission must surely be farreaching. The superintendent has offered us the opportunity of locating our station near the plant and of carrying on the educational work and also offers to render every possible assistance in the building of our mission station. He assured us that there would be no difficulty in securing a deed or a perpeual lease for the land necessary for a station. This offer he is submitting to his company in England for confirmation.—A. L. BAIN, Sona Bata, W. H. Leslie, M. D., Cuillo.

#### Loss By Fire at Jaro

"Valentine house aggressor," translated means, "Valentine house loss by fire is entire," is the reading of a cablegram recently received at the Rooms. Mr. Valentine is the principal of Jaro Industrial School, one of the most active educational institutions in the Philippines. District superintendents of schools, secretalies of various beneficial movements for the Filipinos, all interested in the progress of the people agree that it is in many ways the best school in the Islands and the finest missionary idea in the land.

The school is situated on Panay Island, two and a half miles from Iloilo and near Jaro. Its equipment comprises 65 acres of farming land, with two large buildings, one for dormitories and classrooms and the other for industrial work. The principal's house, which has just burned, was also located on this farm, and was the first residence erected by the Society in the Islands. The school has an enrolment of 349 boys, with a large staff of native teachers, directed by Principal W. O. Valentine and his assistants, Miss Bertha Houger and Miss Grace Williams.

The training given the boys is threefold—academic, industrial and religious. In order to maintain a spirit of democracy, no charge is made for board or tuition, but every boy is required to do a certain amount of work daily, aside from the industrial training. The plan is to make the school self-supporting in time. Already the carpenter shop more than pays for itself, and in a recent letter Mr. Valentine writes regarding the favorable attempts at farming: "We have been working out the farming proposition and have at last succeeded in raising crops of which we are not ashamed. People say that we have the best in this vicinity."

A new house must be provided for the prinicipal to replace the one destroyed, and that means that another considerable item will be added to the already-overworked budget. The statement makes its own appeal for enlarged giving.

### Missionary Recruits

Ten new recruits for the foreign missionary army have been enlisted in this country during the last three months by our Foreign Mission Society. They are: Ward Elmer Bailey of Rochester, N. Y., graduate of Central University and at present in Rochester Theological Seminary; Edward H. Clayton of Lincroft, N. J., registrar and teacher at Peddie Institute and graduate of Colgate College in 1911; John A. Foote of Simpson, Kansas. graduate of Brown and now a student at Newton; Ernest C. Freimark, who studied at the University of Chicago and is now township superintendent of schools in Ottawa County, Ohio; Linn W. Hattersley of Norwood, Ohio, graduate of Denison, now at Rochester Seminary; Ralph W. Nauss, M.D., of Greenville, Ohio, a graduate of Ohio State University and the Medical School of Northwestern University, who after several years of study of tropical diseases in the Canal Zone, London, Liverpool and Paris, has now been appointed to Africa, and sailed for England to study French in further preparation for his work; Augustus I. Nasmith, of Marion, N. Y., who, after completing his course at Colgate and gaining experience as a teacher, is pastor in Hyattsville. Maryland; Francis H. Rose, of Colby College, now a senior at Newton: Theodore V. Witter, of Colgate and Harvard, who completes his course at Newton this year; and his father, Rev. W. E. Witter, D.D., District Secretary of the Society in New England, whose first experience as missionary was gained in Assam over twenty-five years ago, but who goes to take up the work for English-speaking peoples in Rangoon. Several other candidates have presented themselves, and it is to be hoped that this group of men, well-equipped for missionary service, are only the forerunners of increasing numbers of volunteers for this noble work.

#### Foreign Missionary Record ARRIVED

Rev. G. A. Huntley, M.D., Mrs. Huntley and seven children, from Hanyang, Central China, at London, February 15, 1912.

Mrs. William Pettigrew and two children from Ukhrul, Assam, at London, January 5, 1912.

Miss Sarah R. Slater from Mandalay, Burma, at York, February 15, 1912.

BORN
TO Rev. G. W. Lawis and Mrs. Lawis of University 15, 1912.

To Rev. G. W. Lewis and Mrs. Lewis of Ung-kung, South China, a son, George Wolfe, Feb-ruary 10, 1912, at Ironton, Ohio.

Rev. Robert Harper, M.D., from Boston for Keng-tung, Burma, February 27.



Churches will do well to send their Pastors to the Northern Baptist Convention and Society Anniversaries, in Des Moines, Iowa, May 22-29.

E have not received program announcements, but it is certain that the Convention will be most interesting and The Coliseum, which has important. been secured for the week, seats 9,000, arrangements for subdivision as This shows the faith of the desired. Des Moines local committee. Every provision will be made for the comfort of all who attend. There are numerous hotels and private houses will be opened to delegates at moderate expense. month, in the Anniversary number, we shall set forth Des Moines, where we have a Baptist college ranking high among the educational institutions of a state remarkable for its educational history.

#### MOVING A CHURCH OVER A RIVER

When it was found that the little Baptist church in Riga, North Dakota, must discontinue its services because the people had moved away from the community, Superintendent D. D. Proper remembered that there was a little church twenty miles away in the town of Sawyer, very much in need of a church edifice. Several years ago the Home Mission Society had helped the church in Riga build its meeting house, and permission was obtained from the Society to allow the moving of the edifice in Riga across the country on to the lot secared in Sawyer. As soon as news came from New York that the building could be used, six men and six teams spent a whole week to bring the little church to the river at Sawyer. There an obstacle intervened in the shape of a bridge across the river, and it seemed as if their efforts would be baffled, but many hands made light work, and at last what seemed to be impossible was accomplished. The size of the building was 20 by 28 feet, and as this was too small for the congregation in Sawyer, an addition has been made to the length of the building. A good foundation has been placed and the basement will be used for a Sunday-school room, and at one corner outside a vestibule has been built, 8 by 10, to be used as an entrance into the church and basement. The people are donating the work and striving enthusiastically for the prosperity of the church.

#### THE HOME BASE

The work of the Baptist Church Extension Society of Brooklyn and Queens presses forward under the able superintendence of Dr. Edwin P. Farnham. A forward movement is being pushed, and a response from every church is hoped in the early realization of the plan. They look forward to providing ample re-inforcements for dependent churches and to occupying new fields in the ever extending parts of the Boroughs.

In a recent appeal to the churches signed by Superintendent Farnham and by Dr. Laws, the President of the Society, we find these burning words: "Taking a wide and true view of Missions at home and abroad, is there any task at this hour so pressing as the nearest duty? Simple neglect of the home base for ten years will result in dirth, shrinkage, barrenness. The swiftest method of serving our Home Foreign Societies would be for our churches to establish in these two Boroughs during the next three years strong. healthful, fruit - bearing churches."

To illustrate this point, it appears that in 1902 four churches, widely separated, and assisted by the Society, contributed toward beneficent objects \$545.79. In 1910, eight years later, these same churches gave for beneficence \$2,728.31, a gain of \$2,182.52 for work beyond their own bounds.



THE LATE TEOFILO BÁROCIO AND HIS INTERESTING FAMILY

#### A Notable Mexican Worker

BY ELMA GRACE GOWEN

Teofilo Barocio was born in the city of Montemorelos, Mexico, January 8th, 1867, a member of one of the strongest and finest Mexican families that has ever been connected with the Northern Baptists. His oldest sister was the wife of Thomas Westrup, another sister the wife of Sr. Uriegas, while a third sister was educated in our Training School in Chicago, and is still at work in Mexico. One brother, Rev. Ernesto Barocio, is at work in Mexico, leaving one brother to dedicate his life to commerce.

Sr. Barocio was employed in a store when at the age of eighteen, during the preaching of a sermon by one of the Southern Baptists, he responded to the call of the Holy Spirit and confessed Christ before the world. Rev. A. J. Steelman, then superintendent of our Baptist work in the Republic of Mexico, needed a helper, and Sr. Barocio was called to the City of Mexico. There he met and married Lucia Varios, daughter of Col. Varios of the Mexican Army. She has been a most faithful and devoted wife and mother, and of great help in his public work, especially in the line of music.

Bright, energetic, and studious, never allowing a moment to run to waste, without any opportunity of attending a theological seminary, he was so useful in the Master's service that he was the pastor of the church in the City of Mexico nearly three years before he was ordained to the ministry. During Dr. Morehouse's visit to Mexico in December, 1894, Sr. Barocio asked for ordination. The interesting and impressive service took place in his church, the same man preaching the ordination sermon who gave the message that called him out of a life of self to one of service.

Sr. Barocio was sent to San Luis Potosi in 1891 as pastor of the church there. After the Spanish American war there was such a need of workers in Cuba that he was transferred to Santiago de Cuba, where he worked faithfully for a little more than five years. He was tireless, always exacting more from himself than from anyone else.

Through study, he became very proficient in English, and a fine translator of prose, and in these later years, of poetry, also, for the work of the Sunday school; and he was the most comprehensive and interesting interpreter I ever listened to, and I have heard many in the last eighteen years.

He leaves a most interesting family, the eldest son studying civil engineering, and assisting in the mission work in Mexico, preaching in our Mission in Guadalupe, the Shrine of the Patrona of Mexico, as well as doing other work of similar kind.

The second son is studying medicine, and during the revolution last year went to the front as head of one of the Mexican White Cross Brigades organied by the School of Medicine.

Obliged to return to Mexico seven years ago last January in order to educate his children, Sr. Barocio has filled positions of imporance in the work of evangelization, and last December when the Christian workers wished to present a Bible to President Madero, in the name of the American Bible Society, he was chosen one of the men to execute this pleasant and yet delicate mission.

After a sickness of only two weeks' duration, he was called on February 1st, to meet Him whom he had served so loyally and lovingly. The world is the poorer for the home-going of such a man; and the family of which he was the head and inspiration face a future of which the eldest son, in writing me, said: "Now is the time when all of us need the comforting hand of our Lord to guide us." I find myself poor in words to write of one so useful and one whom I have known so long and worked with on the mission field in his own country and in Cuba.

#### Frontier Pictures

REV. R. R. HOPTON, CASPER, WYO.

To those who are acquainted with conditions in the west, the following items will be quickly understood, but to those of the east they will perhaps seem out of reason; still they are from life as met by one of the workers on the firing line. A short time ago I was visiting with some of the people living near the mountains where I found things very interesting. In one home I was the first minister ever inside the house. The home has been established for eight years, the mother as a girl was an active worker in the home church in Pennsylvania; she came west as a teacher married and has lived away from church privileges these years. After I had returned thanks at the table, the little girl who had never heard a prayer, wanted to know, "what the man was reading from his plate."

Recently we were able to get a young

man into an evening service for the first time since he can remember; he is now twenty-five years old.

The first Sabbath night of the new year was one full of interest to us, as on that night our first man was won for Christ in Wyoming. During the fall we had visited him on the ranch and rode the mountains with him in search of stock and game, but most of all searching for a way to the heart of the man for God, and now we are praising the Lord for the new life He has imparted.

Recently I was called to a neighboring town to conduct the funeral service of a saloon-keeper who met death by too freely partaking of the deadly cup he was dealing out to his fellow men. On arriving in the town we found the home quarantined for scarlet fever. We could not enter the home to hold the service nor could we take the body to the public hall, so the body was carried into the yard and the service held there. It was zero weather, with the wind blowing at least forty miles an hour. The snow was flying so thick that I had to shake it from my Bible several times in order to read a short Scripture lesson. After the service about twenty men took the body to the cemetery for burial. Many of the old timers said it was the worst day they had experienced Practically all of these in the country. men were without the Christ life, yet were very tender in their expressions of sympathy for the bereaved wife and mother who has the burden of caring for seven children resting upon her.

#### How Some People Talk

I want to express my appreciation of Missions and to wish it a much wider circulation this year. I am sure every Baptist woman especially needs it and my husband enjoys it as much as I do. I hope to send you many more names.

Mrs. T. S. RICHARDSON.

Weiser, Ida.

It is a pleasure to ask people to take Missions, as I know they will get their money's worth and be pleased with it.

Mrs. C. B. Higgins.

Trenton, N. J.



# SWEDISH SUNDAY-SCHOOL WORK IN MINNESOTA

Rev. M. Berglund, Swedish missionary says: I did a big month's work in spite of the unusual cold. To start with I went to Grasston, thirty miles away from home, but my meeting was frozen out, so I went home and had three board meetings to attend in the twin cities. Then I went 300 miles into the Northwest and spent a week at McIntosh and Lengby. At the former place they will now have a training class and a cradle roll. Had institutes at Cambridge, Stanchfield and Isanti South, and the last two named will have cradle rolls and training Classes. Cambridge started these at New Year. Into the Northwest I went again, this time to Fergus Falls, where I had three days of meetings, and fifty rose for prayers, while three confessed Christ. The apportionment was secured here.

#### SETTING AN EXAMPLE

The following incident connected with Rev. Arthur Tipton's work in Monarch, Wyo., shows how an evangelist can win a hold on the community. Mr. Tipton writes, in a personal letter: "We came here absolute strangers with everybody looking askance at us. By paying our own board and bed they suffered us to stay. But this week we are living differently. In order to keep us another week the women of the camp are giving us our meals. And then the Lord can use strange things for his glory. Last Sunday morning the tipple of the Coal company was discovered on fire. I was one of the first to respond and practically took charge of the hose cart. I stayed by the thing until the fire was out. Then I went to our room and got ready for Sunday school. Sunday night the president sent one of his office men down to ask me to call on him Monday. When I went into the office he handed me a \$5 bill, saying this

was a personal gift for the splendid spirit I showed. He said that if there was a thing he could do for us just to mention it. I said, 'You can help us by giving us our room rent at the company rooming house.' He said, 'You just go down and tell Mrs. Jones that you are to pay no room rent.' This incident with the fire has given us a standing that nothing else can do."

#### A FOUR TONGUED MISSIONARY

With the first of the year a new mission among the Slavs has been opened. As yet it is a little uncertain in its habitation. Brother George Banich, formerly colporter in Philadelphia to the Poles and Russians, has come to be our Missionary Colporter. He is really a Croation, while his wife is a Slovak, whose language he also speaks. He thus speaks four of the principal languages of the Slavs. His field will be Monessen, Charleroi, Donora, Monongahela, and the territory between. There is a population of 50,000 in this territory, of whom perhaps 10,000 are Slavs.

#### A PASTOR'S EXTRA WORK

How a hard working pastor and a Publication Society horse built up two of the best Sunday-schools in Michigan is here described. Last fall when we were looking for a good place to put our team of horses for the winter-for we cannot use our Colportage wagon during the winter in Michigan-Rev. F. L. Currey, pastor of Baptist Church at Ithica, asked if he might have the use of one of the horses for the care. We were very glad to say yes, for we knew the horse would have the best of care, so we gave "Flora" to him for the winter. This pastor and "Flora" started out to make a record in Sunday-school When they began their labors there was a small school at Ithica of less than 100, and after seven months of hard

work the school numbers 355, with a home department of over 400—the largest home department of any Baptist Sunday school in Michigan.

Pastor Currey was not content to work for Ithica alone, so he and "Flora" went to Emerson. Here was a little Baptist church ready to close up, but he drove around and organized a home department. Then our colporter, Rev. E. J. Cross, came that way, and helped the good work along. Now their building is not large enough to hold all the pepole that come.

When Mr. Currey first went to Emerson he found the young men in that vicinity playing baseball every Sunday. They had a fine baseball diamond on the end of one of the farms, owned by a well-to-dofarmer. He did not preach against Sunday baseball, but went to work to get that farmer into the men's class, and was successful. When the man became a member of the men's class he began to take an interest in the Sunday school, and the first thing he did was to tell the young men that they could have his field for a baseball game any week day, but that Sunday ball-playing must be stopped. Emerson instead of Sunday baseball and no Sunday school we have a crowded Sunday school and no Sunday baseball.

### New Mexico BY D. P. WARD

The frontier of the United States is not on the Pacific Coast but in the Rocky Mountain region. New Mexico and Arizona were the last States to come into the Union. The writer has had two or three specially interesting country trips in New Mexico.

After holding two sessions in Sundayschool Institute work with the church at Raton, I went to Mills in the northeastern part of the state. Our colporter, Rev. J. W. Taylor, one of the best men in the employ of the Publication Society in New Mexico, organized a Baptist church last June in a school house five miles out in the country from Mills. This church has had no regular pastor, but has a very live Sunday school with G. W. Huelet as superintendent. The writer spent two days with this church and has not seen a finer lot of boys and girls and young people in many days. Large audiences gathered on Saturday night and all day Sunday. On Monday I spoke to the public school and the teacher gave me a cordial invitation to come again and speak to the boys and girls. Some of our best men and women of the future are coming from country Sunday schools like this one.

In November I spent six days visiting Hanover, Santa Rita, Hurley, and Silver City. These are mining towns and very needy fields. R. S. Withrow is the missionary pastor at Santa Rita, Hanover, and Hurley. One day I walked seven miles and gave four addresses. The next day I walked ten miles and gave two addresses.

Santa Rita is a great copper mining. plant of the Chino Copper Company. At Hurley I met our wide awake colporter, Rev. W. J. Gordon. At this place the Copper Company have a great Concentrating plant getting the ore ready for the Smelter. Hundreds of men are employed at these works; and while the company permits but one saloon at Santa Rita and one at Hurley, yet these two saloons by each paying \$250 or \$300 per month license are permitted to carry on their mendestroying business and get a good share of their hard earned money. The only comfortable places for the men to spend their evenings were either in bed or at the saloon. I occupied a room at the Bunk House and talked with the men till nearly midnight and tried to show them how to live clean, strong lives in the midst of great temptations. After promising to return as soon as possible, I went to Silver City where I had the pleasure of meeting the pastor of the Baptist church and his people in prayer meeting. Rev. Joseph Lund, the pastor, is doing an excellent work here and is a student at the State Normal School located in this place. On Thursday I had the pleasure of speaking at the Normal School to a hundred students. They were very responsive.

I have traveled over 6,000 miles in New Mexico and given over fifty addresses on Sunday school work, visited over twenty churches and Sunday schools, organized four teacher training classes and introduced the graded lessons into four schools.



American-Japanese Relations, by Kiyoshi K. Kawakami. Fleming H. Revell Co. pp. 370, with index. \$2 net.

A volume of unusual importance, giving an inside view of Japan's policies and purposes, and dealing in an enlightening way with the American, Manchurian, Korean and immigration questions as they are seen in Japan. The chapter on American missionaries in Korea illustrates the writer's purpose to be fair and give both sides. He praises highly the work of the missionaries on the whole, despite the prejudice created by some intemperate ones among them. The book is too important for a mere notice, and we shall consider various parts of it later. But we can say here that it should be in the library of those who would be informed on a subject of large importance.

The Catholic Encyclopedia. In fifteen volumes. New York: Robert Appleton Co. Royal octavo, illustrated, about 800 pages per volume.

This is rightly named an international work of reference on the constitution, doctrine, discipline and history of the Catholic Church. It is not limited to the ecclesiastical sphere, however, but includes what Catholic artists, educators, poets, scientists and men of action have achieved. It goes further, and gives a carefully prepared account of all religious denominations. Turning at once to the word "Baptist," to see what kind of treatment our denomination received in such a work, we found as correct a statement as we have ever seen in the same compass. Looking up many other subjects, the same spirit of fairness is manifest. The preface seems justified in its claim that the object of the work "is to give the whole truth without prejudice, national, political or factional." In the matter of Biblical criticism, for instance, not only are the church views set

forth, but the results of higher criticism are given, with ample bibliography. There is undoubted need for a comprehensive and scholarly work of this kind, and from first inspection this Encyclopedia will compare favorably with any work of its class. We shall have occasion to refer to it many times. Twelve of the fifteen volumes have now been published. The writers have used the best sources, and in treating non-Catholic subjects have simply given facts without color or comment. The volumes contain a fund of interesting information.

#### Missions in the Magazines

Chinese topics are still in the foreground, and most of us hail with delight anything which will help us to understand better that nation so utterly different from us in life, religion and ideals. Since the character of the man depends much on his training as a child, it is well to read "The Training of Chinese Children," by Harriet Monroe in the March number of the Century. It traces the circumstances attendant upon the development of the child from its birth to maturity: how the mother humiliates herself and slaves to satisfy the child's slightest wants, with the result that the child becomes arrogant, selfish and domineering: how the father insists on obedience and teaches the child to worship and reverence his ancestors, thus implanting in him the well-known Chinese traits of filial devotion and veneration of ancestors. Western education and culture are now playing a large part in the training of the Chinese child and revolutionizing the centuries-old methods. Up to 1905 the Chinese boy's education consisted in the study of the ancient classics and religion; the imperial edict issued in 1905 decreed that modern sciences, mathematics, English or some other language, calisthenics

and military drill should be added to the curriculum. According to the old system girls were only taught household work and needlework; now many girls of the upper classes are educated in American schools and colleges.

In the Contemporary Review for February, there is a splendid discussion of the King's proclamation at the Durbar, entitled, "King George and India," by Sir William Wedderburn. Western education, he says, has created an intelligent native-class who should be given a share in the government of India. The formation of the Indian National Congress in 1885 was a step in the right direction. It was composed of native men who appreciated the British government and wished aid in promoting the welfare of India especially in improving the economic condition of the masses. But Lord Curzon alienated them by his policy of imperial domination and the partition of Bengal was another grievance. proclamation of its reunion during the Durbar was a brilliant stroke of diplomacy. Now Bengal will be free to work out its own salvation along with the other great provinces. The provision for experienced Indian advisers in the Councils both of the Viceroy and the Secretary of State will go far towards winning the good will of the people for the government.

In an article entitled "Our Immigrants and the Future," in February World's Work, E. Dana Durand, Director of the Census, sets forth some very telling statistics. The net addition from immigration, he argues, is no larger than in other decades because of the large numbers who return to their native lands. fact the percentage of foreign-born whites is exactly as large (14.5) as it was in 1890. The really important thing, however, is the change in character of the immigrants now coming. Prior to 1890 the greater proportion came from northwestern Europe and Canada, while now more than two-thirds come from southern and eastern Europe. Again, the earlier immigration from the north was one of families; now it is chiefly one of men who leave their families in their native lands.

And the desirability or undesirability of any class of immigrants depends on the degree to which their children and grand-children become assimilated. Another great problem lies in the fact that about 72 per cent. of the immigrants stay in the cities, thus increasing economic, social and political difficulties. The article is well-written, stating facts in a clear, concise manner and backing them up with figures. Unfortunately, however, Mr. Durand does not suggest any remedies for the ills he sets forth.

"Letters from a Chinese Empress and a Chinese Eunuch to the Pope in the Year 1650," in the January issue of the Contemporary Review, will be valuable to the student of history. Other readers will likewise find it worth careful attention.

"How King George Could Win the Hearts of the Hindoos" in the Nineteenth Century for January presents the other side of the British administration and its policy. It is written by Swami Baba Bharati, who says he is a Brahman and Sanyasin, and has lived a life of ascetic orthodoxy. The Hindus realize that they are not yet fit to govern themselves and need British rule, but their chief moral grievance is the system of education at present prevalent in India. It is no more suited to Hindus than Hindu ideals of life are acceptable to Europeans and Americans. "This new English system of education is so nauseatingly materialistic, all-intellectual and soul-killing that the Hindu mind, being essentially spiritual, has failed to assimilate it. The result is the unhinging of mind, brain and heartsoul." It is a most scathing criticism of Western civilization and its attendant "The best policy for the present government is to help the denationalized section of the Hindu people to get back the old consciousness, lost character and self-respect." He closes with a plea to King George to prohibit the slaughter of cows, for the cow is to the Hindu "the incarnation of the Divine Motherhood, the Motherhood of God." He promises in return a willingness on the part of the people to pay a high poll-tax to cover the cost of such prohibition and the undying gratitude of the Hindus. Digitized by Google

# Financial Statements of the Societies

### American Baptist Foreign Mission Society

Whendel	Statement	for	Aleven	months	anding	Fahrnary	90	1010

Financial Statement for eleven m	onths endin	g Februa	LTY 29,	, 1912	
Source of Income Churches, Young People's Societies and Sunday Schools (apportioned to Churches) Individuals (estimated) Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated) Total Budget as approved by Northern Baptist Convention	. 100,8	1912 84.92 00.00 95.00	\$19: 6: 5: 8:	ipts for i months 8,693.31 1,601.91 1,015.38 0,848.46 2,159.06	Balance Required by Mar. 31, 1912 \$333,691.61 168,398.09 29,479.62 19,988.54 \$551,557.86
Comparison of Receip	ts with Tho	se of La	Deficit	t March 31, 19 Ar	61,453.45
First eleven mor					\$613,011.31
Source of Income	· 1911	1	1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$188,818.06 48,385.49 48,671.28		93.31 01.91 15.38	\$ 9,875.25 13,216,42 2,344.10	\$
Income of Funds, Annuity Bonds, Specific Gifts, etc.	94,098.61	80,8	48.46		13,250.15
Totals	\$379,973.44	\$392,1	59.06	\$25,435.77	\$13,250.15
American Baptist Instruction of Income Churches, Young People's Societies and Sunday		g Febru	ary 29	•	Balance Required by Mar. 31, 1912
Schools (apportioned to Churches)	\$353,79 150,00 60,00		11	7,613.86 1,669.70 0,000.00	\$226,178.50 138,330.30
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	115,2	92.00	9	7,969.92	17,322.08
Total Budget as approved by Northern Baptist	\$679,0	84.36	\$29	7,253.48	\$381,830.88
Comparison of Receip			ust Ye		<b>V</b> = = = <b>V</b> = = = = = = = = = = = = = = = = = = =
First eleven mor					
Source of Income Churches, Young People's Societies and Sunday Schools Individuals	1910-11 \$123.243.60 11.998.24 34,658.53	\$127,6 11,6	13.86 69.70 00.00	\$ 4,370,26	\$
Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc.			69.92	25,341.47	
				********	25,802.22
Totals	\$293,672.51	\$297,2	53.48	\$29,711.73 	\$26,130.76
American. Baptist		g Febru	ary 29	-	Balance Required by
Source of Income Churches, Young People's Societies and Sunday	1911-		eleve	n months	Mar. 31, 1912
Schools (apportioned to Churches)	\$111,30 21,80	00.00	1	2,760.9 <b>2</b> 1,652.61 6,677.65	\$ 48,543.33 10,147.39
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	51,27	51,273.88		,494.79	11,101.44
Total Budget as approved by Northern Baptist Convention	\$184,3	78.13	\$11	4,585.97	\$69,792.16
Comparison of Receip First eleven mor				er	
Source of Income	1911		12	Increase	D
Churches, Young People's Societies and Sunday	\$63,973.42	\$ 62.7			Decrease
Schools	11,763.90	11,6	52.61	<b>\$</b>	\$1,212.50 111.29
Legacies	39.996.75		79 44		••••••
Totals			72.44	175.69	
	\$115 724 A7	\$114,5		\$175.69	\$1,323.79

.97 \$175.69 \$1,323.79 Digitized by GOSIC

# NERVOUSNESS AND EXHAUSTION

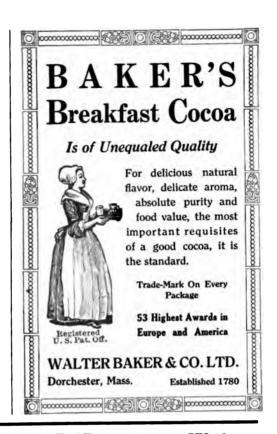
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### Women's American Baptist Home Mission Society

Financial Statement for eleven m	Financial Statement for eleven months ending February 29, 1912					
Source of Income	Budge 1911-	t for 1912		ceipts for on months	Balance Required by Mar. 31, 1912	
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)		\$149.082.00 30,900.00		4,628.31 5,059.88	\$ 64,453.69 25,840.12	
Legacies					90,293.81	
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	31,8	31,800.00		4,824.23	3,024.23	
Total Budget as approved by Northern Baptist	\$211,7	\$211,782.00		4,512.42	\$87,269.58	
Comparison of Receip First eleven mo	ts with Thomaths of Fina	se of La ncial Ye	st Ye ar	ar		
Source of Income	1910-11	19	11-12	Increase	Decrease	
Churches, Young People's Societies and Sunday Schools	\$76,334.45 4,253.72	\$ 84.6 5.0	28.31 59.88	\$8,293.86 806.16		
Legacies Income of Funds, Annuity Bonds, Specific Gifts,	•••••		24.23		2,240.49	
etc	37,064.72	34,8	4.20		2,240.40	

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also continuing

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### Our Duty

THE great world's heart is aching, aching flercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid.
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from his broken hands and side,
And the lips of God are saying, "Tell My brothers I have died."

O Voice of God, we hear Thee above the shocks of time, Thine echoes roll around us, and the message is sublime; No power of man shall thwart us, no stronghold shall dismay When God commands obedience and love has led the way.

-FREDERICK GEORGE SCOTT.



# Iowa's Charming Capital Where the Baptist Annual



Meetings of 1912 are to be Held, May 22-29



### The World Currents

THE Chinese Republic seems to be getting along better and more peacefully than was to be expected, certainly than was predicted. Yuan Shi Kai was duly recognized as President, and the seat of government was transferred to Peking. Sun Yat Sen has no place in the cabinet. Many of the offices are filled by men of character who have had education in England and the United States, and Christians are among the most influential advisers of the new Government. Rumors have been given out that the President might profess Christianity, but these are unverified. It is a great thing, however, to have the reins in the hands of men who are either believers in Christianity or sympathetic with our missionaries.

The financial difficulties have been composed temporarily by loans, and the powers have manifested a disposition to help. The outbreaks in Peking and Canton were speedily suppressed. Stories of horror come from the South concerning the beheading of large numbers, and some of our missionaries have been in the midst of tragedies, but none of them at latest reports have suffered harm. The revolutionists have adhered to their policy of protection for the foreigners and especially the missionaries.

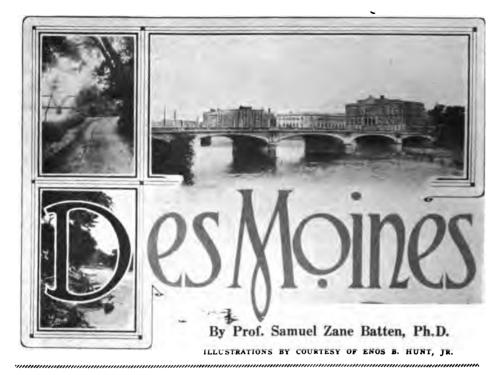
Missionary work has been resumed at various points. We give some interesting news from the field. The Japanese attitude is favorable to the Republic, as articles show on other pages. It is the hour for missions in the Far East.

The strike of the miners in England is said to have cost them fifty millions in wages. For a time the situation was most serious, and government action in establishing the principle of a minimum wage was the means of settling the trouble. This is the first time such a law has been passed, and the effects will be watched with interest by all nations.

The industrial conditions in this country, and the activity of the new organization which is frankly ultra-socialistic and destructive of existing relations, emphasize the necessity of thoughtful dealing with the social problems. The churches are being urged to engage in these affairs. Their real mission is to maintain a spiritual standard, with the ethics of Jesus as a living code, and begin both to preach and practice the Sermon on the Mount.

That would mean a reformed and strengthened home base for missions, and a world influence for righteousness.





HE coming of the Northern Baptist Convention to Des Moines ought to date an epoch in the life of the city and state. For one thing, it will awaken a new denominational consciousness and will greatly encourage Baptists in this section in their work. For another thing it will bring our people from all parts of the land into vital touch with some significant movements in this state. Iowa is in the heart of the insurgent's territory; Des Moines is the home of the commission plan of government.

The people from the states will bring with them enthusiasm, courage, and devotion. Many of them will take with them a new ideal of city government, a new confidence in the American people, and the memory of a notable visit. To describe all of the noteworthy features of the city and state is neither possible nor necessary. But a few items may be given.

#### THE HAWKEYE STATE

Iowa is one of the great states of the Middle Empire. There are many states larger in area; and there are some with a larger population; but no state can show a greater per capita wealth or a higher degree of culture. Iowa, a part of the original Louisiana Purchase, was made a territory in 1833, and in 1846 was admitted as a state. It is less than eighty years since the first white settlements were made. Remarkable achievements have been made in this short time.

The state is situated in the very heart of the Corn Belt Section. Last year it produced 281,300,000 bushels of the golden grain. It ranks first in the production of dairy products, and these alone exceed fifty millions of dollars in value. Iowa hens produce more wealth each year than the entire state of Colorado. The state ranks first in the production of hogs and second in cattle. The farms last year produced a surplus-over and above the products consumed on the farm —of \$640,000,000: this is \$40,000,000 more than the entire output of all the gold mines of the world. According to the census figures Iowa has an average per capita wealth of \$1,828. Since the average for the country as a whole is \$1,318. it will be seen that the amount is nearly fifty per cent. above the average. Des



Moines also has produced more butter than any other city in the world—sixteen



UNION STATION

million pounds. The state has the material resources and the physical basis for a great empire in itself. Farm land ranges from \$100 to \$250 per acre. The auditors' reports show that the taxable wealth

is over two billion dollars. Probably no other equal area in the world has so many prosperous people as Iowa.

The state has other sources of wealth than agriculture which meet the requirements of a contented people. Rich deposits of coal are found in nearly all the southern half of the state: from the city of Des Moines itself a million and a half tons of coal were shipped last year. All over the state fine clay beds are found, and some of the best brick and tile are made. At Keokuk a dam is being built which will impound more water and produce more power than any similar dam in the world. This no doubt will mean the upgrowth of some great manufacturing towns along the Mississippi. Muscatine in the past has produced more than thirtyfive per cent. of the pearl buttons made in America.



ONE OF THE COMMODIOUS HOTELS



HOTEL SAVERY, CONVENTION HEADQUARTERS Q

#### EDUCATION AND REFORM

In educational matters the state is among the foremost. All the leading religious bodies have colleges and some of these are well endowed and of the highest grade. There are twenty-two colleges in Iowa; in addition the state has two great schools. The Agricultural College at Ames is perhaps the best equipped and most progressive school of its kind in the world. The State University at Iowa

religious work. In 1863 eleven graduates of Andover Theological Seminary resolved to come to the new state. They came by steamboat and prairie schooners to Iowa, to double the number of Presbyterian and Congregational minisers. Great changes have come over the state since those early times. Today there are about 6,300 church organizations with about 800,000 members. The Protestant bodies rank as follows: The Methodists



THE WORCESTER COUNTY BUILDING

City, with its departments of Law and Medicine, ranks among the foremost institutions. The Baptists have two colleges in Iowa: one located in Des Moines and the other at Pella. These two institutions are of about equal rank in endowment, in equipment, in courses and in the number of alumni.

Public schools are well sustained and no state can show better managed schools. A year ago the State Teachers' Association held in Des Moines showed an enrollment of 7,500, the largest enrollment of any state in the Union.

In religious matters the state ranks well. Recently a book has been published bearing the title of "The Pilgrims of Iowa" and giving the history of the early are first with 165,000 members; the Lutherans second with 118,000; then follow the Presbyterians with 61,000; the Disciples with 57,000; the Baptists with 45,000; the Congregationalists with 38,000.

In temperance reform Iowa is one of the most progressive states. Some thirty years ago the people voted out the saloons by a majority of 28,000. But the supreme court on a flimsy technicality set aside this verdict and nullified the will of the people as expressed at the polls. Since that time the so-called Mulct Law has been in operation which permits saloons to run under certain conditions. Under the local option provisions of the law the saloons have been driven out of nearly every

county. During the past year some three hundred saloons have been closed, and there are now only about 1,200 in the state. There are three leading temperance organizations: the W. C. T. U., which is active; the Iowa Constitutional Amendment Association (of which Prof. Batten is president), which has done splendid service in law enforcement and in laboring wisely to secure an amendment to the State Constitution; and the Anti-Saloon League, well organized and doing some

Des Moines was little else than an overgrown town, poorly lighted, not well cleaned, heavily in debt, and with a city government that caused men to blush. During the campaign for the adoption of the new Commission plan, placards were posted all over the city: "It cannot be worse." Today all this is changed. The Commission Plan has changed the city government from a liability into an asset. There are few cities with as active and intelligent a public spirit. Men are sit-



ROTUNDA AND GRAND STAIRCASE OF THE STATE CAPITOL

effective work in many parts of the state. It is confidently believed that a legislature can be eletced this year which will submit the amendment to the people.

Though the state is largely argricultural it yet has a number of progressive and growing cities. It would be hard to find finer cities than Waterloo, Davenport, Council Bluffs, Sioux City, Cedar Rapids, Dubuque, Burlington, Keokuk, Fort Dodge, Muscatine, Boone and Clinton.

#### DES MOINES

The capital of Iowa is one of the notable cities. It has a population of some 90,000, and is in the class of smaller cities; but few cities of our land are so well and widely known. Seven years ago

ting up nights trying to devise some way of improving things. Naturally enough all kinds of plans are being made and proposed, wise and otherwise; but there is "something doing" every hour in Des Moines: Seven years ago the city was "corrupt and contented"; to-day it is cleansed and aspiring. Des Moines has wiped the Red Light District from the map, and is keeping a steady pressure against the social evil.

The city has adopted as its watchword: "Des Moines does things." This is not the place to chronicle these achievements, though a few items showing the city's spirit and condition may be given. In the past two years it has raised by popular subscription \$1,500,000 for Drake Uni-



THE EAST HIGH SCHOOL OF DES MOINES

versity, Des Moines College, the Y. M. C. A. and similar institutions. It has built a million dollar court house, a beautiful city library, and inaugurated one of the finest school systems in the United States. It is just contemplating the East High School at a cost of \$450,000. It has bought over 700 acres of land, for park purposes at a cost of over \$600,000, and when the plans are realized it will have a park and boulevard system second to none. It has installed the finest Electrolier Lighting System in the country. It has employed an expert of national reputation to make a comprehensive plan for beautifying the city, and has secured the services of an expert landscape artist in carrying out these plans. It is changing an old, dirty, unattractive river front from an eyesore and disease-centre into one of the most beautiful civic centres in the world. It does a larger post office business than any other city of the same population in the United States. It has just dedicated a new Municipal Building at a cost of \$350,000 without a suspicion of graft. No one, not even the most enthusiastic citizen, would claim that Des Moines has already attained or is already perfect. In fact many of its plans are in process of realization and their complete fruition lies far away in the years. But the city has an ideal and a plan and it is moving toward the ideal according to a definite plan.

MORAL AND RELIGIOUS LIFE

So much for the outer and material

city; now what of its intellectual, moral religious life? Last vear the appropriation for school purposes was \$1,000,000, over \$10 for every inhabitant. Kindergartens are provided in every part of the city. Vacation schools are provided where necessary. Manual training is given in all of the high schools and in some of the grades. Domestic science is taught very carefully and successfully. In higher educational advantages the city is most fortunate. There three colleges: Des Moines College. Drake University and Highland Park College. The first, Des Moines College, was founded by the Baptists of Iowa in the pioneer days. It is located in the northern part of the city, in a beautiful residence district, and has a fine campus of three large blocks. The College now has five buildings, Nash Hall, Burlington Hall, the Gymnasium and two boarding houses; a sixth is being added. The main building, Nash Hall, is pronounced by all to be one of the most complete college buildings in Iowa. A fine new building, a girls' dormitory, is being erected at a cost of \$30,000. The College of Liberal Arts has seven affiliated schools and departments—Bible School, School of Education, Music, Business, Oratory, Fine Arts and Preparatory School. The College has had a notable succession of presidents, among them Dr. J. A. Nash, Dr. Ira E. Kenney, Dr. H. L. Stetson, Dr. Geo. D. Adams, Dr. Loran D. Osborn, and the present incumbent Dr. John A. Earl. The school has

been noted from the beginning for its pronounced Christian and missionary spirit. What wonder that some of the strongest of our mission workers should be among the graduates, as Rev. W. L. Ferguson of India, Rev. A. F. Groesbeck of China! The College is now engaged in a campaign to increase its working endowment at least \$250,000.

The largest college in the country under the control of the Disciples of Christ, Drake University, is located in the western part of the city. It has a fine equipment and a splendid stadium in a natural amphitheatre. Highland Park College, now under the control of the Presbyterians, is located on the north side of the river, one of the finest sites in the city. It has long maintained one of the

Baptist, the First Methodist and Plymouth Congregational. The First Baptist Church, with Dr. Howland Hanson as pastor, has a remarkable number of strong men in its fellowship, and is a power for civic righteousness in the city. The Calvary Baptist Church has as its pastor Rev. J. W. Graves, a leader in social service work and a preacher of unusual ability. The Forest Avenue Church, now located near the College, under the faithful leadership of Rev. E. W. Griffin is just completing a commodious and attractive church home. The Corinthian Baptist and the Swedish Baptist are doing effective work and are advancing the cause of the Kingdom. The Baptists also have several flourishing missions in various parts of the city. The Metho-



NASH HALL, DES MOINES COLLEGE

best engineering schools in the entire West. Just now the trustees are increasing its equipment and endowment \$200,000, with sure prospects of success. In addition there are several business colleges and two medical colleges in the city. The enrollment in these various colleges brings at least 6,200 students to the city each year.

In religious matters the city is making notable strides. There are ninety-four churches and missions in Des Moines. Chicago with about two million population has about one thousand churches; Columbus with 125,000 population has forty. The city has some fine church buildings: chief among which are the First

dists and Disciples have the largest membership of any bodies in the city. A delightful spirit of comity and fellowship exists, and the people of all faiths unite to an unusual degree in all efforts for civic betterment. About a year ago a Federation of the Churches was organized with Prof. Batten as president. Last fall the Men and Religion Forward Movement held a campaign in the city with marked results. Church life was quickened and a new impetus was given to efforts for civic righteousness. Out of it has come the merging of a number of organizations into an Inter-Church Council with which practically every church is affiliated. Two remarkable results have followed: the





Central Church of Christ 9th and Pleasant



Plymouth Congregational Church 8th and Pleasant

First Baptist Church 8th and High





Paul's Episcopal Church 9th and High

Central Presbyter ian Church 8th and High

Teachers' Institute, with a paid enrollment of over two hundred; and the Social Service Council, with a very representative board. This, with Rev. J. W. Graves as chairman, is pushing the work and is securing results. There are few if

any cities in the land with a more earnest and active interest in social service.

#### ACCESSIBILITY

A few words may be in place with reference to Des Moines as a Convention



PROGRESS OF THE PIONEER-MURAL DECORATION IN CAPITOL, BY BLASHFIELD

City. One of the first questions to be considered is accessibility. Des Moines is the nearest large city to the geographical centre of the Northern Baptist territory; in fact, if population and distance were balanced it would probably be the centre. It is eight hours distant from Chicago and St. Paul; it is thirty-four hours from Boston and twenty hours from Denver. Seven railway trunk lines radiate from the city in all directions. From Chicago there are four lines; three from Kansas City and two from St. Louis and Minneapolis. There are also direct lines to the West and Northwest.

#### ACCOMMODATIONS

In the matter of accommodations Des Moines is rightly called the Convention City. It has a number of large firstclass hotels with 1,940 guest rooms. Two big hotels are in the course of construction that will provide accommodations for some 700 more. In addition the Commercial Club has a list of 3,000 homes guaranteed by the Club, where lodging and breakfast may be secured at reasonable prices. There is a splendid Coliseum in the very centre of the city, near the hotels and restaurants and on the main electric lines to all parts of the city. The main floor seats 5,000; with the balcony, 8,000 persons can be seated, and with the gallery 11,000. With it all the acoustics are superb. There is also a smaller hall in the building seating 900, and about a score of fine committee rooms.

Des Moines entertains about 150 conventions each year, ranging in attendance from 1,000 to 7,000. Last year the State Teachers' Association with 7,600 visitors was entertained without confusion or difficulty. The State Fair held in Des Moines has often an attendance of 70,000 in a single day, all well cared for.

The Des Moines Local Committee has made full arrangements for the comfort and convenience of the delegates and visitors to the Northern Baptist Anniversaries. The freedom of the city is extended to all; the people will give a royal welcome to all who come.



A GROUP OF SEVEN CHURCHES



THE FIRST METHODIST CHURCH



RANSPORTATION leaders have been appointed, as will be seen by the statements below, and now all that has to be done is to get a thousand Baptist laymen and ministers of New England and New York and Pennsylvania, another thousand from the Middle West, and five hundred from the Pacific Coast, to fill up Baptist trains from the respective districts. There will naturally be a very large attendance from the Central West, for there are a good many Baptists there, and they will appreciate having the Anniversaries near at hand. But there ought to be a fully representative gathering, since Des Moines is accessible from all sections. Thirty-six hours from Boston is not much of a run, when one thinks of the six weeks that it used to take the pioneers in the early days of Peck just to get out to Illinois.

There will be no special rates this year, owing to the railroad complications with inter-state relations and governmental commissions—or to some other reason. The ministers will be favored, but the lavmen will have to pay regular fare to and fro. The total is not exceedingly heavy, that is the only satisfaction. And the accommodations will be excellent.

#### FROM BOSTON

The Boston route has been arranged by Mr. Main by way of the Boston and Al-

bany and New York Central and Michigan Central to Chicago, thence by the Northwestern. This will be the twentyfifth New England Baptist Train to the Anniversaries, and there ought to be a large company. All ministers can receive a reduced rate from Albany to Chicago, making the fare \$43 from Boston to Des Moines and return, with through car service without change from starting point to Des Moines. To get these reduced rates it is necessary to go by the train leaving Boston at 10 o'clock on Monday morning, May 20. This train will stop at South Framingham, Worcester, Palmer, Springfield, Westfield, Pittsfield, arriving in Albany at 3.45. The clerical round trip

How You Can Go From Different Points and What It Will Cost.

A second train will leave South Station. Boston, at 2 o'clock of the same day. The regular fare from Boston to Des Moines is \$29, with no round trip reduction, so that one can figure on \$58 fare, \$15 for lower berth in sleeper out and back, or \$73 for car rates. The meals will be served a la carte.

from Springfield is \$38.70.

The two trains will unite at Buffalo. and will arrive in Chicago at 3.30 Tuesday afternoon, remaining there until 9.30, then joining with the other delegations and leaving the Northwestern Terminal for Des Moines, arriving at 7.30 Wednesday morning, the opening day of the Convention.

#### FROM NEW YORK

Secretary Divine has arranged to go over the Delaware and Lackawanna from New York to Buffalo, thence by Lake Shore and Michigan Southern to Chicago, and from Chicago by the Rock Island





FINE TYPE OF PUBLIC BUILDING

LIC BUILDING THE NEW POST OFFICE

road. One train will leave New York at 10 A. M. on Monday, May 20th, reaching Buffalo at 7.58; leaving at 11.35, arriving in Chicago at 12.50 noon on Tuesday; leaving at 10.15 P. M., arriving at Des Moines at 7.40 next morning.

The second train will leave New York at 6.30 P. M. Monday, arriving in Buffalo next morning, and at Chicago at 9.30 P. M., there joining the earlier train, the two parties going forward together. It is expected to have through sleepers on both trains, and there will be dining car accommodations. The regular rate between New York and Des Moines is \$25 in each direction, or \$50 the round trip. The clerical rate between New York and Chicago is half fare, or \$20 for the round trip, to which must be added \$14 from Chicago to Des Moines and return. A lower berth from New York to Des Moines is \$7, upper \$5.60. These rates are available on any train on any date, and all tickets will be valid thirty days.

Adding the fare from Boston to New York, \$4.75 each way, it will be seen that there is practically no difference in the rates, while to go by way of New York would necessitate transfer from the Grand Central Station to the Delaware and Lackawanna ferry. As to the running time there is no difference. Of course those who wish to see the finest scenery will leave Boston on the morning train so as to get the Berkshires by day; while in the same way the finest part of the Lackawanna route, through the Delaware Water Gap, will be seen only by those who get the morning train from New York.

#### AT BUFFALO

At Buffalo Dr. Rhoades, formerly District Secretary of the Foreign Mission Society in New York, will be ready for those who are to go by the New England route. What we want is to have a great train from New England, another from New York, and another from Philadelphia. Then the western contingents will do their part, and we shall have a notable Convention. It should be one of the best as it is most important, for we have business to do, if the work of the kingdom is to be forwarded by our denomination. We hope that the churches generally will send their pastors.

#### THE TRANSPORTATION ARRANGEMENTS

The Convention Transportation Committee has appointed local transportation leaders as follows: For Boston, W. W. Main; for Philadelphia, Geo. T. Webb; for New York, F. H. Divine; for Buffalo, C. H. Rhoades; for Chicago, J. S. Dickerson; for Denver, Colorado, Rev. W. C. King; for Los Angeles, J. F. Watson; for St. Louis, Mo., S. E. Ewing; for Kansas and Oklahoma, Bruce Kinney; for Kansas City, Mo., J. C. Armstrong.

The Eastern leaders are expected to arrange for the meeting of the New York, Philadelphia and Boston contingents at Buffalo, to go with Dr. Rhoades' party from there; and Dr. Rhoades is to arrange for his party to meet Mr. Dickerson's party in Chicago, so that there may be at least one great special Baptist train from Chicago to Des Moines. Kansas City is designated as a similar central meeting point in the west.



NEW PROVINCIAL HALL AT KAIFENGFU, CHINA, SIGNIFICANT OF THE CHANGES TAKING PLACE IN THE EMPIRE

# Yuan Shi Kai Favors Missions

A Remarkable Message from the President of the Chinese Republic to a Union Christian Service—Full Religious Liberty Guaranteed and Missions Praised

SINCE the promulgation of the edicts establishing a Republic, no better news has come from China than that received by the American Board from Rev. Harry S. Martin concerning the attitude of President Yuan Shi Kai and the new Government towards Christianity and missions. The message of the new Republic's President to the thanksgiving service is certainly as remarkable as it is significant. No wonder the assembled Christians were cheered and delighted. We publish the communication below.

Shortly after the edit of abdication was announced the native pastors of the Protestant churches of Pekin conceived the idea of holding a union thanksgiving service. To this service they wished to invite the president of the new Republic. When invited President Yuan met them more than half-way, saying that he was desirous of an interview with them. Accordingly four Chinese pastors, representing the Presbyterian, Methodist and Congregational mis-

sions, carried in person their invitation. They were received with all the honors accorded the highest representatives of foreign Powers, the soldiers saluting them as they would the minister of the United States or Great Britain.

They were escorted into a large hall with foreign furnishings. Here the president met them with assurances of his pleasure in receiving them. He told them repeatedly that under the new regime they might expect perfect freedom of worship. He intimated that so far as he understood the principles of Christianity they were what he was striving for in the new Government. He requested them to pass on his word regarding religious liberty to the pastors and Christians in the country and to explain to them the principles of the Republic. Although he could not accept their invitation in person he promised to send a representative to carry his message to the Church.

The thanksgiving service was held in the



RUINS OF OLD EXAMINATION HALL, KAIFENGFU, WITH 15,000 CELLS. ON THIS SITE THE NEW PROVINCIAL HALL STANDS

largest church in the city on the afternoon of February 26. Although admission was by ticket, long before the hour set for the meeting the church was crowded with a company of intelligent men and women, eager and enthusiastic, and this in Pekin, which but a few days ago was the seat of Manchu authority. One of the Christian pastors who led in praise of the Republic is himself a Manchu. The church was resplendent in flags and bunting and mottoes. the striped flag of the new Government holding the conspicuous place. The Chinese band of Sir Robert Bredon, of the Chinese Custom's Service, enlivened the occasion with stirring music. The climax was the message of the new President. This was read both in English and Chinese by Dr. Yen, a member of the Wai Wu Pu (Board of Foreign Control). Dr. Yen is a graduate of the University of Virginia, a member of the Hanlin Academy and was for a time president of the North China American College Club and a Christian. As a special tribute of respect to his Christian subjects, Yuan telegraphed Dr. Yen to come from Tientsin, that one of his Christian officials might convey his message to the Christian Church.

#### THE PRESIDENT'S MESSAGE

The message of President Yuan to his Christian subjects was as follows:

"The Chinese Christians of the Protestant churches in Pekin hold today a union meeting to celebrate the establishment of a Republican form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shi Kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old Government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come today and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

"Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the Church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the misworkers speaking a language could not make their cause clearly understood. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to western learning, as well as to western re-Thus gradually the objects and policy of Christians became known.

"Moreover, the different missions have



HEH MIAO CHILDREN, BRINGING FLOWERS TO THE MISSIONARIES

achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

"On account of the fact that Christian missions form a subject of treaty arrangement, they often take on a diplomatic aspect. It is not necessary to discuss here whether such arrangements were in former days indispensable or not, but it is evident that they must change in order to suit present conditions. Many Chinese Christians, realizing the modification of circumstances and desiring to remove every vestige of difference between Christians and non-Christians, have advocated the independence of the Church, so as to divest it of all political significance. We must admit that they are far-seeing, and they suggest a proper basis for the future of Christian missions. They are prompted

by love of church as well as of country. "So long, however, as the Constitution of the country has not been promulgated and the article guaranteeing religious freedom has not been formally published, it would hardly be wise or proper to contemplate a revision of the Articles relating to Christian missions. By the grace of Heaven, the Republic of China is an accomplished fact, and in the Articles of favorable treatment the Manchus, Mongols, Mohammedans and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of Republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

## Hankow During Dark Days

From a Letter from Stanley G. Adams, Medical Missionary

E are still in Hankow Hotel longing to get back to Hanyang. The U. S. Consul will not let us live there just yet. We did expect to get back there this week, but the troops in Chang Sha fighting among themselves has made the Consul feel that it is better to wait a little longer. We all long to get back! The ladies are desperate.

The American Church Mission has not yet sent for their missionaries waiting in Shanghai. The married men may return

to Wuchang, but not open schools yet, and no single ladies may return. Living is expensive and exchange is bad! I have been going up to Hanyang nearly every day, am tired out with the long walk, or nearly frozen in the open boats. I nearly got turned out the other day. The colliding boat capsized, but we hauled the passenger and boatmen out safely. I badly want a ten or fifteen horse-power motor. Wong Kong, the Christian boat-builder, says we could get it in the States



ON THE RIVER AT HANKOW-HANYANG, CHINA

for fifty per cent less than he could, and maybe for cost of freight, if we cared to recommend it to people, and that he could build the boat or instal the motor in a second-hand ship's boat cheaply. Such a boat would be of great value to the Mission.



GIRLS IN DOOR OF HOPE MISSION

Last Sunday was our usual monthly communion, and from 190 to 200 took the Lord's Supper, while the church was fairly filled for the regular preaching service. Misses Cody and Crawford held their meeting afterward for the women and girls. Many of the people have not yet returned to their homes.

One shell got into our living-room and smashed up nearly everything—pictures on the wall, glass doors, etc. We can't get glass in Hankow, as the price has trebled. The ceiling and walls have been repaired, and the wood work has been put to rights. We have lost much church furniture. The Point Chapel and Mission House have nearly been cleaned out, though only one shell damaged the place. Yeh, the Hankow preacher, lost everything through coming back too soon. Several other of our evangelists have lost

much also. The Hankow Church is the only building standing in three streets. The roof caught fire in one place, but was put out by the terrified looters, who got cornered in the building by the flames. Many people remark upon the building standing alone when better built places are consumed. The looters took all they could—chairs, tables, bed boards, floor boards, insides out of the organ, etc.

Evangelist Shih Pao-tsen has suffered most of all. His wife is dead, leaving two small children. I have my hands full with our own work, but have some famine relief work also. I have been on special trips up the railway towards the North on Red Cross work.

Everything is getting more normal in Hankow Concession. The city is being slowly built up with mat huts. Hanyang is still half empty. Many middle class people are either ruined or have not returned yet. Our small preaching chapel is badly damaged by shell fire, and will cost \$200 to repair. House No. 2 about \$70, and the Women's house \$200. It is very difficult to find workmen to execute repairs. House No. 1 is only slightly damaged by stray bullets. The same is true of the Girls' School.

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### Interesting Items About Things Chinese

In 1908 the Chinese Government canceled the Imperial rescript of March 15, 1899, which granted official rank to the Roman Catholic hierarchy, the priests to rank as prefect and bishops as viceroy. This meant that 1100 Roman Catholic priests and 46 bishops were deprived of official rank, and was a most significant step. The Protestant missionary body had previously declined to accept any official status. All stand on an equality now, so far as government recognition is concerned.

More than two hundred daily newspapers are now published in China, where scarcely one was known a few years ago. The telegraph brings news now to all parts of the interior, and the isolation of the past is forever past. Those who doubt whether China is really modernizing should realize that the Union Medical College at Peking has celebrated the birthday of Confucius by a football match.

The educational reform undoubtedly bred the revolutionary spirit and made possible the transformation of the past year. Every school was a revolutionary opportunity.

Yuan Shi Kai, now President of the Chinese Republic, was an able supporter of the Anti-Opium Movement, was the friend of the foreigners and missionaries during the Boxer troubles, and it would not be surprising if the reports that he purposes to profess Christianity were true.

Our Chinese Baptist Publication Society supports colporters in several stations in North, Central and South China and in Siam, and last year issued over a million pages of Christian literature a month. Orders have been received for thousands of New Testaments.

The New East, the organ of our Baptist mission work in China, published in Canton, points out in a leading article how the Baptists occupy a unique position with reference to modern views of liberty, and should exert a powerful influence at this formative period. Entire separation of church and state should obtain in the new Republic, and for this the Baptists have always stood stoutly.



A COMPREHENSIVE VIEW OF THE NEW REPUBLIC, SHOWING THE ANCIENT WALL



THE CHINESE REPUBLIC FLAGS

Chinese, Manchuridh, Mohammedan. Flag

of Republic at left—Five bars, red,
green, yellow, white and black

## WHAT BECOMES OF THE QUEUES

The Chinese are cutting off their queues, but this does not mean a glut in the human-hair market. "Contrary to the impression in the United States and Eu-

rope," writes Consul-General Anderson from Hongkong, "the queues when cut are not sold, but are preserved for burial with the owner."



MILITANT WOMAN IN CHINA: A FEMALE OFFICER
IN THE REPUBLICAN ARMY ARRIVING AT
THE GOVERNMENT OFFICES IN NANKING



THE WIFE OF THE FOUNDER OF THE CHINESE REPUBLIC: MRS. SUN YAT SEN

The photograph, taken at Nanking, the Republican headquarters, shows Mrs. Sun Yat Sen, the wife of the famous reformer, seated in a rickshaw, and her son Mr. Sun Fo. She has also two daughters, Miss Sun Yuen, aged sixteen, and Miss Sun Wan, aged fourteen.



## Now for Des Moines

THE record of the year is closed for missionary societies. should all feel happier if the receipts had been a hundred thousand dollars ahead of the expenditures, so that we might have entered upon a new year with a comfortable balance, instead of a deficit. But we should not go to Des Moines with any feeling of discourage-The missionary enterprise is of divine origin and must be carried for-Temporary financial decreases will not blight missionary zeal. There are many causes to be taken into account in given years. Of one thing we may all be sure, that the lack of funds is not due to the introduction of systematic methods in hundreds of churches. We are on the right track there. At Des Moines we shall have much to be grateful to God for, much to rejoice over, much to encourage; and faith will dominate. We need more money, but even more we need more prayer and trust, Money alone never yet established a mission or sent out a missionary.

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#### The Year's Deficits

The reports are that in round numbers the Societies will show the following deficits—Foreign Mission Society \$78,000, \$62,000 of which came over from last year; Home Mission Society

\$77,000; Woman's Foreign Mission Society of the East \$30,000, \$7,000 brought over from last year; and Woman's Foreign Society of the West \$24,000, about \$18,000 of which was brought over. The Woman's Home Mission Society has a balance of \$119.20, the only one to come out on the right side. The Publication Society has a deficit of \$3,447.55. This makes a total for all of about \$212,000. The cheering thing, however, is that the churches have given more than usual. Ten of our rich Baptists could pay off this debt and not feel it.

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## More Careful Inspection Needed

A former New York State Commissioner of Lunacy says that the Empire State has spent \$25,000,000 on alien insane, and that because of deficient inspection a vast burden is saddled upon this country. One third of the state revenue goes to care for the insane, and of the inmates one half are foreign born. New York is not the only sufferer, of course. Trained alienists will have to be employed before this evil of immigration can be prevented. There are other evils, too, that should be looked after more sharply. What we want is a character test that can be worked. We are suffering not only from too much immigration, but especially from too much of an undesirable kind.

## Going to Des Moines

Prof. Batten has told us on another page of the goodly state and city to which the Baptists are invited in May. Both are well worth seeing. great commercially, educationally and religiously, and has exerted a strong influence upon the life of the nation. Then, it is of great value to become familiar with different sections, as do those who attend our anniversaries. In every way it makes for the welfare of our country to hold our May meetings at strategic points within the great territory occupied by our constituency. Iowa will give royal welcome to all who come, of that we are assured.

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## Famine in China

We do not publish harrowing details, but there are no indications of improvement in the terrible conditions in China, and relief is most urgently needed. The statements are made that in some sections the population is being decimated by tens of thousands from actual starvation. That there are not wild outbreaks is proof of a submission to fate and an abandonment of hope.

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## Can the Republic Succeed?

We have given various opinions on the subject of the probable success of a republic in China. The great majority have been favorable. Dr. Williams, vice-president of Nanking University, says that China never had an absolute monarchy, that public opinion has ever been a great power among the people, and that a great deal of local autonomy and very little policing have marked the past. Hence the Chinese are by no means unprepared for such radical changes as have taken place. "Republican China will build railways, estab-

lish a public system of education, reform the currency, and acquire and apply modern science to her immeasurable resources." He regards it as significant that the young Chinese doctor who directed the government's efforts to stamp out the bubonic plague is the greatest authority on that dread disease. This is the period of plasticity.

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## Closer Relations

Secretary Knox has carried to the Central and South American peoples the hope of the United States, represented by its President, that the completion of the Panama Canal might mark the beginning of closer relations between our country and all Latin-America. told them that this country desires to live in amity and essential harmony with all American republics, and wishes for them more peace, prosperity and happiness in their national lives. The United States craves neither sovereignty nor territory. The result of the Secretary's visits has been excellent, and will make for much better understanding in days to come. When the Canal is completed and the new relations are entered upon, certainly there will be a newly opened door for Protestant mission work in the Central and South American states. Our mission boards should be getting together and deciding upon a policy of comity that will put a force of workers in each field now uncultivated.

## Home Rule for Indians

The Commissioner of Indian Affairs, Robert G. Valentine, advocates self-government for the 300,000 Indians in the largest measure consistent with the retention of the Government's authority. He deplores the exploitation of the In-

dians by politicians and commercial interests. He believes thoroughly in the honesty of the Indians, and would have the Indian Service largely composed of trained Indian men and women, who could much better administer matters than white people can. In his administration the Commissioner has sought the welfare of the Indians, and naturally this does not meet with the approval of those disreputable forces that have hunted the red man for what they could get out of him. A strong public sentiment should put itself behind the Commissioner.

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## A Suggestion

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of paying off the missionary debts that have been accumulated through two years. Why not vote at Des Moines to omit the anniversary meetings in 1913, with the provision that those who would attend in case a convention were held agree to give the amount such attendance would involve to help pay off the indebtedness. This plan, carried out, would pay the debts, and would not cause financial inconvenience to any one. It would relieve the Convention and societies from the necessity of a campaign, would save the faithful givers from new stress, and would set a good example of willingness to put the cause before personal pleasure.

The foregoing of the meetings would not injure our interests. It is a grave question whether biennials would not be preferable, now that our attendance has so increased. This would give opportunity to test that matter. And the next anniversary would be the centennial of the Foreign Society in 1914.

The suggestion is worth thinking about and discussing. It has the merit of economy and of conservation of energy and resources; also the merit of novelty. Who has a good argument against it?

# The Stimulating Function of the Northern Baptist Convention



HE present financial condition of the missionary societies brings to the front the denominational function of the Northern Baptist Convention, and the relation which the latter bears to the

present deficits. It is necessary that the matter shall be clearly understood, in order that the required forward move may be made, and made successfully. The Convention undoubtedly originated in the feeling that in some way the denomination must be linked up more closely to its missionary organizations. Something more direct in control and responsibility was desired. The denomination, moreover, had no way to express its convictions or wishes, and a central body composed of delegates chosen by the churches was regarded by many as necessary. A delegated convention would be able to speak with tremendous force, and its voice would be heeded.

The inevitable implication of the financial control which it assumed was that the Convention would put itself behind the societies and see to it that the budget-apportionments were raised by the churches. By the terms of the agreement the societies were required to submit their budgets to the finance committee of the Convention, and were not allowed to go beyond the budget determined upon by this finance commit-Then the Convention apportionment committee met and made the general apportionment by states, turning the result over to state committees for their action. Thus the burden of financing the missionary operations was clearly assumed by the Convention. Surely the body which had power to fix the budget was the body to look to for

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raising the budget. The Convention was to be a mighty stimulus. What the societies had failed to do, because of the gap between them and the people, the Convention, which was the people, would be able to do.

That the combined missionary budgets are recognized as the Convention budget is clear. For example, in the Report of the Executive Committee of the Northern Baptist Convention, made at Portland, the first section is entitled, "The Convention Budget Raised," and the opening sentence reads: "The item of greatest interest has been the raising of the Convention budget." of the complete unification of "Our Budget" the same report says, referring to the action of the Women's Foreign Societies: "This action makes their budgets parts of our Convention budget, and completely unifies the budgets of all of our national missionary organizations. For the first time in our history the budgets of all our great societies will be printed and issued on one sheet of paper as a unified budget of the Convention. This is cause for great gratitude. We desire to record our gratification at the beautiful spirit of unity which has prevailed in these negotiations, the bright promise for advance in our work, and the prospective increase in church contributions toward our missionary enterprises which will follow this step."

That the Convention has been a controlling and limiting body in regard to the financial budgets is a fact. The societies have lived up to their terms of agreement. But we are face to face with a heavy total debt again, in spite of care in budget-making and unusual efforts to stimulate the intelligent interest that lies behind giving.

What is now to be done? The debts have been accumulated under Convention management. They are not due to extravagance or lack of care and energy on the part of the societies. They are

due to the fact that the churches have not given the sums necessary to meet the budgets approved by the Convention's finance committee and adopted by the Convention itself. The finance committee has scaled down the estimates submitted to them to the last degree possible without disaster to the missions. The apportionments have been made to suit the demands of the churches, rather than to cover the full amount of the budgets. It was plainly stated again and again that even if the churches met the apportionments, there would vet be a large sum unraised. It will not do now to say mismanagement, poor busijudgment, wrong calculations. Missionary work has to run on faith in the members of our churches. It is impossible to tell accurately in advance what the churches will do in any given year for missions. Credit is as essential to the carrying on of this enterprise as it is to plant and market the sugar crop of Cuba or the cotton crop of the South. No blame is to be attached either to societies or the Convention. The simple fact is that the giving has been too small for the outgo that was planned on pitifully meagre and inadequate lines.

It remains for the Convention to put itself squarely under this debt and raise it. We can no longer have such a thing as a Home Mission Society or Foreign Mission Society deficit—we have just one thing, a Northern Baptist Convention deficit; and the Convention is the denomination. The Convention at Des Moines should present a definite plan for the immediate raising of the debt. The sum is not appalling to the Northern Baptists, if they have the will to set about the task. And interests of such importance as should move every Christian heart are dependent upon what the Baptists do.

What will the Convention say at Des Moines?

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TOW the pilgrims of the present set their faces towards Des Moines for the anniversaries. Missions shows its readers how attractive the Iowa capital is, and invites them to join the Baptist trains. The general articles are of unusual interest and value, ranging over a wide field. The Woman's department is full of good news, and indeed all the departments are running over with the kind of incident and achievement that can be quoted in sermon or prayer-meeting talk. "Give plenty of field news," says one subscriber, and we do-this month and every month. The variety is ample, and we believe this is one of the best anniversary numbers yet issued. Deficits? Why, we are ready for a year that shall sweep them all away and speed the work the world around!

¶ Mr. Ernest Butler, of Malden, one of the ablest young laymen of our denomination, has been elected treasurer of the Foreign Mission Society, to succeed Mr. Charles W. Perkins, who resigned last year on account of ill health. Mr. Butler takes up the work at a financial sacrifice, but he is a consecrated Christian worker, and sees in this position an opportunity for service in a great cause. He is under forty years of age, has had wide experience in business, and is a valuable addition to the Foreign Society's staff.

¶ A bill has been introduced into Congress by Representative Jones of Virginia providing for the establishment of a qualified independent government for the Philippines, fixing a date July 4, 1921, when such qualified independence shall be absolute, under a guarantee of the powers. Our government would retain such lands and harborage waters only as are necessary for coaling and naval stations. The Philippine government would assume all present treaty obligations; a president would be appointed by our President for the qualified government July 4, 1913, and after 1921 the president and vice-president would be elected by the Filipinos. A Congress composed of Senate and House like ours would be the legislative body. How far this proposal will get is unknown, but we can do nothing better than to push our mission work; for if the Filipinos are to be prepared for independence, Christianity is the means most needed.

The Woman's American Baptist Home Mission Society announces, with great gratitude to God and hearty recognition of the devoted giving of the women, that the receipts of the year will meet the expenditures and leave a balance of \$119.20 in the treasury.

The Committee on Family Life, of the Federal Council of the Churches of Christ, sends out an Appeal to the churches in behalf of the family. It says the points requiring immediate attention are: 1. A uniform marriage law, to follow the uniform divorce law now in process of enactment by the states; 2. Great care in the marriage of persons unknown to the officiating clergyman; 3. Attention to the terrible evils of sexual vice; and 4. Putting the family in its true place in the activities of religion, education, industry and The family is in danger public order. in our present development. no doubt about the cogency of the Appeal.

The death of Dr. Bunker recalls attention to the volume of "Sketches from the Karen Hills," published by the Revell Company in 1910, in which is told the story of the Loikaw Mission, for which he gave his life, as Dr. Armstrong points out in his sympathetic tribute on another page. The book should find its place in missionary libraries. It is full of human interest.



## For Nation and World

LORD, Infinite in love, mercy and grace, grant that our churches may see days of salvation, that men may be authered in and enter openly upon a Christian life, and walk safely therein. May our nation be saved from the sin of indifference and infidelity. May it hold fast to God as God has held fast to us and our fathers. May we obey His laws and precepts, and be a nation of righteousness, a God-fearing people. Let Thy kingdom come everywhere. Fulfil Thy promise of bringing in all the scattered tribes and nations of the earth, and may the resplendent light of Divine love shine upon all lands. To this end bless the work of the missionaries of the cross, and increase the zeal of Thy people for the evangelization of the world. Amen.

## PRAY\_

That there may be no hindrance to the progress of our missions through failure to supply the needed funds.

That a way of enlargement rather than retrenchment may be found by our people who desire the evangelization of the world.

That divine blessing may rest upon those who gather in Des Moines to consider our denominational missionary enterprises.

That the spirit of thanksgiving and supplication may abound, with rich spiritual results.

That our missionaries in Mexico and China may be preserved and sustained.

#### Convention Petitions

That our denomination may fulfill its mission in the world, and every church appreciate its privilege and assume its responsibility.

That the property of Christians may be held in trust for the Master, and that money may be provided for the conquering of the world for Him.

That fraternal love may be the spirit in

which our work is done, and the glory of God be the impelling motive.

## Thoughts to Grow Upon

When virtue has become a daily habit you become possessed of an individual character, prepared for fulfilling in a great measure the end for which you were created.

Virtues are to be measured, not by extraordinary actions but by everyday con-

Let love permeate everything, and all the other virtues will grow out of it, as flowers spring from the soil.—Varnum.

Willing endurance of suffering and grief is the price that you have to pay for conscious fidelity to any cause that is vast enough to be worthy of the loyalty of a lifetime. And thus no moral agent can be made perfect except through suffering borne in the service of his cause.—Josiah Royce.

## The Joy of Salvation

Visiting a Karen village, Dr. Bunker, who has just passed away, tells us that he found every convenience the people could possibly provide, and saw a wonderful transformation in a once savage people. The regenerated men and women crowded about with overflowing joy in their new Observing a woman who seemed specially happy, we said to her: "Sister, you seem very happy. What is the reason?" "Oh," she replied, "we worship Yuah! When the teacher came to visit us years ago we knew neither Yuah nor the teachers. Whether they had white hearts or black we could not tell. Now we know they have white hearts." "But, sister, you have lost the ornaments you used to wear. Do you not miss them?" She replied: "Oh, teacher, we were in bondage then. Now Jesus Christ has set us free; and there is only one woman in the village who will wear the brass wire. But she is a heathen!"-Sketches from the Karen Hills. Digitized by Google

## Cuba and Our Missions

The Strategic Island of the Caribbean Sea— Dr. and Mrs. Moseley Tell of Baptist Work



HERE is an abiding interest on the part of our people in the people we rescued from an oppressive rule and set up in independent government. Before reading what Dr. Moseley has to say about our missions in Cuba and the general conditions, let us refresh our memories with a few facts about the fascinating Island:

Cuba lies directly south of Florida. Havana is 100 miles from Key West. Extreme length of island 730 miles, breadth ranges from 150 miles in the east to 25

near Havana. Area about 44,000 square miles, or nearly the same as Pennsylvania. Coast line nearly 2,200 miles.

Strategically Cuba's position is controlling, of paramount importance to the United States since the Panama Canal's construction. It is the Key to the Gulf of Mexico. Its harbors are destined to become important ports for coaling and commerce.

Mountainous in the eastern portion and exceedingly picturesque, the western end is level. There are many short rivers, and the finest of harbors. Baracoa, on the north shore, where we have a most prosperous missionary work sustained by Mr. Treat of Pennsylvania, was the first town founded on the island by Velasquez, and was the cathedral city in 1518; but when Santiago was founded in 1522 the capital was transferred. We have in Santiago also a fine mission work. It was there that Dr. Moseley began as soon as the close of the war in 1899 made it possible; and it is twelve miles up in the mountains that we have our El Cristo schools, than which there are none better in Cuba.

Cuba has a marvellously rich soil, that grows three to four crops a year. Sugar is the chief staple, sugar cane covering 47 per cent of the cultivated area. Tobacco ranks second in importance of products, coffee third, and citrus fruits are of exceptional quality. The Cuban grape fruit is the finest grown, and if there were no tariff our people might have this fruit in abundance at reasonable prices.



RELATION OF CUBA TO UNITED STATES

The climate is variable, with a wide range from noon to midnight, but no winter and summer season, only a dry and wet season. In the plains it is warm, but sea winds relieve at night; and in the mountains there is a mild and pleasant climate, rather enervating to northern people after a year or two, so that the missionaries ought to have frequent relief. As a resort for winter-chilled Americans Cuba is delightful in January and February.

preciate what has been done for them by the Protestant missionaries, who present a total contrast to the religious teachers of former days—the priests whose main concern was to collect fees.

How long? and what next? These are questions constantly in mind in Cuba today. There are two parties in stedfast opposition. One rallies behind the President, the other behind the Vice-President. It cannot be said, on the one hand, that the government has the confidence of the



TYPICAL SUGAR PLANTATION IN CUBA

The population is somewhat over two millions. Havana is the largest city, with about 300,000 people. Havana is cosmopolitan, while the other parts of the island are quaint and provincial and far more interesting to one who would really see the people and their life.

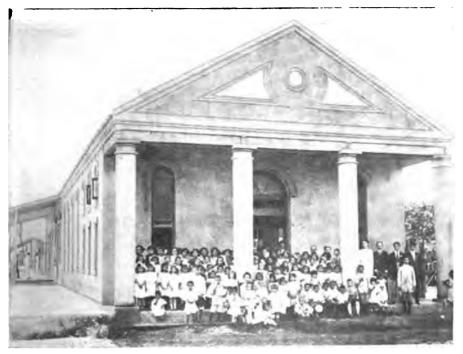
Education is making some progress. There was practically no public education until the American occupation, and the Cuban Government has not stimulated educational efforts as much as the Americans did. There are over 2,000 public schools, mostly of an indifferent character, with 122,000 pupils. Illiteracy is too common, but somewhat decreasing.

A visit to Cuba will convince the sympathetic visitor of one thing—that the type of converts found in our missions is both interesting and inspiring. For warmth and missionary zeal commend me to those simple-hearted people who have found the light and liberty of the gospel. They ap-

most thoughtful people or of the commercial interests; nor on the other hand, that there is reason to anticipate a formidable uprising, owing to fear of American intervention for the third and last time. Signs of serious trouble have appeared, but the attempts at uprising have been quelled.

The test is most likely to come, as in the former case, with the presidential elections. If Gomez then gives way to Zayas, there may be no serious contest. Such an agreement is asserted. But only a rash man would venture a prophecy. Those who think they know most about the situation agree that the Cubans at large would oppose annexation to the United States most bitterly; that the capital class would favor it; that the Cubans are too selfish and childish as yet to maintain a stable government; and that ultimate destiny points to a place under our flag. But here is the pause.

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THE FINE CHURCH BUILDING AND SABBATH SCHOOL AT CIEGO DE AVILA

## Cuba and Missionary Progress

By H. R. Moseley, D.D., Superintendent of Missions



RECENT magazine writer has said that when the Panama Canal is finished, the Gulf of Mexico will be the American Mediterranean, and Cuba the American Gibraltar. Any one who will look at a good map of this

section will see that this statement is not far wide of the mark, for Cuba is certainly the key to the American Mediterranean. The commerce of the world will either have to pass north of Cuba through the Straits of Florida, or South of Cuba through the Carribean Sea. Historians through all the years have called attention to the strategic importance of Cuba, commercially and politically, and I wish to emphasize the strategic importance

of Cuba religiously. The countries of South and Central America are the greatest untouched mission field to-day; many of them being closed to the gospel, or at least very difficult to enter. Cuba is the natural center for religious work in Spanish America, and in a peculiar way has been prepared for the training up of workers who, later on, may enter and evangelize this virgin field. Nearly all of the leading denominations in Cuba have realized its importance as a center for their Spanish-speaking work.

The Southern Baptists began work in Western Cuba some years before the successful revolution and their work has been carried on with much success since that time. Of course, they suffered greatly because of the trouble and defection of Dr. Diaz, but their work in the Western Provinces of the island is, in the judgment of the writer, in better condition than ever before; they are doing aggres-

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sive work in all of the leading cities and in many of the small towns. They have a capable and efficient force of native workers, and are making good progress along all lines.

The Northern Baptists began work in the eastern end of the Island at the close of the Spanish War, and they have extended their Missions until to-day they occupy practically all of the leading cities



SCENE FROM THE MOSELEY FRONT DOOR

and towns of Camaguey and Santiago Provinces as well as many of the country places. They have 120 stations, including 54 churches, and the rest regular preaching. The following is their report for 1911-12:

#### STATISTICAL REPORT

New churches organized 3; number of churches 54; out stations 73; Missionaries (not native) 7; Missionaries (native) 24; number of baptisms 236; membership 2,701; Bibles distributed 814; pages of tracts distributed 199,683; contributions for self-support \$1,450; contributions for missionary work \$180; new chapels 2; total chapels 38; missionary residences owned by Home Mission Society 8; residences rented 16; Sunday schools organized 8; number of Sunday

schools 56; teachers 135; pupils 2,511; higher schools (at El Cristo) 1; school at El Cristo with 12 teachers, 149 scholars; primary schools 8; teachers 13; pupils 333; valuation of churches, parsonages and lots \$112,000; school property \$51,000.

The combined Baptist churches of the Northern and Southern Board have more members than any other denomination, but other denominations, realizing the great importance of Cuba, have also well established Missions. The Southern Methodist church has extended itself over the island, and has an interesting and flourishing work.

Both the Northern and Southern Pres- byterians are working in Cuba, but in different parts of the island.

The Christian Church has also a small Mission confined to the Province of Matanzas, and the Episcopalians have Missions in all of the principal cities of the island, with schools established at many of these points. Their work, however, is largely among the English-speaking population.



THE MAYOR OF EL CRISTO AND HIS FIGHTING COCKS

From the above brief survey, you can see how much has been done to occupy Cuba as a mission field, and yet to one who has been here from the beginning, it is appalling to see the fields yet untouched, and the towns and cities still unoccupied, although we must say that Cuba has been favored in having her needs better met than almost any other Spanish



OUR WORKERS IN CUBA, DR. MOSELEY IN CENTER OF MIDDLE ROW, WITH BOOK

THE LARGE NUMBER OF NATIVE MISSIONARY PASTORS WILL BE NOTED, AND THE ATTRACTIVE PERSONALITY OF THE GROUP, WHICH INCLUDES SOME THEOLOGICAL STUDENTS

country in the world. I think this is due largely to the fact of the Missionary Boards' having recognized her strategic importance as a missionary center for Spanish America.

When the writer came to Cuba, nearly fourteen years ago, he found social and religious conditions in a chaotic and deplorable state. The Cuban people had many false notions as to what our coming was to mean to the island, and very few of them had any conception of our real purpose; but during the last thirteen vears, they have come to understand what we are here for, and what we are trying to do, and the feeling of the Cuban towards our Mission is one of friendliness helpfulness. There has been a marked improvement in the social and religious conditions of the people, and though the Protestant element in Cuba represents only a little over 11,000 of the population, its influence cannot be measured in this way, for the untabulated results of our work can be seen by the intelligent and thoughtful observer at many points of Cuban social life and conditions. The germ of gospel truth has

permeated many parts. The Cuban people are being influenced by Protestant evangelistic work in a much larger way than statistical tables show. In almost every department of the life of the Cuban people the gospel has made some impression, and while social and religious conditions are not what we would like, yet there has been a marked improvement in the last thirteen years. Many of the vices that prevailed then are now more or less out of sight. The people realize that many of the things they used to do were not right, and while vice still exists and probably will continue to exist, yet there is an improvement. There are two festering sores in Cuba, which need to be brought constantly before the people and fought by all well-wishers of the country—the lottery and cock fighting. These two demoralizing agencies have done more to injure Cuba, in the judgment of the writer, than anything else during the last decade. The accursed lottery has not only impoverished the people, but demoralized them as well. The public cock fights have not only brutalized but have called forth a protest from even those

who formerly supported them because of the economic dangers and difficulties they have produced. Labor is unsatisfactory on account of the constant cock fighting, and only recently sugar mill owners have presented a petition to the Government asking that these cock fights be limited to Sundays and holidays, claiming that otherwise the whole labor system of the island would be completely demoralized.

I herewith present for the information of the readers of Missions the salient facts of my annual report. This will give you a bird's eye view of the development of our Mission, and the extent of our present activities. There are many hopeful features of the Protestant work in general to which I wish to call your at-First among these is the fact that the Lord is giving us a consecrated trained native ministry. In our own work we are beginning to send out two or three trained young men from our theological school at Cristo each year. Other denominations, realizing the importance of trained native missionaries, are making more or less efficient efforts to train young men whom God has given them. Another hopeful feature of our work is that there is little or no overlapping and waste and rivalry between the denominations. We have a most satisfactory comity arrangement, which is subscribed to and kept by practically all the denominations: and those who do not actually subscribe to it keep the spirit of it. In this way we have avoided many evils that come to mission work in other countries. There is a most hearty cooperation among nearly all of the workers of the different denominations in Cuba. Of course, there are rare cases when some ambitious missionary, who does not care to build on his own foundation, has been known to go into a field where he should not go and try the work of proselyting, but this is exceptional.

There is hearty cooperation in interdenominational Sunday school work, and I believe there is no more hopeful feature than the development that has come along this line. We have now a regular paid secretary who gives his entire time to this work, together with the work of the



THE CRUEL SPORT THAT BRUTALIZES THE MEN AND BOYS OF CUBA

American Bible Society, and we are expecting great benefits from it. One of our greatest difficulties has been the securing of competent teachers for our Sunday schools. In many places we can get



THE SONGO CHURCH

the children and older people to come to Sunday school, but cannot get competent teachers for them. With the establishment of teacher-training classes, and constant and careful teaching as to the organization of Sunday schools, we think that a new day has dawned for our Sunday school work in Cuba. The annual conventions of Sunday school workers are creating great interest and enthusiasm. The young people are taking hold of this work with great energy, and I believe that within a few years we shall have in all our churches competent young men and women trained for teachers and Sunday school workers.

We have now had time for all the novelty to pass away, and also for the testing of many of our converts. While it is true here, as in the States, that in the beginning much chaff came into the churches, we are encouraged by the many who were genuinely converted and who are faithful after years of experience and trial.

The outlook is bright and encouraging. Of course, we do not shut our eyes to the difficulties nor to the discouragements. These are many, but we realize that God

has been gracious to us, that His promises are sure and stedfast and that our experience here has verified these promises.

I wish before concluding this article to call attention to two or three of the opportunities and needs of our work as I see it now. The condition of the public school work in Cuba is such that it gives a rare opportunity to establish private Christian schools which will be self-supporting or practically so. We have successful schools in many places. There are great demands for these schools in many other places. I believe that in most of



PASTOR FRANCIS OF THE SONGO CHURCH

our churches and stations we can establish schools that will be self-supporting. This gives us an unparalleled opportunity to reach the young people of the island, but to establish these schools we must have teachers and equipment. The salaries of the teachers can be paid largely, if not altogether, from the net receipts, but some one must furnish the equipment. A primary school can be fitted up by the expenditure of \$200. In most places these schools can be held in our chapels, for we do not believe a church should be used only once a week, but that it should

be a "bee hive" of industry and Christian work every day in the week.

Another urgent need is that we shall have something done for the young people who come to our services, and who are getting very little from the sermon of the pastor. In most of our congregations from sixty to eighty per cent of the congregations is made up of young people under twenty years old, many of them from twelve to fifteen. They are not

specially interested in the sermon, and it is a problem to the writer as to how to best meet this need. I am planning to try an experiment of holding Bible schools at night, with men and women to teach a Bible lesson to these young people who come, and who will come whenever the doors of the church are opened. If there is any one thing needed more than another, it is to teach these people the Bible.



DAY SCHOOL OF THE BAPTIST CHURCH AT SANTIAGO DE CUBA

# Young Cuba By Mrs. H. R. Moseley

ROM the beginning of our work in Cuba the question has been what to do with the children. Big children and little ones, white children and black ones, and mestizos of every intermediate shade from ecru to midnight. The dilemma of the old woman who lived in a shoe was, and is, ours. Like the Cuban mosquito, the Cuban child must be reckoned with. He is active, he is noisy, and he makes his presence felt. But here the comparison ends. The one must be exterminated, the other is immensely worth while.

As a beginning of our educational work in Cuba, a day school for girls and small boys was opened in connection with the Santiago mission, thirteen years ago. I shall never forget the strenuous efforts of our first teacher to instil into those youngsters Boston manners, to say nothing of morals. It was uphill work, but soon results began to be seen, and they are still being felt. Misses Grané and Jimenez, now missionaries among their own people, were students in that first little school. Also Carlota Perera, Miss Howell's competent assistant in the Guantanamo school, and many others.

But we dreamed of greater things. If so much could be done in a day school, what might not be accomplished in a



boarding school where we could have the children nine months in the year! Our Southern black mammies used to say, "Tell yer dream 'fo' bre'kfus, an' it'll sho come true". We told it before break-

fast, dinner and supper, and then dreamed it again all night. It was whispered to Him who loves Cuba better than we do. and whose ear has ever been open to "the cry of the children". He put it into the hearts of some of His stewards to make the dream come true, and on September 9, 1907, we saw the Cristo colleges opened, and boys and girls coming from the east and from the west (north and south do not count for very much on the island of Cuba). Each train brought reinforcements, swelling the roll beyond our greatest expectations. "And the evening and the morning were the first day." At its close, our beautiful cement block buildings were not the only full things in the town of El Cristo.

Our plan was to make the Cristo school a college, or at least a high school, but so few of those who came to us were prepared for it. Then was felt, as never before, the need of good primary day schools in our central stations, as feeders for Cristo college.

Are there no primary schools in Cuba? Yes, thousands of them, public and private. One of the latter once existed on the very site where the girls' building of Cristo college now stands. It was in a tumbled-down old house, taught by a tumbled-down old lady. The pupils sat



PASTOR JUAN MCCARTHY'S PROSPEROUS WORK AT BARACOA, THE ANCIENT CITY Digitized by

around, some on chairs, others on benches and boxes. The teacher smoked a big black cigar as she dispensed her wisdom, teaching the little girls to work their samplers, while the boys stood at her side and laboriously spelled "B-a, ba". To the more advanced ones she would read a line from the reading book, while they repeated it after her, as you have heard hymns lined out in meeting. The scoldings were divided between the children

tween those who come to us from our mission schools, and those who do not.

We now have primary schools in eight of our central stations. In five of these an American missionary teacher is in charge, with one of our Cristo girls as assistant. The other three are taught by our girls alone, as there were not enough missionary teachers to go around. Many other towns where we have missions are begging for schools, but we have no



GUANTANAMO DAY SCHOOL-MISS MAGGIE HOWELL, TEACHER

and the chickens and other live stock which frequented this seat of learning. I used to visit this old lady and her husband, hoping that I might be able to do a little teaching myself. But the old man always wanted to know who was Cain's wife, and because I could not furnish that lady with a family tree, he seemed to have about the same opinion of my ability as a teacher as I had of his wife's. A good thing sometimes to "see ourselves as ithers see us".

I do not mean to make the impression that all Cuban schools are like the above, for such is not the case, but it is a fair sample of hundreds of them. Do you wonder that we want our own schools? Come to Cristo and note the difference be-

more teachers and no more equipment.

Last June Cristo college graduated its first class. Ten young women, with normal training, and all Christians. These girls also passed the State examination for teachers, and did it so creditably that the Santiago daily papers congratulated us upon the fine showing made by our graduates.

In Cristo we have many students from Roman Catholic families, but all of them attend our church services, study the Bible in school and Sunday school, and frequently take part in the weekly church prayer-meeting. Do you believe they will return to their homes and bow down to images, worship saints, or confess to priests? Think of the effect of this train-

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ing on future generations. We have been sowing only a little while, and the harvest is already abundant. But this is only the beginning. "The best is yet to be."

Believing with all our hearts that the hope of Cuba is in her young people, we only await your permission to gather up many more of these boys and girls, a mighty army of them, and train them for the King's service. Then, with a trained standing army of her own Christian sons and daughters, it will be an easy thing to take Cuba para Cristo.



OUR BEAUTIFUL CHURCH, WITH PARSONAGE AT GUANTANAMO, ON SITE OF A COCKPIT

#### Convention in Guantanamo

A letter from Rev. A. B. Howell, who has done a lasting work in Guantanamo, the largest city outside of Santiago in the eastern end of Cuba, says the church there was preparing to entertain the Eastern Cuba Baptist Convention in its eighth annual session. The dates were April 3-5, and the program promised nine sessions of discussion and devotion, concerning which we shall have report later. These conven-

tions are always interesting, and the group of Cuban workers which we give in this issue well represents the men who are carrying forward the evangelization of Eastern Cuba. In Spanish the announcement is:

Programa de la Octava Convençion de las Iglesias Bautistas de Cuba Oriental, que se celebrará en la Iglesia Bautista de Guantanamo, calle C. M. de Cespedes esquina a Crobet los dias 3, 4 a5 de Abril de 1912.

The morning sessions begin at 7 o'clock in the cool of the day, closing at 10; afternoon sessions at 1.30; evening at 7.30 to 9.

As to his own work, Mr. Howell says he is alone, as Mrs. Howell is with the children in Ohio, where they are at school. The mission is prospering. The day school this year numbers sixty pupils and is a great help to the Sunday school and the work in general. The enrollment in the Sunday school is over one hundred with an average attendance of seventy-five.

## The First Baptist Church of Yara

Rev. H. R. Moseley, D. D. Brother in Christ:-In meeting for the first time in the new chapel which has been built in this historic town, we wish, through you, to tell the Baptist Home Mission Society of our great joy in seeing the answer to our prayers,—for our ardent desire has been to have an adequate meeting place for the worship of our Good Heavenly Father. We wish to thank the Society for what they have done for us, for sending us servants of God, carriers of the blessed message, through whom we have come to know the efficacy of the blood of our Divine Master. Those who contribute to the support of this work will rejoice with us in the fruits which their efforts are producing, and it will cheer them to know that this day seven persons were buried with Christ in baptism. In giving our thanks to the Society, we lift our prayers to our Lord, asking that He bless those who have been instruments in His hands of bringing so much good to us. Yours in the faith of the Divine Covenant, (For the Church) J. Belda,

> JOAQUIN ANTUNEZ, Julio Girona.



TYPICAL BURMESE STUDENTS IN OUR THEOLOGICAL SEMINARY AT

## The Story of Saya Ba Teh

By Rev. W. W. Cochrane, of Hsipaw, Burma

BA TEH IS THE BURMAN LAWYER WHO GAVE UP LAW TO ENTER MISSIONARY WORK AT KENG-TUNG, AND IS NOW A TEACHER IN OUR THEOLOGICAL SEMINARY AT INSEIN



LESSINGS like misfortunes never come singly. Three times recently we here in Hsipaw have had delightful and helpful visits from native workers in that great mission at Keng-tung. I wished to get afresh from

them the story of the Keng-tung mission, of the marvelous work among the La-hu tribes in particular. First I called on Saya Myat E, but he wanted to preach a gospel sermon. Preach he did and I was amazed to see how the—the what shall we call it?—the inspiration of the great ingathering at Keng-tung had roused the man up. I had known the man for many years and had never known him to speak with such freedom and power. Then, of the next group, I asked Saya Po Tun to tell us the story and he preferred to preach too. He chose for his text, "Put ve on the Lord Jesus Christ," and told how the soul is as naked before God as are the bodies of the wild Wah tribes to the eyes of man. As naked savages are not allowed to appear in the haunts of civilized man, so the naked soul must be clothed with the Christ-apparel to appear decorous before God. It would have been

regarded as a forceful and striking sermon in any American pulpit—but it was not the story I was after.

Now Saya Ba Teh is here and told at our chapel yesterday the strange tale that follows: It was worth waiting for. Ba Teh is the chief among all the native workers at Keng-tung. Educated as a lawyer he gave up a lucrative practice in order that he might, on a mere pittance so far as salary is concerned, give his strength and very exceptional abilities to the conversion of the hill tribes of Kengtung. At the chapel he spoke in Burmese, one of the five languages that he speaks fluently. After the service I asked him to come up in the evening and give me the gist of the story in English and I would take it down on my typewriter. He said, "All right." And here is the story from his dictation:

According to the command of Jesus Christ, the missionaries came to Burma, Dr. Judson leading. After many years the work spread into the Shan States. Let due credit be given to all missionaries and to all native preachers and teachers, and still we must own that the real work done at Keng-tung has been done by the Holy Spirit. For, with all our efforts we can-



INSEIN BURMA-THE CLASS OF GRADUATES THAT WILL REMOLD INDIA

not reach the hearts of the people. It is the power of the Holy Spirit alone that does that.

The unconverted heathen around us cannot understand what the Holy Spirit is and they therefore do not recognize His power. In every case of conversion they think some trick has been played and that the convert was won by being paid. Some three years ago a Burman spoke to me and when I told him that the number of converts amounted to ten thousand he asked, "How much money did you have to pay them?"

Instead of answering him direct, I asked him if he would be baptized if I gave him five rupees. He said, No. that not a hundred rupees would induce him to be baptized. I told him, if he would not be baptized for one hundred rupees, did he expect that the hill tribes of Keng-tung would be baptized for one rupee each? If we had to pay one rupee each, it would have cost the Mission ten thousand rupees and that no missionary Society had ten thousand rupees to be distributed in that way, and that if money was what we were after that every man would want to keep it all himself (an argument that a Burman could understand).

I told him further that there is no man that would give himself to be killed for one rupee or for even ten rupees, and to the superstitous Mu-sus (or La-hus) the tearing down of their household altars and their temples meant just that. Until they come to believe that God is greater than all their demons they will not consent to have their altars and temples torn down. But how the Holy Spirit works we

cannot say. We see only the evidences of His power.

In the first place this people had been providentially prepared beforehand. They believed that there was only one God, and that he is the Creator of heaven and earth, and the Giver of life and he is immortal and unchangeable. They also have some idea of sin, for when misfortune has befallen them, as in sickness or death. they believe that it is because they have offended some evil spirit, and that the only way to get out of it is by making some They also believe that the sacrifice. Spirit of God may come upon any person. There have been many persons for generations, one after another, that they think have received the Spirit of God. Such men claimed to have some message from God. These messages had great weight with the people by whom these sages were highly respected.

But something more memorable happened when the mission was established in Keng-tung in 1901. The La-hus of different villages said that they had had dreams and seen visions. They gave proof of the visit of the Spirit by speaking in Chinese which they had never spoken before and in speaking such good Chinese that any Chinaman could understand them. Other men told the people that they must tear down their altars and temples for the old order was passing away and a new order was coming. They had a tradition that God was coming down to visit His people. So they instructed the people to purify themselves by abstaining from eating meat and from using opium and from other things which they regarded as unclean. Their expectations were intense and the

lighting of candles and the burning of incense were multiplied.

The first man that was baptized was called Cha-she. He first visited the missionary (Mr. Young) in 1902. After that he came to the mission compound again and again, as often as three or four times a year. Many of the La-hus also used to come down from their mountain homes every five days to the great Kengtung bazar. They arrived the day before the bazar would open and coming to the mission compound would spend the evenings in listening to the preaching of the gospel. In October, 1904, Cha-she applied for baptism.

On the morning of the day fixed for the baptism, while the missionary and preachers were preaching at the bazar, two strange persons with about thirty followers made their appearance. They said they were from China. They claimed to be religious teachers, men with a message from God. On coming back from the bazar to the mission compound with those parties, we found at the compound another religious teacher also with about thirty followers and with presents in the shape of La-hu caps, melons, cucumbers, and tobacco and tea in packets. They were preached to and invited to visit the compound frequently. They came nearly every bazar day (a weekly bazar following the old Shan week of five days). They stopped each time a night or two on the compound.

In the next month (November) thirty persons, including these three teachers, came in for baptism. About fifteen days later some fifty persons were received again. After that so many parties, ranging from ten persons to a hundred and twenty, came in wanting to listen to the teaching and to obey that no one could keep count of them. The Shans tried to keep the people back by telling false stories. They told the people that the Christians were trying to get the La-hu people in for food for their ogres (Hpi-hpai). But in spite of the false tales of the Shans the people have been coming in increasing numbers to the present time.

With a very large number of converts, with comparatively little instruction, it has been difficult to train and shepherd them with so few preachers. Notwithstanding

all this, there has been but very little falling away. Hence it is evident that the Holy Spirit has been working wonders among this people. Now that the teachers are better acquainted with the people and can converse with them in their own language, they find many astonishing changes of heart and life. Some confessed that before their conversion they had been thieves and robbers, others had been murderers. Some of the converted witch-doctors confessed that they had made their living out of the fears and the credulity of the people. Strange to say these witchdoctors became the most active and earnest of the converts, going about preaching and telling of the wonderful work of God.

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STRIKING INCIDENTS OF CHRISTIAN SER-VICE AND OF ANSWERS TO PRAYER AMONG THE LA-HU CONVERTS

At this point Mr. Ba Teh paused, in telling his story, and asked whether the readers of Missions would like to hear of any striking incidents of Christian service or of answers to prayer among the La-hu converts. I replied that there was nothing in the world that they liked so much to hear. So he went on with his story in this fashion:

There are instances where the Spirit has taken hold of a very weak person of no account and made him, or her, a power for good. In a certain village, half Christian and half heathen, there was no male convert that would take charge of the Christian services in public worship or do much Christian work (there are villages in America like that). There was a young woman, the mother of two or three children, living in the village who had never been to school and could neither read nor write. As she could get none of the men to do it, she herself took charge of all the religious services. On Sundays she would call the converts to her home, invite the heathen, and gather as many of the boys and girls about her as she could. Then as there were two or three that had learned a few Christian hymns they would sing and pray, and sing and pray again. Three such meetings she held every Sunday and one every evening through the week.

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When any person had not been observing the sanctity of the Sabbath she would plead with him. She won over her husband and brother, who were heathen, by means of prayers, pleadings, and tears. The sick always looked up to her for help. Before beginning to pray for the sick she asks him to confess his sins to God if he has done any wrong. In every instance where she has thus visited the sick God has graciously answered her prayers. When she knows that a person has done wrong and will not make a clean breast of it she refuses to pray for him. In such cases there was no recovery. Gambling

In 1905 one case came under my attention. It was a very cold night in December. I had been doing strenuous work in the evening and went to bed at about eleven o'clock. About an hour later I was awakened by someone walking the floor back and forth. I found that it was my La-hu assistant. I asked why he had not gone to bed and he answered that messengers had come from a neighboring village where a woman had fallen unconscious, calling me to come over and pray for her. I inquired into the nature of the case and finding that I had no medicine that would help her I hesitated about



REV. C. B. ANTISDEL'S MISSION AT KENG-TUNG

was a great temptation in that section which she successfully opposed. One day when she heard that gambling on Sunday was going on just outside of the village she went out to suppress it, though she had been warned that each gambler had a club and had threatened to kill her if she interfered. At the sight of her the gambling broke up and the men, dropping their sticks, fled in all directions. The only other person assisting her in the work was her aunt, a woman some fortyfive or fifty years of age. Humanly speaking all the Christians of her village might have fallen away but for her example and teaching.

In some way, God seems to have been working by His Spirit in the way that would best appeal to the La-hu tribes. The sick are healed, the evil spirits are cast out, thieves, drunkards, and opium-smokers are reformed, and the disobedient are punished by some trouble or misfortune.

going, as I did not believe in prayer alone without medicine. My assistant volunteered to go and I gladly availed myself of a substitute.

I awoke again at about three or four o'clock and found that my assistant had returned. I asked about the woman. expecting to hear the worst, thinking she had passed beyond assistance. amazed to hear that she had fully recovered and was there in person with her husband. I inquired into the matter and the assistant said that he found the woman still unconscious, but that he believed that God would graciously hear and restore her at once at the end of his prayer. At the end of the prayer he found no improvement in her case at all. He thought that something must have hindered his prayer and looking found a cord about her wrist, a mark of bondage to demons. He cut the cord and casting it away prayed again. At the close of this prayer

the woman sat up suddenly but was not in her right senses. She, or the evil spirit in her, exclaimed, "I am the lord of the Me-hkawng (Cambodia river). Unless you sacrifice a pig to me tomorrow, I will take your life. I have already taken one life today (a woman actually died that day)." The assistant replying said, "You are no lord whatever for it is God who created all hills and rivers. You are not to molest a child of God. Go out of her.' Then the evil spirit said, "Who are you that defv me?" He answered and said, "I am a child of God and obey his word." Then the evil spirit said, "Are you not afraid of me? I will drown you in the Me-hkawng." The assistant replied, "l also preach immersion. Let me sec whether you drown me or I shall drown you." With that he took the woman by the hand. She at once came to her senses. This demon of the Me-hkawng is a wellknown local spirit and is feared by all the The news of his being cast out spread quickly abroad.

#### NOT HYSTERIA BUT FACT

Lest the critical and unbelieving should say that the foregoing was a case of hysteria, I asked Mr. Ba Teh to give another case in which there could be no hysteria at all. He gave the following:

Last year one of the preachers went down on the Mong-Hai side and found about fifteen baptized persons using opium. On inquiry he found that they had been using it for many years before they were baptized. He urged them to give up their opium. They asked him for medical aid. He replied, "Do you think medicine is greater than God? Believe, pray, and God will help you. You can give up your opium at once." All fifteen men then and there threw their opium pipes away. When they felt pain in their bowels and limbs, the physical distress that comes from giving up the drug, they took up their hoes and axes and went to working hard. After two or three days they forgot their appetite for the opium as though it had been but a dream. The craving was gone.

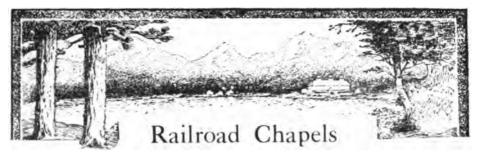
That village, called Hway-Yu, is attracting the attention of their neighbors. When there was famine all around them, that village thrived. When there was much sickness in neighboring villages, the people of that village were well and strong. There have been many such cases as these which keep up the faith of the people.

There are several instances of punishment for breaking the Sabbath. A man undertook to go to a Shan village to bring in some cattle. It was Sunday and the people tried to dissuade him from going, but he insisted and went. When he came to a stream he suddenly fell unconscious. He was brought back to his village but died that day. Another case is of a man who undertook to set out on Sunday some chilly or red pepper plants. He suddenly became dizzy and fell, dislocating his arm. Another man tried to catch fish on a Sunday and got a thorn scratch. Blood poisoning set in and he lost the use of his arm. He complains that the punishment is out of proportion to his crime, but the people think that he had committed other sins.

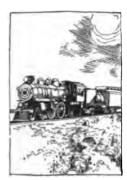
This year two or three hundred La-hu Christians volunteered to go out from three days to three months each, some for shorter and some for longer periods, to preach the gospel, at their own expense, to the heathen. There is every prospect that the work will be laid on a firm foundation and that the constant increase of the past years will be maintained.

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The foregoing is Mr. Ba Teh's story. I prefer to send it in without comment Let it speak for itself. A few things stick out in the story very clearly: The providential preparation, the evangelistic spirit of the converts, unwavering faith in prayer, universal belief in demonic possession, and a Hebraic conviction that divine chastisements for sin are meted out even in this life. The converse also is held to be true, that prosperity follows righteousness.



By Superintendent Joe P. Jacobs
A Remarkable Story in Two Parts—Part Two



THE chapel car was to form part of a train from St. Louis to Denver, run for the delegates to the laternational Convention of Christian Endeavor. Here we were, with a hundred Christian young

people of the finest sort, on a special train, scheduled to stop at Pueblo for a visit to the smelters and at Colorado, Springs, to visit Manitou and Cripple Creek, landing at last in Denver! Will the missionaries ever forget that trip, and the glorious meetings in that chapel car on the way? What fellowship, what prayer and testimony, what love feasts and sermons on the way!

Soon after reaching Denver the superintendent of Baptist State Missions met the missionary and said, "I hear you have the chapel car here, and I want you to take it to a town in this state and hold three weeks' meeting and organize a church. I have tried every way I know to get something started there, but have failed. The Sunday school missionary of the Publication Society will go with you, and one of our missionary pastors from another town up in the mountains near there will come down and these will assist you so that you can do this while you are really resting." "When do you want us to go?" the missionary asked. "Tonight, if possible," was the reply. "That would give you Saturday to make the announcements and you could begin services Sunday." "How about transportation"? "Oh! we can arrange that in five minutes; just come with me." And before the missionary had time to think over it, this wideawake, aggressive State secretary was at the office of one of the Denver roads asking for a trip pass for the missionaries and chapel car to the town in question. It was written and the matter settled.

About midnight the chapel car left Denver and at five o'clock next morning was side-tracked in a county-seat, where nearly half the population is Mexican. There were at that time a Methodist and a Presbyterian church and a Presbyterian Mission among the Mexicans.

Saturday morning dawned clear and beautiful. The mountain air was crisp and invigorating, and amid the new surroundings the missionaries forgot that they had been tired.

The people were surprised to learn from hand-bills thrown into their yards and thrust into their hands upon the streets, that the Baptists, uninvited and unannounced, had come into the town by night, bringing their meeting-house, parsonage and preachers, and were to open an evangelistic campaign the following day.

The pastors of the other churches said: "It is no use, this town is gospel-hardened and sin-covered, until it will take more than this to awaken these people." However, the ministers were very cordial and proved their faith by their

works. They came forward at once, heartily co-operating with the chapel car missionaries.

In order that there might be genuine fellowship in the work, all the ministers met at the chapel car every morning at nine o'clock and spent forty-five minutes in prayer and conference. At ten o'clock there were five prayer meetings held in the homes of the people. At three o'clock

This was rather strenuous, but it proved effective. These meetings continued fifteen days without any signs of interest other than constantly increasing crowds. The congregations at the court house in the evening were about half Mexicans, and the songs were sung alternately in Spanish and English. And the people would stand around the walls and the aisles, but there had been only one person—a poor old



SUPERINTENDENT JACOES AT THE CITY DRINKING FOUNTAIN

every afternoon was a meeting in the chapel car for Bible study and prayer. At seven o'clock a street meeting was held between the four corners occupied by saloons, and at seven forty-five the evangelistic services began. These were held in the chapel car until the crowd outgrew the car, and then the evening meetings were taken to the Circuit Court room on the first floor of the Court House. Permission to do this was obtained from the sheriff while he sat in the back room of a saloon playing cards and carefully watching a pile of poker chips that was stacked in front of him.

Mexican—who had publicly taken a stand for Jesus. The missionary preached the fifteenth night and after an earnest appeal, especially to men, was almost ready to dismiss the meeting and to announce that tomorrow night would close the work of the car in that town; but, as he paused, a tall gentleman came forward and asked if he might speak. Recognizing him, the missionary said, "Yes, Doctor, we shall be glad to hear from you."

Facing the audience for a moment, to get control of his voice, he said, "Men, you know me," and holding up an artificial hand attached to the wrist of his

right arm, continued, "and you know why I am wearing that hand tonight. It is because of sin. Twenty years ago I promised my old mother back in Virginia that I would be a Christian and meet her in heaven, and men, I am going to start, by God's help, tonight to keep that promise. Are there not some of you who will join me in the step?"

The judge of the Circuit Court was the first to come to the front. He faced the audience and said, "I have tried to dispense justice at that desk," pointing to the Judge's stand, "for two years, and tonight I stand here to confess my guilt and ask for mercy."

The Baptist Church now has a beautiful brick building within a block of where the old Court House stood.

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## A Shop Meeting and Jack's Conversion

Returning to the O. K. Road, the missionaries left the chapel car at the shops and went to a cottage on a lake in Wisconsin for a needed respite. Here they rested and were alone for two weeks. Returning to the shops for the car, before going to one of the dozen places that wanted the car, they held a few meetings for the shop men. No class of people ap-



WHERE THE CHAPEL CAR CAN HELP

After him came the cashier of the leading bank, then two attorneys, a dry-goods merchant, a druggist, and then men poured into the space about the Judge's stand, until seventeen of the most prominent men in that town stood with the doctor publicly declaring their purpose to follow Jesus Christ.

Is it any wonder that the meeting lasted until midnight? That was only the beginning; the next week witnessed forty more professions of faith, making fifty-seven in all. The following Thursday after the great night a Baptist Church of twenty members was organized in the chapel car and twelve were received for baptism, and about fifteen hundred dollars subscribed toward erecting a church. The Presbyterian church doubled its membership and took steps to build a new house. The Methodists received about a dozen members and immediately began planning to move their building to a better location, preciates these cars more than the railroad shop men. Many of them could not attend church if they desired, but sadder than that is the fact that many of them would not if they could. Somehow, they seem at home in a chapel car. They come in with overhalls on, faces black, and sometimes even smoking a pipe or a cigar. Then they are attentive and love to sing. One day just as the short talk was closed the missionary said, "Is there any one here who desires to become a Christian?" Instantly two hands went up-one near the front, the other near the back-one a boilermaker, the other an engineer. The engineer's name was Jack. The missionary knew him. He was running the engine the day the chapel car came on that line; he set the car out at the first place it stopped, and the missionary had ridden in his engine many times. The missionary stopped to talk with the boiler-maker and Jack passed out.

It was a week before the missionary saw Jack again. The chapel car was at work in another town and the missionary was called to the city where the general manager's office was, and hearing that Jack was running the engine that afternoon, the missionary climbed up into the cab, at Jack's invitation, and said, "Well, Jack, I am sorry I did not get back to see you that day you raised your hand, but I thought I could see you after the whistle blew, and I knew that boiler-maker had to go to work. But when I came out to find you they said you had gone on your run. Old fellow, I hope you have been talking to God about it, and that it is all right with you."

"I cannot say that it is all right yet," said Jack, "but I hope it will be."

"When do you hope it will be," the missionary said.

"Oh! I can't say," replied Jack, "but I know I ought to be a Christian."

The missionary pressed him to a decision then and there. His engine was pounding away thirty miles an hour. Jack was looking straight ahead, but he was not seeing the road; he was looking on and beyond and up to the very throne of God. Stripping the glove from his right hand, he thrust it behind him and the missionary grasped it. Jack squeezed his hand hard and long, then turning his head the missionary saw that tears had plowed furrows in the coal soot on his face, and with choking voice he said, "I trust Him and from now I will follow and serve Him."

Then calling his fireman he said, "George, I am going to be a Christian and I want you to be one too."

The train was just stopping at a station and the missionary thought this was a good place to leave Jack, and let him have the rest of his run to himself, his fireman and his new-found love.

It was only thirty days—just one short month from this eventful ride with Jack that the agent crossed the track and came to the chapel car with a telegram for the missionary which read as follows:—

"Engine on No. 2 turned over this morning and Jack was badly scalded."

The foreman of the wrecking crew said that when he reached the wreck the passengers had taken Jack into a coach and had made him as comfortable as they could, but that as he approached him Jack said, "Will, I have my time check, and am going home, but I am not afraid to go, for Jesus is with me."

A special train took Jack to the hospital, and as they passed the station where the chapel car stood, Jack said, "Raise me up, boys, and let me see the 'Messenger of Peace' and the missionaries as we go by, for this will be my last time to look on that car."

The missionaries were on the platform as the "special" passed and Jack said, "Boys, take good care of those good people; we need them over here. Tell them it is all right with me and I will meet them in heaven." And before midnight Jack went to be with his new-found Lord.

This is but one of the many instances where the chapel cars have touched the lives of railroad men and lifted them into happiness here and heaven hereafter. For the past two years the "Messenger of Peace" has worked exclusively among railroad men and hundreds have found "Jesus the best friend."

Nothing has been more difficult to meet in western fields than Mormonism. It is almost impossible to secure an audience in a Mormon community, but a chapel car one year in Utah was crowded at almost every service and more than two hundred persons among them professed conversion.

The last annual report of the Society shows more than 1400 professed conversions, nearly 500 baptisms, thirteen new churches organized and nine meeting houses secured in one year by these six chapel cars. Are they not deserving larger financial support?





## OBSERVATIONS OF THE OUTLOOKER

HE Outlooker is informed that the recent movement in Japan in favor of introducing a system of religious teaching into the schools is not a governmental but a semi-official matter, the chief advocate having come to the conviction that the materialistic wave that has swept over Japan with demoralizing effect since the Spencerian and Darwinian theories and the Chinese and Russian wars must be counteracted by an ethical and religious instruction which should re-establish spiritual values. In this movement there was unity of sentiment between Buddhists. Mahomedans, and Christians. It was not a denominational movement, but came from thoughtful minds that perceived the need of something bettter if Japan is to be saved from degeneracy. It was good to hear a Japanese thinker, mindful of the highest interests of his people, place the spiritual values as the chief need of Japan. To make these values real is the missionary task, at home and abroad alike. We, too, need to guard against the prevalent materialism, with its downward tendencies and subtle conquests of the better self.

Lord Wolseley was quoted by a recent speaker as saying that in five hundred years there would be only two nations—the Republic of Europe and the United States, and the Republic of Asia and Africa. The speaker thought it not unlikely that there might be only three—the Republic of Asia, the Republic of Europe and Africa, and the Republic of America. This would mean practically the white and black races in one division and the yellow races in the other. The immediate problems, however, are the development of civilization in Asia and Africa. In China the economic conditions will

have much to do with the success or failure of the new political order. Famine and resultant distress have been potent factors in Chinese revolutions, and only an advance in the direction of prosperity for the masses can ensure stability for the republic. One of the cheering signs is the general feeling of hopefulness on the part or those who know China best and have been nearest to the life of that great empire.

The Outlooker wonders if the good people of the United States realize that the vote of Senator William Lorimer, who at the time was under investigation on charges of corrupt use of money in securing his election, was cast against the Peace Treaties, and that this one vote gave the opponents of those beneficent measures their majority. If the Senate had been as jealous of its own honor as the great body of the people still are, this particular vote would not have been cast. It is well said that if our national bodies wish to be respected they must be more self-respecting.

A branch of the Harvard Medical School has been established in Shanghai, China, to study and combat disease in the celestial empire. Dr. M. R. Edwards is in charge, and has received a hearty welcome. He says China is only beginning to awaken to the needs of modern medicine and methods to prevent the spread of disease. He found scarcely more than 2,000 trained native physicians, and not more than 1,000 foreign doctors in the country. The state of affairs will be a world menace until proper training can be had. Special emphasis is to be laid by the new school on preventive medicine and public health.

# ECHOES FROM THE ORIENTAL PRESS

## 8 ECHOES FROM THE ORIENTAL PRESS

#### A JAPANESE VIEW OF CHINA

A most remarkable article appears in the *Shinmin*, one of the ablest periodicals of Japan, on the new order in China. We give a summary:

The Japanese dislike the very word revolution; hence the spectacle of their welcoming a revolution in a neighboring country gives one a very strange feeling; yet everybody prays for the success of the revolutionary army. Japan, having her own history, cares nothing about the form of China's government, whether it be monarchy or democracy. Japanese Christians find many things to encourage them in the movement. The revolutionary army is not opposed to foreigners. The intention of the reformers is to establish a great civilized commonwealth. The program is not anti-Christian. Protection of foreigners and Christians is not mere policy to avoid the interference of foreign countries. The number of Chinese who have lived among Americans and Europeans is nine millions. Since these unite with the revolutionaries these doubtless are permeated with many of the elements of civilization. Moreover, there are about 500,000 Christians in China. These have ben called the religious people. The army does not persecute but protects them. The Chinese Christians because they have been made familiar with the civilized thought of Europe and America, must be called the most advanced class in China.

The Protestant foreign missionaries in China are sent out by more than fifty missionary societies of Europe and America, to the number of 4,200. Missionaries laboring in the interior number 900, and live in all sections, build churches, establish schools, hospitals and preaching places. Bands of evangelists in the interior wear Chinese dress, eat Chinese food, and are in all respects like the Chinese. Their influence extends to many millions of Chinese. They inspire the people with the idea of democracy. The attitude of the foreign missionaries toward the revolutiona-

ries may be easily divined from the attitude of England and America toward China.

Since the revolutionary army protects the religious, a great obstacle to evangelistic work has been removed, and Christianity will hereafter occupy an advantageous position and come to be respected as the religion of Chinese civilization, superior to Confucianism, Taoism or Buddhism. With the success of the revolutionary party Christianity will be wonderfully uplifted. In the new China it may be expected to be powerful. China will make wonderful progress in the next twenty or thirty years, and may possibly eclipse the civilization of Japan.

#### A REVOLUTION WITHOUT PARALLEL

The Taivo, Japan's leading magazine. opens its March number with an editorial on "A Revolution Without Parallel in History," which is significant for its optimistic tone. It says: "We believe the sympathy and even cooperation of the civilized nations will be extended to the New China which is now engaged in the most arduous task ever undertaken by any people on earth." After expressing "a certain apprehension as to the future of the Republic," because "the huge mass of the Chinese people are ignorant and do not care either for a monarchy or for a republic, if they are taxed less and governed not so cruelly," the editors say: "But whatever may happen in future, we cannot but admire how well advanced are the Chinese people in their local self-governing capacity and peaceful habit of obedience to law. The Imperial Government is gone, and yet the provinces are keeping still as if nothing very remarkable had happened in China. . . We believe that the Chinese can make themselves easily one of the most civilized nations on earth, if their population were not so huge and their territory so extensive as it The reforms now going on there will be a second revelation to the rest of Orientals, as those of Japan since 1868 was the first in time."



## Campaign in Philadelphia

BY THE GENERAL SECRETARY



ARLY in the fall of 1911 plans were made for a Laymen's Missionary Campaign in Philadelphia. The Ministerial Association had extended an

invitation to the General Secretary to conduct a series of laymen's meetings among the churches in that city. Rev. J. Frank Ingram, the Executive Secretary, who was sent to assist the local committee in setting up the campaign, commenced his work in January, 1912.

Fourteen Men's Meetings were held, all of them group meetings except one, which was composed of the men of a single congregation. There was a total attendance at these meetings of 1,819 men. We also held one meeting for the pastors and the leading man in each church. At this gathering we had 93 men.

The closing meeting of the campaign, one not included in the groups mentioned, was composed of pastors, missionary committees and other church officers, and was attended by nearly 100 men and a number of women. Several of the meetings were conducted without the supper, but most of the groups followed the usual plan of providing a simple meal for those attending, at which the social side of the Movement was given larger consideration.

The General Secretary was ably assisted in the presentation of the missionary needs of the denomination by Drs. Rowland, Haggard, Barnes, and Seymour, Rev. Messrs. E. J. Norcross, J. Ingram, F. H. Divine and Dr. Steward. The

local committee, of which Mr. D. P. Leas was the chairman, rendered enthusiastic and efficient service in working up the campaign, and in caring for the business side of the program. The pastors too were most cordial and helpful in their reception and presentation of the workers and methods of the Movement. To all these brethren we record our warmest appreciation.

We found in Philadelphia what we have found in nearly every other city, difficulty in getting men who are facing numberless business claims to give time and personal attention to these vital questions of the Kingdom. Taking everything into consideration, however, the meetings were a splendid success. At our closing conference it was announced that several churches were already making the Everymember Canvass, and the representatives of twenty-three others were organizing to do so at an early date.

The percentage of men attending some of the groups was not as large as we had hoped for, while at others it was very large. The largest attendance at any one meeting was 310 at the Union Colored Church. The largest attendance at any group among the white churches was at Belmont Avenue, where we had 179 men. Eleventh Street stood second with 145, and Roxborough third with 141.

At each group meeting a series of resolutions carefully prepared by the local committee was presented and adopted, and commended to the churches represented for final action.

These resolutions, among other things, recommended the appointment of a strong

missionary committee, a canvass of every member for regular offerings to missions, and the reaching of a financial goal of at least ten cents per member per week for missions. This financial standard has been exceeded by several churches, which are anxious to do even greater things.

## Campaign in Other Centers

Following our campaign in Philadelphia we visited Altoona, Scranton, Williamsport, Wilmington, Bridgeton and Camden. Banquets had been set up in all these places, and the men were enthusiastic in their praise of the women who did the work. We had a total attendance at the six places named of 1,015 men. The largest meetings were at Scranton with 235, Altoona with 210, and Camden with 200. All the meetings were enthusiastic and successful.

The Altoona supper was provided in the hotel at the station from which the men marched, led by the band, to the church, where as many more had assembled to hear the addresses as were present at the banquet. This was a great meeting.

At Scranton the banquet was provided by the women of the Emmanuel Church, and was in every way a splendid success. The genial pastor, Dr. Walker, the suitable commodious church school room, the music, the careful attention to all details, all tended to make the meeting a memorable one in the history of the Laymen's Movement. It had its immediate results too, in the forming of new resolutions by many to do better for the cause of Christ, the increasing of missionary giving, and the surrender of some lives to definite work in the Kingdom.

All the other meetings had their general and specific victories also. We were especially pleased when we reached Bridgeton in the drenching rain that flooded the streets, to find every place at the tables filled. This was a meeting of great power. Resolutions similar to those adopted at the Philadelphia meetings were passed at all of these meetings.

Much of the success of this campaign was due to the efforts of the Missionary Secretaries—Maxwell, Dobbins, Neil, and Soars—who not only assisted in setting up the campaign, but whose addresses were strong and effective at the meetings.

From Camden we went to the assistance of indefatigable State Secretary W. A. Davison of Vermont. He had only arranged eight meetings for us in seven days. But they were great meetings. When men come anywhere from five to one hundred miles to attend a Missionary Banquet, there is not only "something doing" but something has been done. We had the largest attendance at our meetings in Vermont proportionate to the number of men in our congregations that I have yet seen anywhere. Our churches in Vermont are not strong in numbers, but we had over 1,000 men at our meetings all told. I asked one pastor what percentage of his men were at the meeting? He answered, 400 per cent.

Secretary Davison attended all the meetings and rendered splendid service. In fact he was indispensable to the success of the campaign. He has a mighty grip on the confidence of the people of the whole State, and is indeed doing a great work. It was a great pleasure to be associated in this work with Mr. Henry Bond. Vice President of the State Convention, and First Vice President of the Northern Baptist Convention. Christian business man of rare ability and spiritual discernment. He spoke at every meeting, and his messages were warm, convincing, clear-cut and logical presentations of the reasons for supporting missions. Here is a man who ought to be heard more widely among the men of our denomination. And if the Laymen's Movement goes on, some of us have resolved to give our men this opportunity.

As to the definite results of all this work, we can only form an estimate at present. Some very definite things, and worth while, have already taken place. And we know there must, in the very nature of the work, be greatly increased giving by many churches to the cause of missions.

In closing we want to record our warmest appreciation of the work done and interest shown by the pastors in all our meetings. It is a matter of great joy to the pastors to see the men of our churches lining up for larger things in the Master's work.

## The Chinese Department of Adelphia College

BY REV. L. WALTON TERRY

THE hand of God is manifested in the providences leading up to the coming of this large company of Chinese boys to Adelphia College, Seattle. For several years our Baptist school has had three or four Chinese students, and at our last Commencement a remarkably bright Chinese student graduated from our law department under Claude E. Stevens. LL. B. The ambassador to Portland. who was a relative, was present, wearing the cap and gown with the faculty. He was much pleased with the progress made by this young man in our school and joined his request to that of several Chinesc law clients of Mr. Stevens that he go over to China and bring back some of the sons of wealthy merchants who were friends and relatives.

After five months of personal work on the ground, Mr. Stevens succeeded in bringing back ninety-six boys for Adelphia, of whom nine were too young for our school, and these stay with Seattle relatives and attend a primary school in the Chinese quarter of the city. The Adelphia boys are from twelve to twenty years of age, and come from homes where Christian influences are not known. They have cut their queues, donned American clothes, and are eagerly imitating American ways.

We have a faculty of five teachers and Mr. Stevens in addition, who is dean of the department. Their progress is very creditable and I wish it were possible to show the readers of MISSIONS a sample of their writing. Great progress has been made in three months. About \$4,000 will be received in tuition and room rent during the seven months of schooling beginning with December. This department has its own dining room and kitchen service in our Administration building and at its own expense. Twenty-five of the eighty-seven students live in a beautiful



REMARKABLE BODY OF CHINESE STUDENTS AT ADELPHIA COLLEGE, SEATILE

private residence on the shore of Lake Union by the side of our college campus, and the others room in our Administration building.

Our Chinese Baptist pastor is a teacher, and leads a gospel meeting every Thursday night, when they read portions of the New Testament and learn to sing gospel songs, in their own language. The attendance upon these meetings is voluntary, and yet averages about fifty. All the teachers are Christians, and four out of the five speak Chinese as well as English.

Why could not some missionary, returning to this country for change and climate, and who can speak the Cantonese dialect, arrange to spend a few months in this delightful spot on the Puget Sound, and lend his influence in reaching the hearts of these lads. As Secretary John M. Moore well said in his recent address to our American students, "You will one day look back with pride to the time when you attended Adelphia College alongside of so and so, who will be a notable leader in China, and who but God knows whether the future President of that great Republic may not now be sitting back there in the ranks of those fine looking lads."

Fathers and mothers of Israel, will you not offer up strong prayers of faith that God, who has gathered this company of remarkable boys and set them down on Adelphia door step, may give us wisdom to be equal to our day and opportunity? We need help, and welcome cooperation. Could not some brother or sister present some first class Bibles in English as prizes for excellence in work? We need some good Bibles for these young men. They are welcoming "church life" as they call it, and are ready to listen to instructions.

Seventeen white students, of whom four are young women, have entered our college since the Chinese came in December, showing that it has not injured the attendance of the American element in our school. But with the increased attendance we shall be forced to enlarge our dormitory quarters. Since June 1st, 1911, we have received in cash and pledges \$19,030, of which \$13,311 has been col-

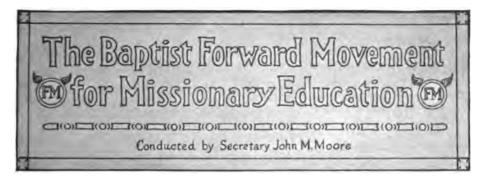
lected. Where can a greater missionary opportunity be found, or where can money be expended more judiciously to reach the vital spot for future results abroad?

# The Editor's Note Book

¶ Dr. I. L. Dearing exposes the sort of "investigation" of missions made by "Pastor Russell" and his party, said to have been sent out by the "International Bible Students' Association," whatever that may How was the investigation conducted? The party is reported to have arrived in Yokohama December 30; on the 31st "Pastor Russell" preached in Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent, to a very small audience. On Monday they started by an overland express journey to overtake their steamer at Kobe, whence they sailed for China, presumably to "investigate missions" there, and thence on 'round the world, and finally home to instruct the friends in America as to how missionary work is being conducted! The writer has vet to hear of a single missionary who met the famous preacher. Dr. Dearing then suggests that had the purpose been genuine, the investigators might well have stayed until January 3, when a hundred of the leading missionaries of Japan met in the annual conference of the Federated Missions of Japan. Then they could have learned something. Only the credulous will be deceived by this kind of misrepresentation.

¶ Retrenchment is a word easily spoken here but to the missionary on the field it means Retreat, Defeat, Disaster; to the heathen convert it means Doubt of our genuineness.

Thomas A. Edison's mother's father was a Baptist minister. His wife is called the "patron saint" of the little Methodist church in Menlo Park, New Jersey, where the experiments have been carried on that have electrified the world. The greatest inventive genius of the age realizes that he has much to be thankful for, in ancestry and home.



### Can We Save the City?

BY REV. JOHN M. MOORE

AN the city be saved? Can we clean up its plague spots and give the people sanitary homes and a wholesome environment? Can we create an industrial and commercial life that shall be honest and just? Can we terminate the social unrest by giving every man the chance to work, and the assurance that he shall have for himself and the community at large the full results of his work? Can we make strikes and lockouts impossible because unnecessary? Can we divide life's burdens with some measure of equity? Can we secure general acceptance for Jesus' estimate of a man as worth far more than a sheep-or a machine or a dollar? Can we stop the grinding of flesh and blood in mills and factories, and the coining of blood into tears into gold, as a normal part of our industrial activity? Can we check the bitter cry of the children and ease the heart of the aged? Can we break down the barriers of prejudice and hate that are dividing men of the same city into conflicting classes? Can we arrange to have the immigrant hosts met on the threshold of the new land by the best instead of the worst elements of our civilization? abolish the saloon? Can we provide good homes for the children of the city to be born in, and give them their God-given right to play, and make the streets of the city safe for them? Can we change the hearts of men? Can we establish the church in a place of paramount social and moral and religious influence in every community? Can we fill her houses of worship with eager people who have come

together to meet God, that they may obtain strength and wisdom and courage to go apart and serve him? Can we turn the tide of city life toward purity and honor and righteousness and brotherly service? Can we save the city?

We must admit that it never has been done, and that we are not doing it now. The moral uplift of the city is not beginning to keep pace with our tremendous material progress: and an increase in material strength and wealth and luxury that is not accompanied by a development of conscience and moral character means a moral enervation and ultimate disaster. We are scarcely touching the immigrant. The report of the Vice Commission in Chicago shows that in that city, as in every city, vice is capitalized, the annual profits in the city of Chicago aggregating nearly sixteen million dollars, which at five percent, is equivalent to a capitalization of more than three hundred million dollars. We are not saving the city.

Moreover we are not trying in any adequate way to do so. In no single American city has the church adopted such a broad, comprehensive policy as is necessary for the redemption of the city. We are so busy trying to save the churches that we have little time and strength left for use in saving the city.

We must save the city, and we can. We have an adequate equipment. There are in our churches a great host of men and women ready to respond to the call for high and heroic service. We have at our disposal vast material resources in buildings, institutions, wealth. And we have back of this enterprise, and pledged to its success, all the power of Almighty God.

The soil is prepared, negatively as well as positively. Other systems and methods have failed and the world is ready for the great message of the church when she is ready to deliver it with passion and with power. Positively the soil has been prepared through many agencies that have been working together to produce a new conscience and a new social sense. Many who "are not of us" have nevertheless wrought for us in the creation of an atmosphere in which the message of the church will be heard.

How shall we save the city? There is no magic formula or device. Jesus Christ himself had none. There is needed first of all a great, sane, strong leadership. We must get together. Some things we can do best as individuals; some as local churches; some as a denomination; some as a federation of Protestant bodies. But this task of saving the city is so great as to call for the united effort of all those who love God and their fellow men.

We must face the facts. The method which is being pursued by many cities of securing a simultaneous study in the Baptist churches of "The Redemption of the City," the community study plan, and the "surveys" of the Men and Religion Forward Movement, are contributing to a better knowledge of actual conditions, and helping to bring the tremendous facts squarely to the attention of the people of the churches.

And we must incarnate our truth. We Baptists have wondered sometimes why other churches were so slow to come to our obviously correct position on the question of baptism. It is because we have seemed too often to be contending for a mere rite. If every Baptist man and woman had come forth from the baptistry to incarnate the truth of his symbolic death, burial and resurrection the victory would have been won long ago.

Inspiration must mean not only that God had a message for Jerusalem in its great social and religious crises, but that He has a word for Chicago and New York and Boston and Philadelphia as they face their present crisis. And the minister of the gospel must be a man sent of God and inspired to speak God's Word to his own times.

The incarnation began with the birth of the babe of Bethlehem, but it must be reproduced in the twentieth century. "The Word was made flesh and dwelt among us." And the method of the incarnation alone can bridge the chasm between the favored few in the beautiful suburbs and the wretched multitudes in the crowded tenements.

And the atonement. What is supremely needed today is that the atonement be actualized, personalized, realized, transferred from Christian philosophy and theology to Christian life and service.

It is costly work to save the city! The price that must be paid is position sometimes, reputation sometimes, and tears, and perhaps life itself. But it is worth all that it costs and far more. For every tear that is shed a hundred hearts shall be made glad; for every drop of blood that is drawn the blood of a thousand shall be made pure; for every heart that breaks ten thousand hearts of men and women and children shall be made whole. And this is not all: "He that loseth his life for my sake shall find it unto life eternal."

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### Summer Conferences

SILVER BAY, NEW YORK, JULY 12-21 LAKE GENEVA, WISCONSIN, AUGUST 2-11

Ten days on either one of two of the most beautiful lakes in our country, rare fellowship, stimulating addresses, practical conferences and study groups—this is what is offered to the missionary leaders in our churches, young people's societies and Sunday schools, east and west, for the summer of 1012. Could an earnest leader ask for a more inspiring combination? We are facing the day for real advance in missionary education. Spasmodic, half-way missionary instruction will not do. other kind calls for trained leadership. Silver Bay and Lake Geneva provide that. Ten days at either conference will bring a new outlook upon life and suggest opportunities and methods undreamed of. detailed announcement with all information address John M. Moore, Secretary, Ford Building, Boston.

Remember the B. Y. P. U. A. Convention at Toledo, July 4-7. Put this down as your first date for the summer.

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May.

BIBLE, TRACT AND SUNDAY SCHOOL.

June.

THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

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### June Topic: The Northern Baptist Convention

- 1. OPENING DEVOTIONAL SERVICE.
- 2. WHAT IS THE NORTHERN BAPTIST CONVENTION?

  Five minute paper or talk describing the origin and purpose of the Convention.
- 3. THE COOPERATING SOCIETIES OF THE CONVENTION—What are They, and What is Their Relation to the Convention?
- 4. What is the Convention Budget and How is it Made Up?
- 5. What Does the Convention General Apportionment Do, and How Are Its Plans Carried Out?
- 6. What Advantage is There in Having a Convention, and What Can Be Accomplished By It? (May well be answered by the Pastor.)
- 7. How Many Churches Are There in the Convention Field?
- 8. Suggestions as to How the Convention Can Help to Inspire the Churches With Greater Interest in Missions.
- 9. CLOSING DEVOTIONAL EXERCISES.

NOTE.—The American Baptist Publication Society publishes a leaflet on the Convention that will answer these questions. The Convention Annual will also be of value to committees.





# A CALL TO THE ANNUAL MEETING

Of the Woman's American Baptist Home Mission Society, on May 21st to 23rd, at Des Moines, Iowa

### PRELIMINARY MEETINGS

Tuesday Afternoon, May 21: A Rally Conference with Officers, State Workers and Missionaries.

Tuesday Evening: Topic—Our Young Women.

### ANNUAL MEETING

A short business session will be held Thursday morning, May 23.

The Program for the Sessions held in connection with the Northern Baptist Convention as follows:

Thursday Afternoon, May 23: Topic— Problems in the West. Election of officers and other business.

Thursday Evening—Problems of Immigration.

Missionaries from various fields will be present and participate. Noted speakers will add to the attractiveness of the program. Watch our Baptist papers for later announcements. Work up an interest in your circle, your church and your association and send delegates.

### The Fireside League for Teaching English

BY MARY CLARK BARNES

A suggested form for a constitution for Fireside Leagues includes as "Article II, Object," the following: "The object of the Fireside League shall be the teaching of the English language and the promotion of Christian ideals among non-English-speaking people in America."

Is it worth while,—the teaching of English? Yes, but, "the promotion of Christian ideals," just in that connection?

The Fireside League answers, "Yes, and in just that connection." No one questions the value of acquaintance with the English language to a man or a woman who has come to live and work in America.

Is the need of religious education as immediate, as urgent? The Fireside League answers, "Yes; and for a fourfold reason."

I. THE PERSONAL NEED. To any man, to any woman, the problem of adjustment to new conditions of life always is a serious test of character. The immigrant man or woman having left home and native land, familiar forms of speech and manner, and familiar interpretations of obligation and duty, has an almost overwhelming need of fresh contact with religious ideals as a reenforcement of moral strength in the stress of life under new conditions.

A large proportion of the immigration to America to-day is from countries which lack the open Bible on whose teachings the structure of our national life has been built. It is due to prospective citizens that efforts to help them qualify for citizenship should include acquaintance with that literature from which our national ideals are drawn.

2. CHILDHOOD'S NEEDS. An increasingly large proportion of America's children are children of the foreign born. Any effective ministry to the home life of the future in America must find its largest activity in connection with the immigrant homes of to-day, if the choice of a

field of activity be based on the number of individuals to be reached.

The child of from five to ten years of age who readily acquires English speech and American ways at school is in danger of ranking down the foreign-speaking, foreign-looking, foreign-thinking, father and mother who, intent on finding daily bread and clothing for this same advanced child, have neither time nor opportunity to keep pace with him in becoming Americanized. Casting off the authority of the parents who seem unable to make decissions for him, the child becomes a law unto himself, with the inevitable results which are to be studied in the records of our criminal courts. Child welfare requires that we reinforce the homes by ministry to those who make the homes; That we bring religious education to the fire-sides of our land.

- 3. Our COUNTRY'S NEED. Flooded with new tides of life from diverse nations, our country needs in its new citzens a fresh impregnation with those biblical ideals which are a fundamental part of the heritage of our people and are necessary to the transmission of a stable and beneficent national life.
- 4. THE WORLD'S NEED. From all the nations of the earth people are flocking to America for something better than they have found in their own lands. They go to and fro like weavers' shuttles, weaving into one fabric threads of life from many nations. The ebb and flow of the immigrant tide offers the unparalleled missionary opportunity of the ages—opportunity to meet the world wide longing for something better by giving of our best.

In the effort to meet this fourfold need, the Fireside League submits to those who are willing to engage in its work the following pledge:

"In view of the dangers confronting young people unable to understand or to speak the English language when they come to live and work in America; and in view of the necessity, if parental nurture and authority are to be maintained, that parents become acquainted with the language and the ideals which their little children readily acquire in our schools; and in view of our obligation to transmit for coming generations the ideals

"I herewith enrol myself as a member of the Fireside League for Teaching English. I will try to communicate acquaintance with the English language to

which have made this a Christian nation:

one family, or, at least, to one individual within the next six months. I will report once a month to the Secretary of the Fireside League."

When the League was in process of getting itself made, Dr. Henry L. Morehouse, Corresponding Secretary of The American Baptist Home Mission Society, said, with characteristic hospitality, "This is Home Mission work if there is any The Fireside such work on earth. League is welcome to order its mail sent to our office until it can do better."

The invitation was gladly accepted and "The Fireside League, Room 1001, 23 East 26th Street, New York City," was printed on the back of the return post cards which had been waiting for an address.

The first text book of the League is "Early Stories and Songs for New Students of English," published by the Fleming H. Revell Company of New York. The little volume contains twenty lessons based on material from the Old Testament Scriptures and twenty-one lessons from the New Testament, besides selections from poetical portions of the Bible. In the Appendix exact directions for teaching the lessons are given under the title, "Suggestions to Teachers." lesson has been successfully tested by teachers knowing only English, with classes including representatives of six nationalities, the pupils knowing no English when the lessons began.

The method of work is so simple that it can be undertaken by any one of ordinary intelligence. In Yonkers, New York, where it has been very thoroughly tested, the Union Missionary Association (interdenominational) appointed a Fireside League Committee which has developed a Fireside League Branch of the Association.

The New York City Branch of the Woman's American Baptist Home Mission Society has a standing Fireside The Warburton Committee. League Avenue Church of Yonkers was one of the

first churches to make the Fireside League one of the regular committees of its Mission Circle.

The work may be done by men or women, by classes or clubs, circles, committees or individuals. Wherever it has been undertaken it is its own great reward, for, much as our foreign friends need acquaintance with the language of the country to which they have come, we need scarcely less innumerable lessons which we can learn from them.

Teachers in public schools, and other workers among our foreign populations, will be glad to give names and addresses of prospective pupils for English lessons to members of the Fireside League.

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### Happy Days in Hopiland

BY ANNA H. NELSON, TOREVA, ARIZONA

It is not often that we can look upon an interesting scene on the distant home mission field through the eyes of a young girl. Miss Anna H. Nelson, a young Danish woman, was graduated from the Training School with the class of 1908. For one year she acted as pastor's assistant in La Porte, Indiana, and was then sent by the Board of the Woman's American Baptist Home Mission Society to Selma University, Alabama, as girls' matron. For some months previous to her appointment to Toreva, she did gencial work for the society in various states. In the fulfilment of each duty she was faithful and created everywhere an atmosphere of cordiality and good cheer. She says:

To say that I enjoy it out here does not begin to express my pleasure. I think it is the best place in the whole world. I am having many new experiences and am learning many new things. Perhaps you might enjoy hearing about our first burro Ever since Mrs. Beeman and I have been here on the Mesa we have been eager to ride on burros and last Saturday was our first opportunity. We wanted to ge to Toreva for the mail and Steve told us that the burros were near, so, while he put the saddles on them we hurried to put on our riding suits and soon were mounted upon our steeds. Mrs. Beeman had a little gray burro with its ears



BURRO RIDING IN HOPILAND

chopped off and he was so small that her feet were only about six inches from the ground. I had a larger burro, a black one with ears so long that when the wind blew they whirled around like a windmill wheel. They never use bridles on burros, but guide them by a stick, hitting them on the neck in order to make them turn around, and punching them on the shoulder to make them go faster. However, it takes a considerable amount of punching to quicken their pace. After we were well under way, alas, we suddenly thought of the fact that we had forgotten to ask Steve what to say to them when we wanted them to stop. We said all the Hopi words we knew, then I talked Danish and German to them, but all in vain. When we reached Toreva, we steered them up against a fence, and when we had secured our mail, we started home. Soon Mrs. Beeman accidently dropped her steering gear, the stick, and suddenly her beast stopped. She shouted, "I have learned the secret." I tried the same trick with the same result. We thought we were smart to make such a wonderful discovery! But imagine our surprise when we reached home and Steve told us that in order to make them stop you must make a queer little noise in your throat and then the burro would stop suddenly. It only took us one hour and a half to go two miles-"Rapid Transit System of Arizona"!

We learned something a few days ago that is quite interesting to me and it may be to you. The Hopis in these villages have the strangest way of getting married. The girls do all of the proposing and it is done in this way:—When a girl decides that she would like to marry a certain young man, she takes a dish of "piki" to his home and presents it to his parents. If they accept it, that means that she is engaged to him and she remains in his parents' home to do the grinding. She is supposed to grind meal from morning until night every day until preparations for the wedding are completed.

As soon as she begins grinding, all of the men in the village retire to the Kevas to spin, weave and make the wedding garments for her and the blanket for her husband. Just before the garments are completed, the groom's sisters, aunts, mother and other relatives engage in what might be called a "sham battle". They pretend to have a fight and throw mud and water at each other until they are often fairly covered with it. Then they go down in the Keva, overpower the



LOMONEKEONE, MISSIONARY TO THE NAVAJOS-

father of the groom and cut his hair off. When the garments are finished, the marriage ceremony is performed as follows: A bowl of water is brought out; then the bride's mother washes her new son-in-law's head in the bowl, after which the groom's mother washes the bride's head in the bowl of water also. That completes the marriage ceremony!

Someone asked Mrs. Beeman if we had chickens in Hopi Land. We certainly have plenty of them and such excellent fresh eggs, mutton, beef and other good things to eat."

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Send a good delegation to Des Moines for our Annual Meeting, May

21-23, 1912 Digitized by Google



KINDERGARTEN DEPARTMENT OF THE WILLIAMSBURGH SCHOOL

# With the Children in Brooklyn BY NELLE S. MORGAN

This is the third year of the work in this Eastern District of Brooklyn in connection with what the first year was the Central Baptist Church, but now through consolidation with another church is known as the First Baptist Church of Williamsburgh. In this district we are about evenly divided, being one-third Protestant, Catholic, and Jews. Our Industrial Classes are composed mostly of Jewish children, but through them I have come in touch with a number of Protestant families attending no church. Our Boys' Club numbers about twenty-five in attendance, which is all we can care for with the equipment we now have. They do wood work and chair caning. Our Social Hour for Boys two nights out of the month have been much enjoyed. Sewing School with almost an hundred in attendance lacks one important thing-and that is a larger force of teachers. In both of these classes it is a great satisfaction to watch the growing interest and better attention during the devotional part of the hour. It is from these classes we are trying to build our Mission Bible School, held at 9.30 on Sunday mornings. Sometimes it seems slow, yet God has been good to us. Let me tell you of a few of our little scholars. Four boys coming from American homes, who spent most of their time on the streets are now coming very faithfully and three of them are so attached to their teacher that they go to our afternoon school to be in his class again. There is one Jewish boy whom most people call bad, and I thought so myself when two years ago we had to forbid him coming to the Boys' Club for five weeks. However, each week he would ask, "Can I come back now?" and when he did come there was no more trouble. His question the other Sunday morning was, "Would I be allowed to come to your Junior Society?" He is not as faithful as he should be on Sunday morning, but I believe now, there is much good as well as bad in him.

Another in whom we are interested is a boy of fourteen years, whose widowed mother had been obliged to go out to work, leaving the children to take care of themselves. For two years I have worked and prayed for him. He was away for the summer and most of the fall was in the hospital with a broken ankle. He promised me then he would attend the Bible School, but each week something kept him away. At last he has started. After our watch-meeting which he attended, his teacher said, "There is something in that boy. I am going to win him for Christ." This is the teacher, I believe, who was sent for this class of boys in answer to prayer for some consecrated man who would take this personal interest in the boys.

Oh, yes, we have some girls too, though



BOYS' CLUB OR INDUSTRIAL CLASS, WILLIAMSBURGH

not as many as boys. There are my two little bright looking Italian girls with whom I became acquainted by buying fruit from their store. One tiny Jewish girl

who lives next to the Mission comes in now quite often on Sunday mornings as well as her two brothers. There is an interesting Swedish girl and also the Amer-



SEWING SCHOOL, FIRST CHURCH, WILLIAMSBURGH-A FINE CLASS

ican girl who after about two years' efforts is a member of this school. It is indeed a privilege to have a part in this work, but this is not all. There is a Junior Society in our church with about thirty-five boys and girls, a different class of children almost entirely but just as full of interest. The Bible School too is showing the effect of the changing population. Just now I am getting out a list for use in our church of these children whose parents are not attendants of any service.

"The inner side of every cloud is bright and shining; I therefore turn my clouds about and always wear them inside out to show the lining." With this characteristic beginning our missionary proceeds to narrate some of the most important events of the year upon her peculiar field.

As a result of special evangelistic meetings held at Scarboro 25 persons were received into the fellowship of the Baptist church. The Juniors and the children



VIEW OF OAK HILL, WEST VIRGINIA, A MINING DISTRICT

There will be at least fifty homes on this list. It is time for us to be awake. We may work for the Master everywhere and along all lines as has been revealed. The field is ready, the need is great for work but the greatest need is for workers ready and willing to lend a hand. Someone has well said, that St. Paul was just as much the servant of Christ on the way to Jerusalem with money for the poor as on his way to Spain with the Gospel, and the case is just as strong, when he was on his way to Spain as on his way to Jerusalem.

# In the Mining Region of West Virginia

A graphic description of her varied work has been received from Elizabeth Carr of West Virginia. She opens her interesting letter with the quotation: have shown remarkable aptitude in memorizing the Scriptures. Bibles have been presented the children as a reward for their study. These Bibles were sent to Miss Carr for use in her work by a Christian Endeavor Society in Philadelphia. Miss Carr writes: "I have an enrollment of sixty in my Primary Sunday School. A class will be graduated from this department in June. We have preaching here at Scarboro but once a month, but our fine Baptist Young People's Union holds its meetings every Sunday night and as there are no other Sunday evening services we try to have interesting exercises. Formerly the offerings went to the support of an assistant pastor, but now that he is in a theological school this money is given to missions."

A deeper spiritual life in the individual

member is noted, one evidence of which is participation in public prayer. The Ladies' Aid Society is rendering acceptable service and there is much to encourage both pastor and missionary.

Meadow Fork is another field where Miss Carr lends her aid to the heroic struggling forces. A new Baptist church was dedicated there last August. This was much appreciated, as for many years they had worshiped in a school house. Thirty new members were baptized reCity Missionary Work in South Omaha

### BY BLANCHE E. WAITE

My work as city missionary in South Omaha, Nebraska, began October 1st, 1911, and the first week was spent in becoming acquainted with my field. South Omaha has a population of about 26,259, of which sixty percent are Roman Catholics and five percent Jews. Our Baptist church has a membership of 172, and is supporting two missions in this city.



THE OAK HILL BAPTIST CHURCH

cently. "In age they range from a dear boy of ten years to an old man of seventy" writes Miss Carr. "Forty-five in all have come into the church since last November. Our Mission Circle there is one of the best. As the field is three and a half miles from our home we cannot attend every meeting in the winter for sometimes the mud is so deep we cannot get through as we must walk the entire distance. These women, however, do not wait for us, but proceed with the program and always have their meetings."

Miss Carr closes with an expression of thankfulness for the aid that has been rendered her by her associate, Miss Melissa Perry, who was appointed to this work in September, 1911, soon after her graduation from the Baptist Missionary Training School of Chicago.

My first duty was to organize a sewing school among the children of the Brown Park Mission, which occupies an old saloon building rented for the purpose, decorated with some pictures and furnished with an old organ, good chairs for children of all ages, two old beer tables for our Sunday school supplies, and a large heating stove. Our children in this school are nearly all Bohemians, coming from Catholic homes. A great many of the parents have drifted from the Catholic church and are very hard to reach for they fear that we are trying to entrap them. The work that most of the men do in the packing houses has led them to join lodges as security in case of accident, and these organizations meet on Sunday when the men and women are free to attend. Consequently Sundays are full

of social gatherings, the dance halls are open, and the children flock to these places.

During this long cold winter, when so many have been without employment, we have gained entrance to many homes with material help and thus have won a very strong hold upon them. One dear girl whose mother is a Lutheran and whose father is a Catholic has taken a definite stand for Christ, and because of aid given in time of greatest need her parents have consented to allow her to unite with the church. Already this girl has wrought a decided change in her home. In another family, after a residence in this country of one year, the members have expressed a desire to attend church although they cannot understand English, because they are grateful for the help we have given them. We are doing all that we can also for the boys and girls. Two nights a week we meet with the young people for a social time, playing games and giving them the best reading matter and music it is possible for us to secure.

Our West Side Mission, which has just completed a new building, is largely attended by Americans. I have my sewing school with the children and very soon we hope to equip the basement of this new mision for a gymnasium. During the year a number of the young people accepted Christ. The atmosphere seems to be one of helpfulness and willingness to work that others may be led to better things.

In both of our missions we have the Missionary and Aid Societies. The Aid Societies make quilts and aprons and do any plain sewing. The Brown Park

women are putting their money away for a new church lot so that before many years they can have their own meeting house. These women are not Christians, with the exception of two or three, but they are anxious to see the work prosper. The president of the circle has recently been converted and will be a very strong power with the other women. A penny collection is taken at each meeting and this is used for flowers to be sent when any member is ill or in case of death. Light refreshments are served and this social time together is the only thing some of these poor women have which they can look forward to with pleasure.

Every Sunday we have our Mission Sunday schools with classes for all ages. A splendid interest in the work has been shown by the study of the lesson and the good attendance during the cold stormy weather. Our pastor conducts a regular preaching service Friday evening at the West Side, also holds meetings at other missions as the opportunity is afforded.

The task laid upon the less than one thousand evangelical church members in this wicked city seems almost overwhelming, but what a great privilege is mine to be counted among those "chosen to bring forth fruit," with the help and strength of One who is able to do all things.

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We are much pleased with the magazine you are giving us. It is a delight to the eye as well as to the mind and heart.

REV. FRED A. SNOW.

Old Town, Maine.



### Important That We Have a Large Delegation

The Board of the Woman's American Baptist Home Mission Society requests each Woman's Missionary Society to interest itself in securing the appointment of some of its members as delegates from the church to the meetings of the Northern Baptist Convention.

This is very important: First, because all delegates to the Northern Baptist Convention are elected by the churches and are delegates to our annual meeting; second, because our Society has become a cooperating society of the Northern Baptist Convention.

### EVERYBODY SHOULD REMEMBER

(a) To bring credentials. No badges or tickets will be issued admitting persons to the floor of the Convention unless proper credentials are presented. This provision is necessary to protect the Convention and to facilitate its business.

(b) That separate credentials for annual mem-

(0) That separate creammans for annual membership in the co-operating organizations (the American Baptist Foreign Mission Society, American Baptist Home Mission Society, American Baptist Publication Society, and Woman's American Baptist Home Mission Society) are not necessary as the buleaut of each of these organizations

can Baptist Home Mission Society) are not necessary as the by-laws of each of these organizations provide: "All accredited delegates to each annual meeting of the Northern Baptist Convention shall be annual members of the Society."

(c) That while delegates to the Northern Baptist Convention are annual members of each of the four societies, persons appointed as annual members of these societies are not on that account delegates to the Northern Baptist Convention. Bring credentials to the Convention and this will suffice also as proof of annual membership in the societies.

societies.

# Winona Summer School

Many of our women look forward with interest to the announcements of the Winona Summer School of Missions, to be held at Winona Lake, Indiana, June 21-29, under the auspices of the Interdenominational Committee of the Central West for Missions. For it is to the Summer School they come in increasing numbers for the lectures on the study books, for fresh inspiration, for new methods and new help in solving the old problems.

The program this year promises to be of unusual interest. All who have attended in former years will be glad to know that Mrs. D. B. Wells, who has so acceptably presented the Text Book on Home Missions, will again be with us and give the lectures on the Home Mission Study Book, "Mormonism, the Islam of America," by Rev. Bruce Kinney. The committee feel they are fortunate in having secured Mr. B. Carter Milliken, a specialist in mission study work, to give the lectures on the book for Foreign Missions, "China's New Day," by Dr. Isaac T. Headlands.

The authors of both books will be with us and tell or their special work,-Mr. Kinney on "Problems of the Frontier of Our Own Country," and Dr. Headlands on his wonderful work in China. Hans P. Freece, whose parents were Mormons, will give us an insight into Mormonism such as we seldom have the privilege of getting.

The Conference on Children's Work

will be under the care of Mrs. Georgia Underwood. There will also be a storytelling hour for children. Special arrangements have been made to care for the little ones of kindergarten age at a slight expense, so that mothers may bring their children, knowing they will be cared for.

A new departure will be the Normal Study Class, planned for those who expect to do special work along mission study lines. The young women are to be especially remembered and it is hoped that many of them will be present. For further information, send to your denominational headquarters, or to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago, Ill., Chairman Publicity Committee.

Prayer Calendar for May

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday

May 13-Miss Ada Morgan, matron Baptist Missionary Training School, Chicago,

May 15-Mrs. A. J. Abington, missionary among Negroes, Clarksville, Mo.

May 20-Miss Kate E. Gale, matron of Virginia Union University, Richmond, Va. May 28-Miss Lucy H. Tapley, President of Spelman Seminary, Atlanta, Ga.

May 29-Mrs. Amalia Pauliniy, missionary among mixed populations, Homestead,

May 30-Miss Elvira Cavazos, teacher in International School, Monterey, Mexico. MISS MARIE NORGAARD, missionary among Mexicans, Tuscon, Arizona.

June 3-Miss Mary Traver, missionary among Italians, New Haven, Conn.

June 5-Miss Mary E. Berkley, missionamong Chinese, Portland, Oregon. MISS FLORENCE CARR, missionary among Italians, Newark, N. J.

June 7-Miss J. J. Bolles, teacher, Escuela Bautista, Mexico City, Mexico.

June 8-Miss Harriet Rogers, teacher at Murrow Indian Orphanage, Bacone, Oklahoma. Miss Jettie Jensen, Missionary among Scandinavians, Fargo, North Dakota. Mrs. Katherine S. Westfall, Corresponding Secretary, W. A. B. H. M. S., Chicago, Ill.

### **OUTLINE PROGRAM**

### MAIDENS AND MATRONS IN MEXICO

ARRANGED BY MISS LYDE E. JENKINS, STATE ORGANIZER, PENNSYLVANIA

(Will those who wish to use this program please preserve this copy of Missions)

PART I. CHILDHOOD IN MEXICO

Souvenir program-Mexican cradle

Cradle-Red cardboard 6 x 4 1-2 inches.

Devotional-The Child in the Midst. Matt. 18: 1-

6; Matt. 21: 12-16. Prayer.

Business--Committees.

Thank-offering boxes.

Missionary-The Little People of Mexico.

Child Life.

Lolita

Our Kindegarten.

Social-Tying cradles. Refreshments (animal crackers, gingerade).

Program written on four outer sides of cradle. All material in Part I booklet. Price 5 cents.

### PART II. GIRLHOOD IN MEXICO

Outline map of Mexico. Price 5 cents. Acrostic on page 2 of cover. References for acrostic-

> M-Ps. 110: 35. E-Jas. 1: 17.

X-Matt 18: 3.

I-Jas. 8: 12.

C-Matt. 11: 28.

O-Ps. 119: 18.

Program, Second Page.

Praver.

Fill out acrostic references on programs. Six girls give Scripture or Luke 8: 41-56.

The Mexican Day School

How a Mexican Child Observes Easter.

Our Industrial Schools.

The Sunday School and Children's Meetings. Incidents.

Prayer for Missionaries.

Material for Part II, 5 cents.

### PART III. MAIDENHOOD IN MEXICO

Cover program-Pink card, Maria Mendoza. White paper, 4 3-4 x 5 inches, fold lengthwise. Cripture-2 Kings 1-15.

Prayer for Young People of Mexico.

The Mexican Maiden.

Our Lady of Guadalupe.

Maria Mendoza,

Sketches from Life.

Miss Bolles" School,

Filling Map.

Prayer for Workers from our Church.

Spelling Bee-Mexican Names.

Material-Pink cards, Maria Mendoza. Free. Sketch, Maria Mendeza. 1 cent. Maidenhood in Mexico. 5 cents.

In the Land of Adobe and Sunshine, 3 cents (For Miss Bolles' School),

PART IV. WO' ANHOUR IN MENICO.

Program-Mrs. Helen Waring Conwell. Cover.

Four sheets white paper cut oval like cover-Tie with white ribbon.

First page-Menu.

Tortillas (Corn cakes).

Sorgum (syrup).

Rice-A La Mode.

Fruit-A la Mexican.

Coffee-Aqua Pura.

(U. S.) Mint wafers.

### Second page-Toasts.

La Alma-Child.

La Senorita-Young Woman.

La Senora-Woman.

La American Senorita.

La Gratzia Offerta.

### Third page.

Prayer for Mexican Mothers.

The Religious life of Mexican Women.

Three Mexican Miracles.

Senora Theresa M. Leal,

Senora Helen Waring Conwell.

Prayer for the Peace of Mexico.

### Material-

Womanhood in Mexico, 5 cents.

Senora Theresa M. Leal, 3 cents.

A Young Woman's Ministry in Mexico (Mrs.

Conwell), 2 cents.

### Suggested Programs

(On sale at Headquarters, 2969 Vernon Nemillo. Chicago.)

### MAIDS AND MATRONS IN MEXICO CHILDHOOD-Program

Bible Reading.

For our Prayer-For the Children of Mexico. Mexican Kindergarten and Miss Mendoza, the

Kindergartner. Readings-"How Children Play in Mexico" (pp. 16, Part I, Maids and Matrons. Childlife in

Mexico, pp. 3-6.) Story—Have someone tell impressively the story

of Lolita. Talk-Our Mexican Kindergarten. Have cards with Miss Mendoza's picture, and distribute leaflets with sketch of her life and work.

### GIRLHOOD-Program

Bible Reading.

Prayer—That the girls of Mexico may be brought to a saving knowledge of Jesus Christour schools. For Miss Bolles' School for Girls in Mexico City. For Industrial and Sunday School Work.

Readings-From sketch of Miss Edna Kidd.

Talks-(3 minutes) The Mexican Day School.

Our Industrial School in Mexico.

The Sunday School and Children's Meeting. MAIDENHOOD-Program

### Bible Reading.

Prayer- For the young women of Mexico. For a deepening of the spiritual life of those who have come to Christ, that they may walk worthy of their vocation. For those who are forced to endure persecution and hardships

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for their faith. For the teachers, missionaries and all in authority in the missions and schools.

Story—The Legend "Our Lady of Guadalupe" (Mexico, Pagan and Papal, pp. 31-36). Let this be told by a good story teller effectively.

Reading—From "A Young Woman's Ministry in Mexico." (This is a sketch from the work of Mrs. Helen Waring Conwell.)

Talks—(3 minutes) The English Classes, p. 3.

The Mexican Maiden, p. 7.

Sketches from Life, pp. 10-13. Maidenhood in Mexico.

### WOMANHOOD-Program

Bible Reading.

Prayer—For the motherhood of Mexico. For the homes with their formative influences, that they may be Christians. For the women who are nobly living Crist in these homes.

Readings—From Sketch of Edna Kidd. Sketch of Theresa Leal, Mexican Bible Woman.

Talks-(3 minutes) The Religious Life of the

Mexican Woman, pp. 2-7.

The Work of the Missionaries in the Homes of Mexico, pp. 9, 10.

Three Mexican Miracles, pp. 7-9, Womanhood in Mexico.

Partial List of Literature on Mexico:

Maidens and Matrons in Mexico; (1) Childhood. (2) Girlhood. (3) Maidenhood. (4) Womanhood.

(Revised 1911.) 5 cents each if sold separately or 15 cents for set of four.

Map of Mexico-5 cents.

Land of Adobe and Sunshine—2 cents.

Sketch of Theresa Leal-2 cents.

Mexico, Pagan and Papal (Revised 1911)-10 cents.

Other helps including poems and colored post-cards may be had from headquarters.

Orders may be addressed to

LITERATURE DEPARTMENT, 2969 Vernon Avenue, Chicago, Ill.

# + New Auxiliaries

New York, Seneca Falls, First Baptist. (Y. W.) Pennsylvania, Philadelphia, Western Memorial. (Y. W.)

### New Directors

CONNECTICUT—Fairfield Association, Mrs. C. L. Cole, 5 Reed St., South Norwalk.

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MAINE—Bowdoinham Association, Mrs. W. H. Thomas, 51 Lisbon St., Lewiston. vice Mrs. O'Brien, Res.

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### Assistant State Director

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### Wants of Missionaries

#### GERMANS

MISS HANNA NEVE, 590 Mendota St., St. Paul, Minn.—Good story books for children.

#### INDIANS

MISS BLANCHE SIM, Wyolo, Mont.,—Raffia and reed, quilt pieces—not basted.

MISS MAUD EDWARDS, Lodge Grass, Mont.,—Reed for raffia basket work.

MISS ABIGAIL JOHNSON, (P. O.) Polacca, Aris., (freight and express) Winslow, Aris.,—Patchwork and calico.

#### ITALIANS

MISS MAIME DAVIO, 68 Warrenton St., Boston, Mass.,—Needles, thread No. 50, 60 and 70, white.

### MEXICANS

Mrs. J. P. Duggan, 1544 Pleasant Ave., Los Angeles, Cal.,—Small sized quilt squares, cut and basted, strips for joining the squares and lining, workbags and sewing materials, small aprons cut and basted.

### MILL AND MINING POPULATIONS

Miss Alice B. Matthews, Novinger, Mo.,Italian tracts and literature.

MISS ELIZABETH CARR, Box 213, Oak Hill, W. Va.,—Raffia and reed.

### NEGROES

MISS HENRIETTA BEDGOOD, Dermott Academy, Dermott, Ark.,—Bedding, curtains, books, shades.

Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss.—Children's basted aprons and basted handkerchiefs.

MISS NANNIE M. LOCKE, 1501 Sweeney St., Owensboro, Ky.,—Temperance tracts, Sunday School cards, thimbles.

MISS JULIA A. WATSON, 2021 Marion St., Columbia, S. C.,—Thimbles, thread, needles, basted work for sewing schools and temperance literature.

Miss May Hamilton, Spelman Seminary, Atlanta, Ga.,—Sunday School papers.

Miss C. E. Finger, Selma University, Selma, Ala.,—White tablecloths for dining-room.

### PORTO RICANS

MISS LEITH RICE, San Juan, Porto Rico, - Prick cards, cambric for scrapbooks, basted cotton garments.



# Celebrating the New Republic JANUARY 7, 1912, AT SWATOW

January 7 was a great day in China. Dr. Lerrigo tells about it in Canton. Mrs. Lida S. Ashmore graphically describes it in Swatow:

High up on a barren, rocky point, back of our compound, a new flag is flying. A stiff breeze floats it out in full view. It has five stripes—red at the top, then vellow, blue, white and black. Today has been set apart by the new China Republic for rejoicing and thanks, and this is the new flag. That is why we heard fire crackers before sunrise this morning. That is why we were told just after getting up that there was to be an early service at the chapel. We found in the chapel at eight o'clock a goodly company of queueless men and bright, wide-awake women. The head Chinese teacher in the Ashmore Theological Seminary was explaining that the day had been set apart for all China to express its joy and gladness for the new Chinese Republic and Sun Yat Sen, its first president. With their rejoicing they would pray for the new leaders that they might be guided and establish a righteous government. Two of the brethren followed in prayer. The leader then read the 126th Psalm and Mr. Ashmore led in prayer. Before the closing hymn was sung the leader explained that at the close of the singing all could clap their hands, and then all would go over to the unfurling of the flag. While the people were scrambling up the rocky, uneven hillside, fire crackers were set off around the flag staff. When they reached the place they sang a patriotic hymn to a Chinese tune. This did not satisfy the school girls who sing it to the tune "America," so they repeated the hymn. Then prayer was offered and they sang again. Hand clapping, a rah-rah and a Chautauqua salute and more fire crackers finished the program on the hillside. I was down below on the road in full view of everything and when the handkerchiefs fluttered in the breeze mine, too, came out and joined with the glad, happy Chinese in this their epoch-making day.

After the morning service they gathered around the baptistery and six girls and



A REMARKABLE BRIDGE, NAM-TI CHASM, CHINA

two men were baptized. At half past two they again met in the chapel for the Lord's Supper. In the evening there was a prayer-meeting. And all this happened one bright, sunny Sunday in a land that has been called sleepy old China.

There will be much prayer today, ascending from the chapels all over this land, that God will guide and direct the leaders in what they are trying to do to make a better government for this great nation.



Tokyo, Japan, is said to be the fifth largest city in the world, with over two and a quarter millions and growing at amazing rate. The seat of government, of six universities, center of attraction, influence and inspiration, "Tokyo is the heart of Japan," says Dr. VanDyke the missionary, "and as goes Tokyo so goes the nation; if we fail to Christianize Tokyo we shall never Christianize Japan." How familiar that sounds. That is exactly the way some of our leaders talk about New York.

The Turkish Empire has a population of nearly 25,000,000. The religious following is still greater, as the 200,000,000 Moslems of the world are all interested in the fate of the empire. Many missionary societies are at work in Turkeychiefly the American Board, the American, British and Scotch Bible Societies, the Reformed (Dutch) Church, the Reformed Presbyterians, the Presbyterian Church (North), the Christian and Missionary Alliance, the Church Missionary Society. United Free Church of Scotland, and four continental societies. These have, outside of Syria and Palestine, 353 stations and outstations, with 354 missionaries and 1,448 native Christian workers. Protestant Christians number 17,417, and the Protestant community includes about 60,000 adherents. The famous educational institutions founded by missionaries in Turkey have exerted a wide and beneficent influence. Robert College at Constantinople and the American College for Girls at Scutari are well known, but quite as effective work is done in many of the other schools and colleges in Asia Minor.

The International Prohibition Confederation at its meeting in Holland adopted

a resolution calling on the rulers of the nations to cause investigation to be made as to the economic and ethical effects resulting from the use of intoxicants, to publish the reports, and if the facts warrant, to take effective measures for the suppression of the manufacture and sale of all intoxicants throughout all nations, thus making an International Prohibitory Movement. The resolution was sent out, and acknowledgments have been received from seven of the leading governments. Whether anything further will come of it remains to be seen.

It is of interest to us to learn that when Sun Yar Sen, who is now the most conspicuous figure in China next to Yuan Shi Kai, was in New York, he made his headquarters at our Baptist Chinese Mission, the "Morning Star" in Doyer Street, in the Chinatown of the metropolis. He was a friend of the accomplished missionary Fung Yuet Mow, who is a scholar and gentleman of the type to attract such a leader, who spoke frequently to the young men of the Mission, and found them ready sympathizers with his reform projects. The more the life story of this leader becomes known, the deeper is the interest in his personality. He inspires confidence and hope. His character seems to be of the stuff that true leaders and strong nations are made of. Certainly no man of his years was ever placed in a position of severer test. By resisting the temptations to self-aggrandizement and ambition he has taken rank among the great men. And he illustrates the Christian religion in a way that all China and the world will recognize. For he leaves no one in doubt as to his Christian faith, or his opinion that in Christianity lies the hope of China. He is a shining product of Christian Missions.



# American Baptist Foreign Mission Society

### CALL FOR ANNUAL MEETING

The ninety-eighth annual meeting of the American Baptist Foreign Mission Society will convene at Des Moines, Iowa, May 22, 1912, at 11 A. M., in the Coliseum:

To hear and act upon the report presented by the Board of Managers, the Treasurer and any other officers and committees, to consider and act upon a proposed amendment to the By-Laws of the Society and to transact any and all business that may properly come before the annual meeting;

To appoint such committees as may be required and to fix the time and place for the annual election of officers, to be held at some succeeding day during the meetings of the Northern Baptist Convention.

The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention for the purpose of transacting any business that may properly come before the Society.

This annual meeting is called by the Board of Managers in accordance with the provision of Art. VI of the By-Laws.

George B. Huntington.

Recording Secretary.

Boston, April 2, 1912.

# The New Foreign Secretary

There will be general congratulation on the acceptance by Rev. James H. Franklin, D. D., of Colorado Springs, of the Foreign Secretaryship to which he was elected by the Board of Managers of the Foreign Mission Society at their meeting in Chicago, March 6. Dr. Franklin has resigned his pastorate, and expects to be in Boston ready for service by the first of May. He was twice before asked to take up the foreign work, but did not feel that

he could leave his church. This third call was not to be resisted. That he has special qualifications for the task is confidently believed by those who know him best.

Dr. Franklin was born in Virginia about forty years ago, and was educated at Richmond College and Louisville Seminary. While thus a southerner, his ministry has been in the North. He has had pastor-



JAMES H. FRANKLIN, D. D.

ates at Leadville, Cripple Creek and Colorado Springs, and for two years was a district secretary of the Home Mission Society in the Southwest. Despite strong missionary leanings, he loved the pastorate and returned to it. But the Foreign Mission Society asked him to go to the Congo on the African Commission, and that brought him into direct contact with the work abroad. Our readers have had a

number of articles from his pen, and may expect more, with illustrations taken by his camera. He is as good a writer as he is traveler, and will be among our most welcome contributors.

A member of the Executive Committee of the Northern Baptist Convention almost from its organization, Dr. Franklin is now its recording secretary. He has been a member of the Foreign Society's Board of Managers for four years past. He received the degree of doctor of divinity from the University of Denver in 1909. Winning in personality, able in presentation of a cause, tactful and kindly, there is every reason to believe that he will fill the secretaryship with equal ability and acceptability.

Dr. T. S. Barbour was elected unanimously as Honorary Secretary, and will give part of his time to the work of the Society, so that his valuable experience will be at command. Dr. Franklin will have in him a coadjutor and friend.

# Dr. Haggard Remains as Home Secretary

Fred P. Haggard, D. D., Home Secretary of the American Baptist Foreign Mission Society, who some weeks ago was heartily and unanimously chosen as editor of the projected interdenominational missionary magazine, has announced his decision to remain with the Foreign Mission Society. This fact will be hailed with joy by the members of the Board of Managers and the constituency of the Society gen-The preeminent service which he has rendered to the cause of missions as Home Secretary of the Society is recognized not only by those closely associated with him and the whole Baptist brotherhood, but by the leaders of other denominations as well. His loss would have been little short of a denominational calamity.

His decision to continue with the Foreign Mission Society will make possible the successful working out of plans for the forward movement contemplated in the provision for a General Secretary. With Dr. Haggard as head of the Home Department and Dr. Franklin as head of the Foreign Department and the choice of the right man as General Secretary, we are assured of a wise, virile and aggres-

sive prosecution of the great work of Baptist foreign missions.

The offer of the editorial charge of a great interdenominational magazine was a most flattering and tempting one. It was difficult for a time for Dr. Haggard to know where his duty lay. While as Baptists we are profoundly grateful to God that he has been led to remain in his present position, we are also deeply interested in the success of the proposed magazine. It ought to be a great foreign mission asset and we trust that a capable editor may soon be found.

WALTER CALLEY, for the Board.

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### The Passing of a Veteran

John McLaurin, D. D., died at his home in Toronto on March 28th, aged 73. Born in Ontario, educated at Woodstock College, he received appointment by the Missionary Union March 16, 1869. Dr. Ferguson, one of his associates in the Telugu Mission, says of him:

In October, 1869, he was married to Miss Mary Bates, whose sister, Mrs. A. V. Timpany, and her husband were already on the Telugu field pioneering and opening a station between Nellore and Ongole. Mr. McLaurin and his bride sailed for India in December, designated to Ramapatnam, where they arrived early in 1870 and at once began to acquire the language and assist Mr. and Mrs. Timpany. Mr. McLaurin made speedy progress in the acquisition of the Telugu. He mingled freely with the people, and made long tours with Dr. Clough, then serving his first term as a missionary under the Union and staking out the vast field which later became famous as the area of the Telugu Pentecost. In 1872 when Dr. Clough with impaired health proceeded on furlough to America, Mr. McLaurin, with the experience of three extensive tours on the Ongole field, took charge of the station and work. Already the church at Ongole numbered 1,658 members and had a considerable staff of native evangelists, teachers and others to be cared for. During the two years he was in charge of Ongole, he saw gathered into the church 1,185 persons. In spite of his heavy burdens he had time and thought for the regions be-

vond: farther to the north were Telugus for whom nothing was being done. He purposed to found a new mission under the auspices of a Baptist board to be formed in Canada. Upon the return of Dr. Clough in 1874, Mr. McLaurin relinquished charge of Ongole and proceeded to Cocanada to organize the new Telugu mission for the Canadian Baptists, a mission which received initially his strong impress and in whose work his influence is felt to this day. Later Rev. A. V. Timpany and wife followed him to the new mission, where from time to time they were joined by new appointees sent out Today the mission is from Canada. thriving and flourishing, having thousands of converts, strong educational and philanthropic activities and well-nigh two score of missionares under appointment. Mr. McLaurin for a time served the Canadian Board as Secretary, while failing health kept him in Canada. In 1891 when strong effort was being made to reinforce the American Baptist Telugu Mission by the sending out of at least twenty-five new appointees Mr. McLaurin offered himself again to the Missionary Union and was reappointed September 21, being designated especially for literary work. Bangalore and Conoor he prosecuted his labors, producing tracts, articles, catechisms, text books and commentaries, as well as attending to matters in connection with revising and printing a new edition of the Telugu New Testament. He was preeminently valuable in counsel. Scotch ancestry, he was fearlessly aggressive but unwisely incautious. He was a father to all newly arrived missionaries, giving them unstintedly help and direction in regard to care for health, the best means of acquiring the language, the most approved methods of handling difficult questions of discipline, mission comity, etc., both for the local station and for intermissionary interests. He saw things clearly and in their relations. He believed in and advocated principles and had scant patience with anything savoring of expediency. His voice was ever for the right. He loved the Telugus with a great passion; while recognizing their imperfections and faults, their deep need and distressful condition appealed to him. To

them he gave himself unsparingly. In 1905 he represented the Telugu Mission at the World's Missionary Congress held in New York and in 1907 attended the World's Sunday School Convention in Rome. Owing to utter failure of health he was obliged to take final farewell of his loved work in India some four years ago, since which time he has been in Canada. A wife and four children survive him; two of whom, Miss Kate and Rev. John McLaurin, are loved missionaries of the Canadian Baptist Foreign Mission Board, following in the footsteps of their father and mother as missionaries to the Telugu people. What better and more fitting monument than this could he have?

# Alonzo Bunker, D. D.

THIRTY-EIGHT YEARS A MISSIONARY TO THE KARENS—DIED MARCH 8, 1912

The following fine appreciation of Dr. Bunker is by W. F. Armstrong, D. D., a fellow worker for many years:

"A prince and a great man has fallen in



ALONZO BUNKER, D. D.

Israel." Those who knew Dr. Alonzo Bunker only during the last ten years of his life, the ten years spent in this country, can form but an imperfect idea of

what he was in his palmy days as a missionary in Burma. For nearly four decades he did yeoman's service. He was on the field about eight years before I arrived in Burma, and he had even then made his mark on the whole country, and was regarded by his missionary brethren as a great asset. Full of natural vigor, exuberant of spirit and optimistic, consecrated to his Master, and with a large amount of common sense, he easily gained the affection and confidence of Christian workers in his field and was able to lead then on to large service and great success. He had no easy field. The Christian community in Toungoo field had recently been torn asunder by evil influences. He exhibited great tact and large-heartedness during those trying times, kept the Christians from further defection and was among them in great sympathy as an elder brother and friend. His keen sense of humor and his knack of saving pleasant things were of great help to him in his work, making him companionable with all his brethren, missionary and native. man of strong and close friendships, his life-long friendship with Doctor Cushing was one of the most beautiful things in our mission.

"Doctor Bunker could have made his mark in any land as an orator; Englishmen who had often heard the great preacher of the Metropolitan Tabernacle, London, called him the 'Spurgeon,' of Burma. When at Toungoo he often preached in English to the soldiers and other residents of the place, and these services were greatly appreciated. But such things, great as they were, were in a measure only by-products. He was through and through a missionary to the Karens, not only a preacher but an educator and also a leader inspiring his people to advance in every right direction. He started a mission press at Toungoo, and taught some of his brightest boys the art of printing and bookbinding. He introduced other industries among them—in fact he was a whole Men and Religion Movement in himself. It was his love for his Lord and his passion to see Him have the object of His soul's desire that was the spring of all his activities, the secret of his whole lifework. "In council he was wise and temperate

and his brethren were glad to listen. Though sympathetic with the Karens, he was not blind to their failures and his brotherliness and fatherliness among them gave him great power of uplift with them. His deep interest in the people led him to undergo great hardships as jungle missionary and at last led him to leave the comfortable station where he had spent most of his life and go out into the heart of the Karen hills to be right among the people, and he there established what is known as the Loikaw station.

"We cannot but admire the spirit that led him to do this; whether it was fully wise is a question. He had suffered much from fever because of his frequent, long jungle-tours, and now to take up residence at his time of life in the very jungle itself, exposing him to more frequent attacks of fever, was a great risk. Only his strong physique made it possible for him to bear up under this strain as long as he did. As I review his life and work, I praise God for His gift of such a worker and pray that a goodly number of the brightest young men in the churches may be moved by his example to a life of like devotion."

# \* IN CAMP IN THE DAPHLA HILLS

The Reference Committee having recommended that I look into the Daphla situation, I am planning to start out for that special work. Mr. R. Thompson, the English official whose wish to have our society undertake the work for the Daphlas was communicated to the rooms. has invited me to join his camp among the Daphlas inside of British territory. He is at present not allowed to go outside up into the Daphla Hills, and it is probable that we shall not be able to go outside this cold season. But my work of coming into contact with the people, looking into their language for the purpose of comparing it with the Miri and Abor, can, to quite a large extent at least, be done on the plains among the villages there and by meeting with those who come down out of the hills to trade. It is my plan to stay out in camp some two months among the Daphlas and Miris in the territory adjacent to the Daphla Hills.—L. W. B. JACKMAN, Sadiya, Assam.

### KARENS OUT AT SEA

I left town Wednesday to visit the Karen church at Myta, about thirty-five miles eastward from Tavoy, and arrived again in town last evening. I was well pleased with what I saw there. We expect to start for the meeting of the Association Monday morning and if possible I hope to go on with the people who come there from the south to visit their churches. The Association meets with the church at Malit on an island in the sea. It seems a little strange to me to go to visit Karens living out to sea. I think this is the only Karen village so situated.—B. P. Cross, Sandoway, Burma.

"THE FIRST SCHOOL IN THE CITY"

The work of our dormitory seems to be a new kind of work, but I trust that it is going to be a very valuable kind of service. I am finding many problems to work out in this dormitory for business men. However, I am of growing conviction as to its great usefulness. I think that results will follow worthy of the effort. I think that this work, though more difficult than a students' hostel, is equally needed and profitable. Our evening school is prospering and we are getting hold of a fine class of men. While Yokohama is a city of evening schools, I think that we may very easily be said to have the first school in the city. Our location is fine. I have gradually gathered about me a fine company of teachers, and our students are a fine, purposeful band of men. The school is gradually growing and should be a strong institution in the days to come. I see no reason why such a school may not be made just as much of an asset in Christian work as is a regular day school. We have more religious work than is in most schools. We get quite as close to the students and the school spirit is strong.—J. L. DEARING, Yokohama, Japan.

### THE BURNING OF THE VALENTINE HOUSE

On the 26th instant I cabled you that the Valentine house was a total loss by fire. They were awakened about 11.30 on the night of the twenty-fifth by the shouts of the boy who slept in the kitchen, which was distant from the house a few feet and connected with it by a covered way. Mr. Valentine got up and found that the kitchen was all ablaze on the outside. Mrs. Valentine carried the youngest child down stairs and Mr. Valentine and one of the boys went back upstairs and out on the roof of the house in the hope of being able to throw water from there on the kitchen and put the fire out, but the flames had communicated to the house by this time and they were obliged to retreat into the house, only to find that escape down the stairs was cut off by the flames. They went out the front window on to the veranda roof and from there jumped to the ground, Mr. Valentine landing on his back, but without serious injury. So narrow was their escape from the fire that Mr. Valentine had his hair badly scorched. When Mrs. Valentine ran down stairs, she handed the baby to one of the boys in the yard and ran back into the house and gathered up an arm full of clothing from the sewing room, ran out and dumped them in the yard and returned for more only to be met at the front door by a mass of flames. The lightning-like rapidity with which the flames spread through the house was simply amazing. Miss Houger and Miss Williams occupied rooms on the lower floor and barely had time to save a very few articles of clothing and one steamer trunk. Miss Houger was scorched some about the arms and head in saving that much. Practically nothing was saved except a very few articles of clothing. Mr. Valentine's personal loss is very heavy. His library he had been accumulating for thirty years. The safe proved not to be fire proof and he has lost all his private papers and mission and school accounts. The Valentines are staying temporarily at Miss Johnson's and the young ladies are with Miss Bissinger. You will soon be getting notice of action of the reference and property committees with reference to a new house.—J. L. SNYDER, Iloilo, P. I.

### DISASTER IN "THE VENICE OF THE EAST"

You may learn by cable of the fearful fire in Osaka and be anxious about the missionaries and the mission property, so I write to inform you that we are all safe

and none of our property has been burned, except the fences on the west of the lot occupied by the Hills, though the East chapel and especially the residence of the Hills were in great danger.

The fire broke out about midnight of January 15, about two miles west of the Hills, and there being at the time a terrific gale blowing the fire was carried rapidly towards the house. Even from the first a shower of sparks and pieces of burning wood as large as your hand were carried to us, putting the house in great danger, and as the fire came nearer, the danger increased. However, we fought the sparks successfully until the fire came upon the houses about the mission houses and they with the fences were burning like a roaring furnace. We were then driven away by dense volumes of smoke and expected that the house would catch and burn at once. However, just at that instant, for some reason the shower of sparks and burning wood almost ceased, and in a half hour when the smoke cleared away, we saw the house still standing uninjured and also saw the fire under control of the firemen.

The fire burned a district about two miles long and a quarter of a mile wide right through a part of the city densely populated, and over 6,000 houses went up in smoke.— J. H. Scott, Osaka, Japan.

### PERSONAL

William H. Roberts, Jr., a son of William H. Roberts, D. D., for thirty-four vears missionary at Bhamo, Burma, has accepted the chair of mathematics in the Baptist college, Rangoon, Burma. Roberts is a graduate of the University of Rochester, '10, and is at present in Bhamo, teaching in a school connected with his father's missionary work.

Mrs. Lucy A. Sherman, widow of the late E. S. Sherman, died March 7th, 1912, at her home in West Rupert, Vt., aged 81 years. She was the eldest child of the late Rev. Francis and Helen M. Mason, missionaries to the Karens in Burma, and was born in Maulmain, March 2nd, 1831, coming to this country when seven years of age. She was a life long lover of and worker for foreign missions. She is survived by two sisters, Mrs. Sarah Potter of Chicago and Mrs. Harriet C. Stevens of Brooklyn.

# NEW SUPERINTENDENT FOR FANNIE DOANE

Miss Charlotte F. Clark, who has been for over four years an assistant in the Foreign Mission Rooms in Boston, has been appointed superintendent of the Fannie Doane Home for Missionaries' Children in Granville, Ohio. The building, the gift of Dr. W. H. Doane, is comparatively new, being completed in the summer of 1909. The Society has one other home for the children of missionaries, the Bacon Home in Morgan Park, Ill., while the Woman's Society maintains the Home at Newton Center, Mass. These homes are intended as real homes for the children, where they may have the best of care with a pleasant home life during the years they are attending the elementary and high schools.

# Foreign Missionary Record

### SAILED

Rev. W. H. S. Hascall and Mrs. Hascall from New York, March 16, 1912, for Bassein,

Burma.

Mrs. H. W. Mix from New York, March 16, for Toungoo, Burma.

Miss Harriet Phinney from New York, March 16,

for Insein, Burma. Miss Ruth W. Ranney from New York, March 16,

for Insein, Burma.
Miss\_Isabella Wilson from New York, March 16, Gauhati, Assam.

### ARRIVED

Rev. A. S. Adams, Mrs. Adams and three chil-dren, from Hopo, South China, in England,

March 2.

Rev. S. D. Bawden, Mrs. Bawden and two children, from Ongole, South India, at New York, March 22

March 22.

Miss Helen H. Fielden from Swatow, South China, at Amesbury, Mass., February 21.

Rev. A. F. Groesbeck, Mrs. Groesbeck and two children, from Chaoyang, South China, at San Francisco, March 15.

Miss Winifred W. Roeder from Hanyang, Central China, at Smethport, Pa., February 16.

Rev. Joseph Taylor and Mrs. Taylor from Chengtu, West China, at London.

Miss Clara B. Tingley from Bassein, Burma, at Providence, Rhode Island, March 8.

Mrs. George H. Waters and two children from Swatow, South China, at Oak Park, Ill., March 19. March 19.

### BORN

To Rev. J. W. Stenger and Mrs. Stenger of Nel-lore, South India, a son, Robert Wilhelm,

January 7.
Rev. A. C. Darrow and Mrs. Darrow of Moul-mein, Burma, a daughter, February, 1912.



### Here and There

BY D. D. PROPER, D. D.

### NRRRASKA

In Nebraska, the State Mission work is going on prosperously under the supervision of Rev. Fred Berry, who has entered upon his second year. Since the Convention last October, 11 pastors have been settled, making 55 since he came to the state. He has arranged for holding some fifty special meetings. He helps personally in as many as possible, in connection with his other work. There is a deepening of the evangelistic spirit in the churches, and good results are anticipated.

### DEVELOPING SELF-SUPPORT

The North Platte Church was on our Mission list until recently. Under the wise management of Rev. R. B. Favoright it has become self-supporting, and by a recent sale of valuable lots, secured by representatives of the Society early in the history of the church, six thousand dollars have been placed on interest for a new meeting house, on a desirable site already secured.

The Omaha Immanuel Church is a child of the Home Mission Society, and has been self-supporting the last few years. Under the efficient ministry of P. H. McDowell, a fine new house was built, with some help from the Society. During the last year under the leadership of Rev. J. S. Ebersole, splendid progress has been made. The Sunday School is the second largest Baptist school in the state. It has raised the largest average amount per capita contributions during the last three years of any Baptist church in the city. It reached \$28.61 on an average for three years. It has had an average of one baptism for each fifteen members for the last three years. Only a few years ago it was a weakling, not able to support itself, and doing but little for others. It is very encouraging both for giving and working, to have Mission churches thus develop.

### BOHEMIANS

There is a large Bohemian population, both in Omaha and out in the state. In Saline County the number reported is 10.000, with more than three-fourths belonging to the infidel class. As vet but very little has been done to secure their The South Omaha Church, with mission aid, is just completing a fine Mission Chapel in a spiritually destitute section of that region near the packing Foreign speaking peoples house people. are being gathered into the congregations. some of whom have been converted, and their children attend the Sunday school. This church, with Rev. C. R. Ilsley, pastor, is doing a most heroic work in the midst of the largest alien population.

### SOUTH DAKOTA

General Missionary Shaw is giving attention to some old and hard fields. One was at Trent, where there had been a Union church, which had gone to pieces.

Marked progress has also been made in two old and almost demoralized churches in Clear Lake and Goodwin. Evangelist McKeehan did fine work here, and is now having good results in special meetings at Lemmon, where a new house was built in a new town some two years and more ago.

### SCANDINAVIANS

Last year this Conference mutually agreed to separate along National lines, and now have a Swedish Conference and a Danish-Norwegian Conference. It was thought that they could more effectually reach their fellow country men in this way. South Dakota has been making good progress for several years past. There was a great loss of crops because of the drought last year in the greater part of the state. Brother Shaw has been on this field about eighteen months, and is doing good work.

### RELIGIOUS CENSUS OF COLORADO

At the Home Missions Council Consultation at Cheyenne, in December, the following carefully prepared official religious census was reported and generally accepted:

Denominations	Churches	Members	Church Bldgs.
Methodists	48	2530	35
Episcopalians	40	2000	33
Baptists	37	1370	24
Presbyterians	31	1407	15
Congregationalists	22	1309	16
Disciples	9	825	7
Christian Connec	tion I	68	_
German Lutheran	ns 6	330	4
Swedish Lutheran	ns 2	39	I
Gen. Synod, Luthe	eran 3	75	3
Ohio Synod, Lutheran 11		20	1
	-		
Total (Eleven	de-		
nominations	202	9,973	139
Roman Catholics	23	12,000	23

There are 32,334 school children in 146,000 population. Only 7 per cent of the people are members of Protestant churches; 8 per cent of the people are members of the Roman Catholic Church; 85 per cent of the people are members of no church. There are about 10,000 Mormons. In five counties Mormon voters are in the majority. There are fifty places where there is no preaching but should be.

Baptists have made a marked advance in the last five or six years. Several new churches have been organized during the last two years, and five new meeting houses have been built. The rich mines, the irrigated farms, and the good grazing are attracting the people. Mormonism is getting a strong hold upon the people in this state. Baptists stand well compared with other denominations, but more men are needed to adequately develop the religious interests of the communities.

### MONTANA

This state is remarkable for its size, its rich mines, and its million of acres of good although sparsely settled lands.

Rev. Thos. Stephenson, State Missionary, has been at work more than twenty months, and has been indefatigable in labors. Not many new churches have

been organized for lack of help to sustain pastors.

The Home Missions Council Consultation at Butte brought out the facts that there are large areas of good land now being taken up by homesteaders with millions of acres yet available for settlement. The Judith Basin containing about a million and a quarter acres of good land is rapidly being settled. The values of land there have been doubling and trebling the last two or three years. It was declared in this Council that Montana would have the largest rural population of any state in the Union. The increase in population for the last decade was 205,000, making 376,053, of which 90,000 are foreigners. They are here in numbers from a number of countries.

# Where Open Doors Entice

BY REV. GEO. R. VARNEY, RENO, NEVADA

In the Nevada-Sierra convention is included all of Nevada and 27,000 square miles of California. We have ten churches, namely, Reno, Sparks, Fallon, Mason, Tonopah and Elko, in Nevada, and Alturas, Susanville, Loyalton and Bishop in California. Elko was organized last fall. Mason is only a year old, and Susanville and Tonopah are also young.

At Tonopah nothing is being done, but we expect to open work again. All of the other churches have settled pastors except Sparks, which has an able supply in Prof. Thompson, of the University of Nevada—the supply costing the Convention and society nothing.

Elko and Susanville have no church buildings, but Elko has begun aggressive work toward securing a fine house. Susanville will delay building until they know where the railroad will run. They are, however, laying by money for the enterprise. Sparks and Alturas have parsonages.

The pastors themselves are as fine a body of men as can be found anywhere—men of fine character, consecration, good ability, and broad vision—not a weakling in the lot.

Chapel car "Good Will," Rev. L. T. Barkman in charge, did effective work at Elko for five weeks, and has spent about



THE BIBLE INSTITUTE GROUP IN PORTO RICO. AT RIO PIEDRAS

the same amount of time at Winnemucca. The Elko church was organized during his stay there, and we organized a church at Winnemucca Feb. 1st. The Elko church now has 25 members, and a fine outlook for the future. An incident there is worth recording. J. L. Keyser and his Presbyterian wife have been saving two fine lots on the heights as a site for their home, the home which they have planned to build for their old age; but when they learned that we regarded those lots as the best location for the Baptist church, they both cheerfully donated them for the purpose—one of the finest acts of consecration I have ever witnessed. They will also back the building enterprise liberally with money. Mr. Keyser is also giving rooms free for all church services.

Other new work must be opened in Modoc county, California, several important places having no preaching of any kind and all denominations being anxious for us to begin. This is a great farming, agricultural and fruit-raising section just coming into notice. Inyo county, California, is another important section, where we expect to organize at one or two points soon, Colporter George W. Black working there now.

In the extreme northeastern part of California the way seems likely to open for us to do aggressive work. This is destined to become one of the important apple centres of the country, Davis Creek apples being as fine as any grown. Extreme Landmarkism has kept us out of this section, but we have some encouragement at present, and are hoping to be able to place a man there this year.

Tonopah has been crippled by removals, but the mines seem to be improving. We have a valuable property there, and expect to reopen the work soon.

I am too new on the field to know what lies south of Tonopah, but I shall put in some time prospecting during 1912. By this time another year I shall hope to have something more valuable to report.

My impressions of the Nevada-Sierra field are most favorable. It is a great field, a needy field, a promising field, with a fine body of preachers and laymen already there and with openings for aggressive, paying work.

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### We Trust It May Be So

The present missionary magazine is superior to any magazine on missions I have seen. The real good the magazine is doing will be felt for generations to come.

REV. R. E. CARNEY.

### "Elder" T. K. Tyson

There was sincere mourning when the death of "Father" or "Elder" Tyson, as he was familiarly called, became known. Probably no Christian worker has exerted a wider influence or counted more friends in the rapidly developing state of Oklahoma, while in Nebraska and Iowa he had previously labored with great efficiency. Death came to him suddenly at his home in Whittier, California, from heart failure. It could not find him unprepared, however, for he had faced it many times, and fear was foreign to his nature. In-



REV. T. K. TYSON

deed, it was his supreme courage that won him the admiration of the cowboys, and enabled him to accomplish so much in the pioneer fields to which he gave his ministerial life. A native of Ohio, born sixty seven years ago, he went to Iowa when a young man, and became a newspaper publisher. Thirty years ago he felt called to the ministry and began a remarkable career.

Elder Tyson was of a type that is rare and steadily growing rarer. He combined qualities of sympathy, good nature, humor, quaintness, approachability, effective speech and strong common sense. He knew how

to take all sorts and conditions of men. He was at home with the frontiersman in his dug-out, the woodsman in lumber camp, the miner in the mountains, the cowboy on the ranch, the hunter on the trail, the merchant in his store, or the scholar in his study. He called himself a graduate of the "College of Hard Knocks". Simplicity and sincerity were his outstanding characteristics. Love of God and man formed his creed. He had a passion for preaching the gospel and bringing that gospel of life into every place where he went. Everybody loved him. Children flocked around him to hear his stories, and men liked equally well to hear him talk. He had a fund of interesting experiences, a good memory and a quick mind.

When worn out with his many years of missionary work in all kinds of weather in the Southwest, the Home Mission Society sought to give him some relief by bringing him East to present the frontier work to our churches. This he could do with unusual force, as he was the exemplification of his story. This was change but not rest. When the district secretaryship became vacant in Michigan, Elder Tyson was placed temporarily in Detroit in charge of the Home Mission Society's interests, and remained there until a permanent secretary was appointed. Then he went to California, and bought a little fruit farm at Whittier, near Los Angeles, becoming assistant to Dr. Alonzo M. Petty, secretary for the Pacific District. He could not be idle. Nor could he ever wean himself from the work in Oklahoma. and only failing strength kept him from returning to it. It is such men as he who are the builders of a strong and enduring Christian civilization. His works follow him and his memory is blessed.

The funeral services were held in Whittier on Sunday, March 3rd. Secretaries Wooddy, Petty and Watson, and ex-Superintendent Rairden were present representing the Home Mission Society. A widow and eight children survive him.

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Send your Pastor to Des Moines. You should have a pulpit report of the Convention, to start the rissionary year right.



### IN A WYOMING COAL CAMP

Religious life in a Wyoming coal camp is a varied experience. In Monarch, Wvo., there are nineteen different nationalities, and many religious denominations have their representatives-Greek and Roman Catholics, Lutherans and Episcopalians, Methodists, Presbyterians, Baptists, Disciples, Reformed, Congregationalists, and many others. The migratory habits of these birds of passage that labor in the western coal camps make religious work of a transitory nature. Today they are here, tomorrow somewhere else. flicting dogmatics keep the missionary from getting anything like a good hearing. However the writer and his helper, Mr. E. E. Stocking, of the American Sunday School Union, secured the Theatre of the Miners' Union for the meetings; but owing to a show coming to town had to give it up after ten days. As long as the meetings were held in the hall there was good attendance and a great interest but as soon as we had to transfer them to a church building the attendance and interest dropped. This was due to distrust of the denomination, and the effect a lay preacher had had upon the community.

Notwithstanding this we had the orchestra of six pieces to help us, and a children's choir of twenty-two voices helped every evening. Large audiences listened to the gospel, and twenty-five persons made an open confession of Christ. The opposition was fierce. A father and mother met their children at the door of the meetings and gave them an awful flogging for coming to the service. Another father has made home a hell since his wife and four children accepted Christ and has kept them from coming since. Among the converts is a Catholic family of four. are peculiarly bright. The writer has been in many meetings but has never seen as promising children's services, especially among the boys. The entire life of the community has been helped. When we came religion was a tabooed subject. Now it is a common topic. who had become cold and indifferent are aroused to working heat. The denomination which had done work in the camp was unable to keep other than a mere handful of children in Sunday school with no Christian as leader. Now the chances are very bright for a strong union effort. Before the meeting there had been only spasmodic preaching appointments by unacceptable supplies. Now the Ladies' Circle is making arrangements by which the various pastors in Sheridan will take their turn on Sunday afternoons. All in all it has been the greatest meeting of my life. ARTHUR TIPTON.

### SEED AND HARVEST

I organized a Sunday School at Lind recently and was very glad to see elected as its Superintendent a young man I was privileged to help some six years ago. It did me lots of good to run on to him unexpectedly and to learn he was respected by every one in the town and was a young man whose influence was for the best things. Some four years ago while helping one of our pastors in meetings I was privileged to lead a young lady of 18 years to Christ and help her in starting in the Christian work. Her people were very much opposed to her step. I kept in touch with her by letter and saw her occasionally for three years when she married a Presbyterian minister, and now they are working together in a Korean mission field. One of the first things this young lady did was to bring her sister to Christ and she is a standby in her church-so it does pay.-F. H. THOMPSON.

### "THE WORST EVER"

"This has been the worst month I ever experienced from the weather standpoint." That is the report of Colporter S. D. May, of Wagon 63, in Wyoming. Read his experience in next issue of Missions.

### A Colporter Evangelist

The accompanying picture is an excellent one of Rev. J. Franklin Day, the Publication Society's Colporter in West Washington. He is an all round man, and has the praise of all his brethren. Following is the testimony of the Secretary of the West Washington Convention:

"Bro. J. Franklin Day has rendered invaluable service during the year, he has really performed two men's work. He has been a real and true colporter on our whole missionary force. He has distributed 4,351 tracts, sold 288 Bibles, 71 Testaments, and 566 books, to the value of \$335.34. As an illustration of his work take the pioneer enterprise at Pacific City last month. He assisted Rev. G. N. Annes in house to house colporter work and preached evenings for several days, and behold the results: 27 received into the fellowship of the church, 21 of them by baptism and the whole community refreshed by the grace of God."



COLPORTER MISSIONARY J. FRANKLIN DAY AND HIS BOYS

destitute fields, but not content with work in the day time, he has acted the part of evangelist at night, and often has canvassed for funds or taken a hand with saw and hammer to bring to success what otherwise would have been a dismal failure. Without his assistance our enterprise at Kelso, where we have only two men connected with our church, and at Granit Fall, would surely have failed. He did rare colportage work on both of these fields, but his ambition and tireless energy enabled him to do more and thus saved these fields to the denomination. He had preached 188 sermons, given 98 addresses, made 2,792 religious calls, traveled 16,668 miles, and baptized 51 persons, or 19 per cent credited to the

### WORKING AMONG THE POLES

M. Anutta is doing colporter work among the Poles in Wisconsin, selling many Bibles. In Lombar he says the Polish families are Catholic, but they "cannot have a priest to confess their sins, and get absolution, because they are not rich enough to pay to the priest, and to pay for visiting the place. Then I opened my Bible and read to them Matt. 6:6, explaining to them the power of prayer and the forgiveness of our sins, which we can obtain only through Jesus Christ. Then cach of these people bought a New Testament and all have asked me to visit them again."



Christian and Mohammedan. By George F. Herrick, D. D. Pp. 253, illustrated. Fleming H. Revell Co. \$1.25 net.

Fifty years of missionary service among the Mohammedans entitle the author to express his opinions, and they are well worth expressing. The principles of approach which he lays down may be heeded with profit by all missionaries. The book is of great value. It is out of the ordinary in gathering opinions from the leading missionaries to Mohammedans on different points discussed. The chapters on "Controversial Methods" and "Converts as Leaven" are illuminating. point of view is indicated by these sentences: "Mohammedans are not our enemies: they are our brothers." "What we have to do is to make men acquainted with our Elder Brother." Christlike living as the winning power is strongly emphasized throughout the work. We intend to put some of its tonic paragraphs into Missions.

Hudson Taylor in Early Years. The Growth of a Soul. A Biography by Dr. and Mrs. Howard Taylor. Pp. 511, illustrated, with index. George H. Doran Co., New York. \$2.25 net.

This is the first volume of what will be the history of the China Inland Mission as seen through the biography of its founder, Hudson Taylor. This volume is limited to the early years, in which the spiritual development took place that was to result in remarkable achievement. The story is one of such self-renunciation and consecration as marks only a few men in the centuries. It does indeed read like a romance, but the reader knows that the experiences were anything but romantic. We are told in the introduction that the book was written with the earnest hope that it might be of practical service, in illustrating and emphasizing the fact that, for the purposes of Christian work, personal character, formed on truly Christian lines, is the most important factor. This hope will not fail of realization. The atmosphere of the work is surcharged with faith, obedience, love and service. The way was providentially opened before the young man with missionary aspirations after trials such as few would have withstood, and the volume brings him up to his work at Ningpo, China, at the age of 28, year 1860, when severe illness drove him back to England. Hudson Taylor was as firm a believer in prayer as was George Muller, and this work is a powerful testimony to the efficacy of prayer. It will stand among the missionary classics for spiritual elevation. The secret of a great life is found in these words written to a sister: "I have been puzzling my brains to no effect. So I have made it a matter of prayer, and have given it entirely into the Lord's hands, and now I feel quite at peace about it. He will provide and be my Guide in this and every other perplexing step."

Christian Missions in South Africa. By J. DuPlessis, B. D. With map and index; pp. 494. Longmans, Green & Co., London and New York. \$3.50.

It is not often that we meet with a history of mission work so thorough and fair as this. The subject is covered up to 1910, from the desultory beginnings away back in 1560. The real missionary undertakings that lasted began in 1737 when George Schmidt the Moravian established mission among the Hottentots at Zoetemelks-vlei, the Dutch Company's post on the River Zonder End, and, as he says, told them that "moved by sincere love I had come to them to make them acquainted with their Saviour, and to assist them to work." The difficulties of the field are disclosed, and the heroism of years of almost unrequited service. The marvelous changes wrought, however, by

the new civilization and Christianity are presages for the future of South Africa. In 1850 there were eleven missionary bodies at work, with less than 150 mis-Now the missionary agencies sionaries. number more than thirty, and the missionaries total 1.650, outside of the Catholic priests in mission territory. With 2,000 missionaries to 7,000,000 natives, or one to every 3,500 natives, South Africa is perhaps the best occupied of mission fields. The distribution of workers is not ideal. however, and overlapping has had injurious consequences which the growing spirit of comity may remedy. Much is hoped for from the general missionary conferences held triennially. This history will be a standard for South Africa.

Down North on the Labrador. By Wilfred T. Grenfell. 229 pp. illustrated. Fleming H. Revell Co. \$1.00 net.

Everything Dr. Grenfell writes is interesting, as is pretty nearly everything he does, and these sketches are capital for reading in missionary meetings. The Silver Fox, The Regeneration of Johnnie Elworth, How Jimmy Hampton Made Good, Given to Hospitality, Remedy for Worry, Suzanne, Rube Marvin's Confession—how the titles of the chapters catch the attention. If you have a friend not interested in missions, give this book as an introduction. It will be sure to awaken a desire for more information.

An Open Letter to Society, from Convict 1776. Introduction by Maud Ballington Booth. Fleming H. Revell Co. 75 cts. net.

Eight different prisons have been tried by this Convict, who did not find any of them to his liking. Mrs. Booth says that while she does not endorse all he says. since in many prisons wonderful reforms have been instituted, yet there is much that she does strongly endorse as pleading for a more rational judgment and more Christian attitude towards those who have slipped into the paths that lead to prison life. The book is well written, and the writer confesses to being what is called a "habitual criminal." He ridicules however the idea of there being any such thing as a "criminal class." He calls them "the punished class." His indictment of the

saloon is one of the severest to be found, and society may well ask why it should punish the law-breaker who is led to law-breaking through the doors of the licensed saloon. How the penitentiary makes the criminal more criminal instead of reforming him is indicated, but how to change bad methods is less clearly pointed out. The book is provocative of thought, and its wide reading will do good. Always get the other man's point of view, is a wise motto.

India and Daily Life in Bengal. By Rev. Z. F. Griffin. 214 pp. illustrated. American Baptist Publication Society. \$1.00 net.

This is the third edition of Mr. Griffin's book, with latest reports on the revenue of the country and latest missionary statistics. A missionary in India for fifteen years, the author answers questions such as people commonly ask about the character, customs and occupations of the people. One who wishes to know what a missionary has to do will find definite and satisfactory reply in this informing and readable book.

Other Sheep. A Missionary Companion to Twice-Born Men. By Harold Begbie. Hodder & Stoughton, George H. Doran Co. New York. \$1.25.

Mr. Begbie has written a book on India quite as stirring as his book on the Salvation Army work in London, which produced a profound sensation. Here he deals with the Army's methods and achievements among pagans, and whether one agrees with his conclusions in all respects or not, no one can question that he gets at the heart of conversion, and shows that the Indian can be reached by the gospel exactly as the Anglo-Saxon is. This is a book for missionaries to read, as well as for all who are interested in the salvation of the world. There is a thrill to the story, as there is sure to be when deep things are brought into view. "The religion of Jesus has exercised a vast and miraculous influence on the peoples of India," says the author, and he points out how this influence might be vaster and more miraculous, in his judgment. India can be won for Christ. In that we all agree, and for that should pray and work.

# Northern Baptist Convention, Des Moines, May 22-29

### ENROLLMENT AND CREDENTIALS OF **DELEGATE8**

In every case written credentials will be required of all delegates.

Delegates may be appointed by the churches as follows:

- 1. Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members. All credentials of such delegates should be signed by the clerk or pastor of the church.
- Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten district associations included in it, above the first ten. Credentials of all such delegates should be signed by the corresponding secretary of State Convention or State Association,
- The officers and members of boards of managers of cooperating organizations, and of the national women's missionary societies auxiliary to or cooperating with the American Baptist Home Mission Society, and the American Baptist Foreign Mission Society shall be delegates ex-officio. Such credentials should be signed by the corresponding secretary of the cooperating or auxiliary organizations.
- 4. Officers and members of committees of the convention during their terms of service shall be delegates ex-officio. The corresponding secretary will send credentials to all of these officials and committeemen of the Northern Baptist Convention.

  Careful observation of these classes of delegates will prevent confusion and will help many churches in appointing their full representation.

The following form of credential may be used.

This is to certify that ..... has been appointed a delegate to the Northern Baptist Convention to be held in Des Moines, Iowa, May 22-29, 1912, by the ..... Church-State Convention.

Signature Church Clerk-Secretary State Convention. All accredited delegates to the Northern Baptist All accredited delegates to the Northern Baptist Convention are also annual members of the cooperating organizations of the convention. It will not be necessary to present separate credentials for enrolment as annual members of any of the societies, unless the societies themselves request it. Enrolment cards to be filled out by the delegates will be furnished by the local committee in Des Moines. No printed form of credentials is furnished by the Northern Baptist Convention.

furnished by the Northern Baptist Convention. The form suggested above can be written quickly by church clerks or State Convention secretaries. An enrolment fee of \$1, together with the enrolment card and the written credential must be presented by each delegate. This enrolment fee is intended to pay for the extra expenses of the convention, chargeable to the convention treasury, and also to furnish each enrolled delegate with a copy of the annual reports containing the full proceedings of the Convention, and the annual rejorts of all cooperating organizations.

### **ENTERTAINMENT**

The entertainment committee wishes to urge those who are planning to come to Des Moines to make arrangements for accomodations as early as rossible. The committee plans to have each person's assignment card on file at its headquarters in the Coliseum. This card will give full information as to how to reach the place of entertainment, the

prices of accomodations, etc., and will be given the delegate when called for. Those assigned by the committee to hotels will be notified by the hotel of such assignment and will make their own arrangements with the hotel by correspondence.

The Societies have each made arrangements to give credentials to all entitled to free entertainment. These should be sent to the committee as soon as possible that suitable accommodations may

be provided.

For information with reference to anything pertaining to entertainment write to F. E. Goodell, Chairman Entertainment Committee, 1302 Tenth St., Des Moines, Iowa.



### OUTLINE PROGRAM

May 22-29, 1912.

Wednesday, May 22. First Session, 10—Devo-tional. Address of Welcome. President's Ad-dress. Report of Executive Committee. Meetings of Societies. Meeting of State Delegations in Convention Hall to nominate members of committees Art. IV, Sec. 10). Election of committees as per Art. IV, Sec. 9.
Second Session, 1.30—Devotional. American

Baptist Publication Society. Reception by Gover-

nor Carroll.

Third Session, 7.15—Devotional. American Baptist Publication Society.

Thursday, May 23.—Fourth Session—9.30—Convention Business. American Baptist Publication

Society (Election of Officers.)
Fifth Session, 1,30—Devotional, Woman's American Baptist Home Mission Society. Alumni

Meetings

Meetings.
Sixth Session, 7.15—Devotional. Woman's American Baptist Home Mission Society.
Friday, May 24. Seventh Session, 9.30—Conventention Business.
Eigth Session, 1.30—Devotional. American Baptist Home Mission Society.
Ninth Session, 7.15—Devotional. American Baptist Home Mission Society.
Saturday, May 25. Tenth Session, 9.30—Convention Business. Committee on Relations with Southern Baptist Convention. American Baptist Home Mission Society.
Eleventh Session, 1.30—Devotional. American Baptist Home Mission Society.
The Country Church.

Twelfth Session, 7.15-Devotional. tional objective. Reception at Des Moines College. Sunday, May 26, Thirteenth Session, 9—Devotional Convention Sermon. Denomina-Fourteenth Session, 2.30—Devotional and Young

People.

People.
Fifteenth Session, 8—Convention Addresses.
The Social Gospel.
Monday, May 27. Sixteenth Session, 9.30—Convention Business. Education Board.
Seventeenth Session, 1.30—Devotional. American Baptist Foreign Mission Society. Men's Banquet and Brotherhood Council.
Fighteenth Session, 2.15—Devotional. Woman's

quet and Brotnernood Council. Eighteenth Session, 7.15—Devotional. Woman's American Bantist Foreign Mission Society. Tuesday, May 28. Nineteenth Session, 9.30—Convention Business. Committee on Home Administration of American Baptist Foreign Mission Society.

ciety.

Twentieth Session, 1.30—Devotional. American
Bantist Foreign Mission Society.

Twenty-First Session. 7.15—Devotional. American
Baptist Foreign Mission Society.

Wednesday, May 29. Twenty-second Session.
9. 10—Convention Business.

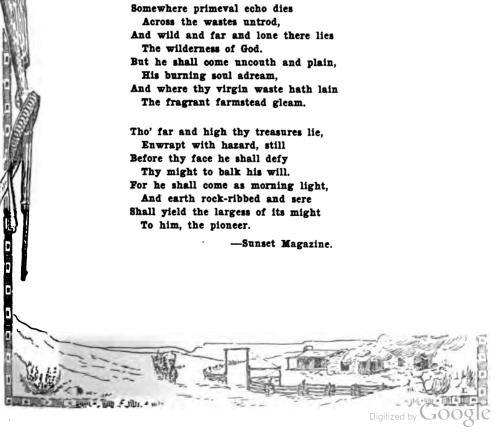
Twenty-third Session, 1.30—Devotional.

Twenty-Fourth Session, 7.15—Devotional. Convention Addresses.

# The Pioneer

### BY HARRY T. FEE

Somewhere, 0 earth, thy tangled woods
O'ertop the lonely plain.
Somewhere, amid dim solitudes,
Thy mists of silence reign.
Yet he shall come with purpose high
Deep in his valiant heart,
And where thy purple vistas lie
Shall stand the pulsing mart.



# The First | Chinese Republican Cabinet, Eun Yat Sen President



- I. LEAVING FOR A CABINET MEETING ACCOMPANIED BY HIS STAFF: DR. SUN YAT SEN, PROVISIONAL PRESIDENT, WHO RESIGNED IN YUAN SHI KAI'S FAVOR.
- 2. WITH SOME OF THE MEMBERS OF THE FIRST CHINESE REPUBLICAN CABINET: DR. SUN YAT SEN, THE CHINESE REVOLUTIONARY LEADER.
- SHOWING ATTENDANCE OF PIGTAIL-LESS REPRESENTATIVES IN NATIONAL DRESS: MEETING OF DELEGATES AT NANKING.
- 4. SALUTED BY TWO OF THOSE WHOSE ACTION MADE THE REPUBLIC A POSSIBILITY: DR. SUN YAT SEN HONORED BY SOLDIERS OF THE CHINESE ARMY.
- 5. WITH MINISTERS OF HIS CABINET: DR. SUN YAT SEN.

From the London Illustrated News.



# The World Currents



BSENCE of revolutionary news from China must be taken as favorable to the new order. The famine conditions remain distressing, and many thousands will perish for want of food, in spite of the efforts to provide aid. Aside from this, the situation seems to be greatly improved. President Yuan Shi Kai, in his first message to the advisory council, has declared the principles of the new government, which include the maintenance of order in the interior, with steady progress and provision for the maintenance of foreign friendships, which are necessary to the existence of China. The Chinese people must learn to understand and treat foreigners with friendship and candor. The foreign powers in recent years had adopted a just and peaceful attitude which calls for gratitude. Foreign capital is essential to China, and the government is drafting principles of financial reform. Drastic reforms are recommended in the survey of lands, and a uniform system of currency and standard weights and measures are proposed. For the present the employment of foreign experts is necessary in the financial department and for the development

of industries. The army is to be reduced and religious liberty is guaranteed. The President deplores the general lack of public spirit and of moral training among the soldiers. The message is one of reform and progress, remarkable for its statesmanlike view of China's immediate needs in order to take her place among the great nations. Among the seventy-six representatives present only two had retained their queues, and nearly all had discarded Chinese for European dress.

In Mexico the conditions are slightly improved. The government seems to have the rebellion fairly under control. Americans apparently are in disrepute and in many places in danger, while reports of suffering and murder are frequent. Our missionaries have been called home, with the exception of Superintendent Brewer. The native workers are going ahead however, as reports on another page show. Let us especially remember them, and the missionaries in China, in our prayers.

The floods along the Mississippi have done great damage and cost many lives. Engineers are studying the question of preventing such disasters.

The loss of the Titanic has stirred the sympathies of people in all lands. Out of this terrible calamity will doubtless come greater precautions for the safety of future travelers on the seas; but the pity of it remains.





## A Missionary Red Cross Doctor in China

In Familiar Home Letters Dr. Sidney G. Adams Gives Us Glimpses of Life in the Republic

HANYANG, CENTRAL CHINA,



March 15, 1912. ENCLOSE a map that has been posted all · over Hankow with a proclamation six feet long and three feet wide telling of the splendid future of Hankow. The money for this is to be raised by Robert Dollar at five per cent-the Chinese Chamber of Commerce being responsible.

The ground beyond the railway is selling at 17 taels a fang (10 Chinese feet square; 1 Chinese foot equal to 12 inches English; tael equals about

\$1.40). In the city at present land is exceedingly high; it is being offered for taels 25 to 50 per fang. No land can be purchased at present as the Republican Government will not recognize purchases of land made since the Revolution started. In the Concession it is impossible to get a house rented for less than 70 taels a month. And that a small house of four rooms with one bathroom, pantry and kitchen.

The Lutheran Mission wishes to sell its property in the German Concession,

but I do not know how much they want for it. In Hankow English Concession the old American Church Mission House and lot on the opposite corner to the China Inland Mission is for sale for taels 55,000. That is all I can tell at present about land.

Evangelist Wu from Kia-yu has just been in for a long talk. He reports that our old member Long-tai-po died last week at ninety-five years of age. Many members attended the funeral, which was a simple Christian service—no feasting or incense burning following, and her relatives made no trouble. She is the old lady who gave up vegetarianism at eighty years of age and was baptized soon afterward.

He also told me of one of our inquirers at Kin-keo who was waiting for the next baptism, had enlisted during the war, and was sent on to a station beyond—Pu-chi. While passing through he went to our This brought him, into notice church. with his captain, an old Government school boy from Wuchang. He often took a rise out of him and laughed at his religion. After they had been on the borders of Hunan and Hupeh for some time, having little to do, they thought they would test him. Being called on, he was requested to give up his religion, because his officer demanded it. He replied that his body was at the command of the officer, but not his soul. He was then beaten, but would not give in. Next they took his arms away, and turned him out on the road without his wages or cloth-

ing, and told him to go back to the foreigner! When about three miles away, he was overtaken by a squad of his comrades, headed by the captain, who apologized, gave him back his arms, clothing, etc., telling him a feast was waiting him at the barracks. The captain told him he had often heard of the Religion but did not know that it could hold men and make them faithful. Since then he has used the Christian on several occasions and for his special services made him a sergeant. I hear he is still up in Hunan faithfully witnessing for Jesus Christ. I am thankful for these bits of sunshine to send you.

Good old pastor Tsao, whom we value so highly for faithfully standing by the Compound, and the few Christians left during the months of fighting, gives me many a bit of anxiety. His voice and eyesight are failing rapidly, his health very poor, yet he wishes to keep touch with everything. Evangelist Shi suffers much through the loss of his wife, his children are a great care. Evangelist Yeh has lost all he possessed in the fire at Hankow native city. Many church members have been losers through the war. So there will be no income from the field this year, I fear.

The Girls' Boarding School is not open yet. Consul Green fears to allow it. The situation in Wuchang is still very uncertain, as there is a counter-plot of the socalled Second Kehming-tang to get Sen Wu into position as chief of the army. The soldiers here in Hanvang are behaving badly. Last night they seized two respectable women off the street near by and forced them into the Hunan Guild next door to us. One woman died from rough usage. The husband of one was badly wounded: three civilians were hurt in different ways, one was shot and will die probably. This makes the poor people very nervous. Consul Green is quite wise in refusing permission to open the Girls' Boarding School. Our boys' day schools are all in full swing. The girls' day school also at the central station is open and the one at the point chapel will be opened next week, I hope.

Hu-tsao Kiang is now settled in a

"Point" compound with wife and child, and Evangelist Shih at Tsi-li-miao.

Misses Cody and Crawford are giving up Famine Relief work this week, Miss Crawford to study Chinese and Miss Cody to look after the woman's work.

The piece of ground next door ought to be bought.

There are many applications for the



RICE FIELDS IN CENTRAL CHINA

use of the Kirke Porter Mission Sanatorium at Ku-ling, from East and West China Missionaries, some with children. Miss Cody, Miss Crawford and Dr. and Mrs. Morse are going up. I don't think it would be wise to crowd more into it, when everyone goes up so tired and overstrained.

HANYANG, March 20.

We are all again threatened with a sudden move, living a day at a time. Our boxes of clothing have been sent to Hankow, as the United States Consul told us to be ready for a run to safety at any moment. There is a strong feeling among

the soldiers over the changing of their General. Also a condition known as "swelled head" that is making itself felt. Some are trying to create an anti-foreign feeling. Foreigners think it is the Manchus, but the local natives say that it is an attempt at a counter revolution that is responsible. Those connected with this split-off from the first party are greatly opposed to the good General Li-yuanhang and are also anti-foreign.

Miss Glenton, M.D., and Miss Higgins went back to Wuchang on condition they did not live alone or open work. They had a few quiet patients and lived alone, but the Consul heard of it and ordered them back at once. have packed up and gone, and probably will not be able to return to Wuchang till after summer. Dr. McWhillie told our two ladies of the action of the Consul in regard to the Church Mission ladies, and they began to realize the danger of their own situation. It was against the Consul's wish that we came up, and certainly the responsibility of living here with the three ladies and Dod has often been heavy. Our Consul is anxious for us, for if trouble breaks out our position is worst of all and we will have to make a rush, via Wu-when-miao and the burnt out native city, to Hankow Concession. It is a bitter disappointment after all the Famine Relief and work of the Red Cross to see the feeling of the people turn as it has.

For a few days lately in going among the people I tried leaving off my Red Cross, but grown men, and especially women, used so freely the use of "Foreign Dog," "Foreign Devil," that I thought it better to continue wearing the badge for the present.

The prices of everything continue to rise, and the dollar exchange is very uncertain. Three days ago it changed for 1,505 cash; today it is down to 1,280. In the moving about we lost clothing and household linen, etc., and extra clothing had to be bought when we were first driven from home. So our financial conditions, added to all the other reasons, make us long for peace to be given this poor land.

# From Letters of Earlier Date HANYANG, Feb. 28, 1912.

Note the date. Last week we had mosquitos: the last few days are glad to get over a fire. I enclose a cutting from the Central China Post in which you will see stated, "In the report of the Red Cross Medical Sub-committee it was stated that Rev. Sidney G. Adams had been elected General Secretary and had given up his time to the work of the Committee." The Red Cross tried to get several people together and make preparation for an outbreak of disease, get the Isolation Hospital ready, get some of the worst ponds in the city (that are at present smelling badly because of the bodies still in them) drained. This means my getting in touch with the Chamber of Commerce (Chinese) in the city, also clearing off many of the refugees living in the swamp. It is a fearful bit of work and needs more "stick-at-it-ness" than being under fire! The smells of some of these places are just beyond description; one of the worst is "Pig lane" which runs just back of the London Missionary Society Chapel and hospital. Why do I do this work? 1st. There is only one-third of the Hanvang people back, and our present force is competent to run things. I am back always in Hanyang by 4.30, sometimes earlier, so I am on hand for anything they need. 2nd. The Famine Relief and Red Cross could not get any one for the job. It is a tremendous undertaking, and I sincerely hope that there will be no use for the Isolation Hospital. There is a great deal of small-pox about though. Evangelist Yeh is back again at Hankow. Our church there is the first to be opened of The Church Mission those burnt out. have not repaired their place yet. The L. M. S. have their wall and doors bricked up. Our place has been repaired and put in order, partly through my acquaintance with the Chamber of Commerce men, as our landlord is on the committee. You remember our Chapel was the only building left standing in the midst of three long streets, which fact is much commented on by the natives. Poor Yeh has lost more than all helpers—about \$100 worth of The church was clothing, books, etc.

emptied of all that was worth taking, except some benches. The organ notes were taken out, but I can get that repaired I hope.

In Kia-yu station the Roman Catholics are giving much trouble and our helpers are having a hard time. They will pull through, however, and the Republicans will soon see to the R. C. method of working in the village.

Our two ladies, Miss Crawford and



A REMARKABLE BRIDGE, NAM-TI CHASM, CHINA

Miss Cody, are doing good work in connection with the Famine Relief. Have two hundred women daily in the hospital making clothes from 9 till 5. It is close work for both of them. This is causing an increase of women in our church services.

The coolie class of men have more work than they can manage in Hankow, so there is not much help needed for them. Old Preacher Lu's son, "Shah yi," has a position as doctor in the Red Cross at \$15 per month, and is doing well. He is a smart lad and I hope will keep straight. Dr. Bretthauer's head nurse, Mrs. Liu, had a bad time when the party escaped from Hanyang. Her relatives, the hospital coolie with his wife, went along.

The wife had a fit, and was expecting the birth of a child, so the boatman cruelly put them all out on the river bank some miles from a village, and, having been paid in advance, went off. They knew that no heathen would take them in under the circumstances, so they went in search of some Christians in a village to which they were directed. To their great thankfulness they found a member of the L. M. S. living there and he took them all in. It is just "great" the way this trouble has brought all the Christians of the different churches together.

I have just received good letters from the Chinese Church at Ta Yeh Hsien, to whom I wrote my thanks for their kindness to our Evangelist Shih and his wife; the latter was very ill while there, then passed away and was buried in their Wesleyan cemetery. We are slowly getting the houses and chapels repaired, but men for such work are difficult to get up here.

(Grace is keeping well and is a great source of comfort and cheer, never seems to flag, though she must often feel the strain that I am passing through, or have passed through. Dod keeps his mother and nurse busy. Today when he was put to bed after dinner, he lay awake drumming on the bed rails, and when his mother asked him why he did not go to sleep, he said: "I'm thinking of Daddy, Mummy." The young scamp knows how to get on the right side of his mother.)

There are all the signs of a revival of interest in the gospel among soldiers and middle class people. The Hankow Church especially shows this. I fully expect there will be a great movement before long toward Christianity. A short time ago I visited Kwei-yuan temple, which has been so famous with its 500 gods and many priests, and the two leading priests bewailed the fact that their place had been burnt down by the Republicans, and that there were hardly any worshipers now. Later on the three leading priests came to call on us, and ask for books, as they said "their religion had no power to keep the men faithful to the gods."

Consul Green asked permission to send a cable to the "Rooms" in my name to support his request for a Consulate in

Hankow. The present house has been sold to the Asiatic Oil Company, who are to pull it down. The only place that he can rent now is on a back street in a low quarter of the town. You know how that strikes the average Chinese. There are no houses to be had for love or money in Hankow suitable for the U.S. Consulate. Consul Green has been the backbone of the Concessions during the troubles and is a very fine man. In this appeal for a Consulate he has the backing of all the American Missions in Hankow as well as the different firms. Ground is fairly cheap there now, though as soon as the small holders feel their feet it will go up with a bound. Living is keeping very high. As the small traders are off the market the prices of small goods, chairs, tables, foodstuff, iron, work, cloth are going up and keeping there. Coolies and soldiers are earning good money and are feeling independent.

I met one of my old patients on the street today. He was so pleased with himself and asked me to have a cup of tea with him in native tea shop—had to listen to his adventures. He is still a republican soldier. He told all the guests my numerous virtues until I was quite ashamed of myself; said I was known among the soldiers as the "man on the cycle." It was hard to get away from him.

Last night, the 27th, there was another fight in Wuchang between the rival factions, and the city gate was not opened till one o'clock, and closed again at four. That sort of thing keeps the people in a nervous tension.

Old Preacher Tsao keeps well. He is sometimes difficult to manage, but one has to thank God for him often. His watch went wrong during the troubles, and I am having it mended for him, as two men here tried to do it and made it worse.

We all hope to see you back at the end of the summer. Excuse so poor a letter—have had a hard day in Hankow, but I felt I must have a chat tonight with my dear old father, and it has done me good.



REV. A. L. FRASER AND HIS SCHOOL AT SHAOHSING, CHINA

Chinese Name of Building, literally, is Put-down-under-the-Water Society Small

Learning Hall.—Translated: Baptist Church School Building

## The Menace of Mormonism

By Mrs. Geo. W. Coleman

PRESIDENT COUNCIL OF WOMEN FOR HOME MISSIONS



AST summer, a
Christian woman at
the head of an organization which is conducting a campaign against
Mormonism, wrote a
letter to the Secretary
of one of our largest
Woman's Home Mission
Boards having its headquarters in the Middle
West. The Home Mission Board has the exclusive use of a build-

ing which it owns in the suburb of a large city. A month or six weeks later, she was passing through Salt Lake City and in the Deseret Daily News, the official daily paper of the Mormon Church, found her letter verbatim and appended to it threats against herself because she had dared to say anything against the Church. On her return to the East inquiry was made of the Secretary of the Board to whom the letter had been sent in regard to her system of filing, the persons who had access to her office, etc. She replied that she was as much mystified as the writer and could offer no explanation but that the letter was gone from her file.\*

On January 10th of the present year a mass meeting was held in Carnegie Hall, New York City, under the auspices of the Interdenominational Council of Women for Christian and Patriotic Service, for the exposure of the treachery of the Mormon Church in its relation to the Government of the United States. Ex-Senator Frank J. Cannon of Utah, who was the chief instrument in securing statehood for Utah, and political amnesty for members of the Mormon Church, was the speaker of the evening. He was introduced by

Ex-Senator Towne of Mississippi, who was then carrying in his pocket a letter from a person high in authority in the Mormon Church, asking him whether he expected to have any further financial or political success if he dared to speak at that meeting.

In January, 1911, a hearing was given by the Committee on Federal Relations of the Massachusetts Legislature on a Resolution which called upon Congress to provide an amendment to the Constitution of the United States "whereby polygamy and polygamous habitation shall be prohibited and Congress shall be given power to enforce such provision by appropriate legislation." Early in the hearing it was evident that the chairman was not in sympathy with those who were speaking on behalf of the Resolution, and he frankly stated that the previous winter he had had the privilege of meeting Senator Reed Smoot and had found him a cultivated and intelligent gentleman whom it was a pleasure to know. The Resolution was reported adversely and was lost. Inquiry by those who were interested in its fate revealed the fact that after the hearing the chairman had written to Senator Smoot and had asked his opinion of the Resolution. Senator Smoot had replied to the effect that the Mormon Church is a great and beneficent institution, that polygamy is dead, and that such a Resolution was unnecessary. It is further reported that Senator Smoot wrote a personal letter to every member of the Massachusetts Legislature in regard to the Resolution, but this statement has not been verified.

At the meeting of the Evangelical Alliance of Greater Boston held in the Park Street Church, Boston, on Monday, March 11, the topic for the day was The Mormon Hierarchy. One of the addresses was given by an American woman, an exwife of a Mormon Apostle. This wom-

<sup>\*</sup>For obvious reasons, names are omitted from this incident, but I know personally each of the persons involved in it.

an spoke from a personal knowledge and experience of the inner life and teachings of Mormonism and fearlessly referred to the renewal of polygamy during recent years and to the missionary work being done in Boston itself by elders and workers of the church. She also said that she herself had handled the funds provided by the church for the payment of the traveling expenses to Utah of the parties coming from foreign lands and entering by the port of Boston.

The most significant feature of the day. however, was the fact that previous to the meeting, Mr. Ben Rich, a diplomatic agent of the Mormon Church, and said to be the man who won Roosevelt to the support of Senator Reed Smoot in his contention for a seat in the United States Senate (see "Under The Prophet in Utah"; page 291), had sought an interview with the woman and done his utmost by persuasion and threats to deter her from keeping her engagement to speak. Furthermore, from her seat in the pulpit, the Ex-Mormon counted in the audience fifty-two Mormon elders who were personally known to her, besides women and other men. audience dispersed, the Mormons present were easily recognized by their bitter and often violent remarks in regard to the addresses of the morning.

What do these things mean? They mean that there is within the United States an imperium in imperio—a power which has for many years been rapidly extending its influence geographically, politically and financially.

Look for a moment at the numerical growth of the Mormon Church. "Eighty years ago when the Mormons began their treasons and conspiracies against this Government the proportion they bore to the country's whole population was about one in 1,125,000. Now when this warning reaches you the measure of Mormon strength is roundly one in every 125 of the population." This is the statement of a writer in the Cosmopolitan. It should be understood that two-thirds of the Mormons in the country are not avowed Mormons, so that we never know their real numbers. Yet the church tithes over 2,000,000 people.

This enormous increase in numbers has

been used to carry out the political purposes of the Church by a systematic colonization of our western states. As long ago as 1880 Bishop Lunt said: "This is our year of jubilee. We look forward with perfect confidence to the time when we will hold the reins of the United States Government. That is our present temporal end." When the possibility of its fulfilment was questioned Bishop Lunt replied: "Do not be deceived. We intend to have Utah recognized as a state. the past six months we have sent more than 3,000 of our people to settle in Arizona, and the movement (of systematic colonization) still progresses. All this will build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the Church."

Through this system of colonization by which the hierarchy in Salt Lake City does not allow the Mormon population of any state greatly to exceed fifty per cent of the total population, the Mormon Church now holds the balance of political power not alone in Utah but in Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada, and is rapidly increasing the numbers in Washington, Oregon and California.

The statement of Bishop Lunt has been repeatedly verified in the last thirty years and the vote of the church has been thrown consistently for that political party which has offered the largest bid for its support. It is well understood that Senator Reed Smoot, who is first, last and always an Apostle of the Mormon Church, has stepped into the place made vacant by the withdrawal of Senator Aldrich as the representative in the Senate of the financial interests of the country, that he is one of the most frequent and acceptable visitors at the White House, and that his personal and political influence is steadily increasing as is witnessed by the incident already related in connection with the Massachusetts Legislature.

An editorial writer in the Boston Herald of October 6, 1911, also says: "It seems to be commonly conceded that in the conditions imposed in the Enabling Act,

Utah has not kept faith with the United States Government; that polygamy is quiescent and not dead; that the Church has become a huge power in politics and finance, to be reckoned with in the unfolding course of American history and experience."

Such statements would seem to be borne out by the story of the silver service presented to the battleship Utah and the in-When the cidents connected therewith. service was completed it became known that the candelabra bore the design of the "Beehive," which is the emblem of the Mormon Church, and the engraving upon the salver represented the monument to Brigham Young, erected in Salt Lake City. This recognition of the Mormon Church called forth so strong a protest that the candelabra were withdrawn, but continued remonstrances in regard to the salver were unheeded by the officers of the Government to whom they were addressed, or met with curt response. The Associated Press would not receive statements which were issued by patriotic organizations. Finally, the necessary funds were raised to provide a second salver, identical with the first, except for the engraving and the inscription. No influence availed to have this salver accepted in place of the original, but permission was given to present it to the battleship as an additional gift on the day following the presentation of the full service. When the company of men and women reached the battleship on the second day they were told that no word could be spoken in making the presentation which could be interpreted as derogatory to those who had been on the battleship the preceding day, and that any transgression or any publication of the facts in the press would be likely to result in the loss by the commander of his position. Comment is needless.

Meantime, secure in the independence conferred by statehood, polygamy has been revived in open violation of the pledges made by the church when statehood was given to Utah in 1896, and when the Manifesto of 1890 was issued. These pledges were the result of a revelation from God to the president of the Church, this revelation was accepted by the

prophets of the Church, and was ratified by the Church in full convention. other action of the Church has thus been sustained by "the triple sanctities," yet these have all been overridden by the renewal of the practice of polygamy. Bishop Spaulding of Utah and Rev. Robert M. Stevenson, President of Westminster College, the Presbyterian College of Utah, personally endorsed the reliability of the articles published in McClure's Magazine for January and February, 1911. Those articles assert unequivocally that polygamy is nearly as prevalent in Utah now as it was before the Manifesto of 1890, that the long list of recent polygamous marriages in Salt Lake City, as published by the Salt Lake Tribune, is admitted to be correct by Mormons as well as by Gentiles, and that if polygamy should suddenly cease, enough young people have entered into the relation recently to keep the institution alive in Utah for fifty years.

The power of the Mormon Church is also felt directly by the business interests of the country, and in many instances its warnings are promptly obeyed by those who fear its influence. A merchant and manufacturer in New York City, who was asked to contribute to a campaign against Mormonism, replied, "I wouldn't dare to. I should lose all of my business in Utah and I might lose a good deal of it here also." One of the most honored women of our country was formerly actively identified with and a large giver to an organization which is active in its hostility to Mormonism. She was obliged to withdraw her name and her aid from the organization because the Mormon Church threatened to use its power against the large railroad interests which were controlled by her brothers. When Frank J. Cannon was ready to publish in book form the articles which had appeared over his name in Everybody's Magazine, under the title "Under the Prophet in Utah," not one of the large publishing houses in New York would accept the book, and the Boston house which courageously undertook the task finds itself in danger of insolvency because in spite of large expenditures for advertising it is unable to sell the book, as the stores are unwilling to handle it.

Another element in the menace of Mor-

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monism today is found in its missionary work. Its agents are in nearly every country in Europe, in Australia, New Zealand, Japan, Turkey, the Sandwich Islands and the smaller islands of the Pacific Ocean, while our own country is thoroughly and systematically covered by them. A few years ago a company of thirty, chiefly women, was taken to Utah from the South End of Boston. Last year the Mormon Church in Boston baptized 77 converts, all but two of whom were young women. The wife of a pastor of a Baptist Church in Portland is responsible for the statement that "the state of Maine is honeycombed with Mormon missionaries." Evidence is constantly being received from all parts of the country that these missionaries are more and more widely gaining access to our homes and our communities. The literature which they freely distribute is not recognized because it nowhere bears the word Mormon, and because it seems to preach the gospel which we are accustomed to hear. Furthermore, the imprint of The Church of Jesus Christ of the Latter Day Saints is not recognized as the official name of the Mormon Church. The foreign missionary work of the Mormon Church is fruitful. In 1908 the Commissioner of Immigration in Boston said that "about seven or eight hundred Mormon converts, a majority of whom are women, probably pass through this port annually." The policy is to discourage men converts and seek only women converts. Soon after the inquiry which elicited this statement was made the landing of these converts was transferred from Boston to Portland, Maine, and other Atlantic ports. The question is pertinently asked. Why, if all is as it should be, the port should be changed when inquiries are made there?

In view of the numerical growth, the political influence, the financial power, and the missionary activity of the Mormon Church, is it not high time for the Christian men and women of the country to arouse themselves from their state of indifference and incredulity?

It is well that the Woman's Home Mission text book for next year is to be an exposé of this iniquitous system by Rev. Bruce Kenney.

#### Mormonism in a Nutshell

#### I. ITS RAPID GROWTH

144,352 Mormons in the United States by the census of 1890; now about 400,000—increased nearly 3-fold in 22 years. Over 16,000 new members "baptized" in 1910. At least 20,000 Mormons outside the U. S.

#### 2. HOW IT GROWS

By Births: probably half to two-thirds the whole increase; "baptized" into membership at eight years of age.

By Proselyting: about 1,000 new converts yearly in the Southern States alone; thousands more outside.

Proselyting Machinery: Every young man expects to be sent "on a mission," willingly or not; civilized world districted into missions, officered for proselyting; aim chiefly aggrandizement. Over 2,000 of these emissaries now working; about 800 in United States. In seeking converts they visit about 2,000,000 homes, use 200,000,000 pages of books and tracts and hold some 50,000 meetings yearly; while the Mormon periodicals aggregate hundreds of tons annually—literature always deceptive and dangerous. Mormon meetings are established in many places; victims made for lack of the real facts.

## 3. RELIGIOUS DESTITUTION IN MORMON REGIONS

431 out of the 545 places visited to January 1, 1912, had no local Christian work—some 60 miles from any; churches started in some since. Probably 380,000 Mormons (and many others) untouched by any Christian work but ours. We intend to visit every home. The Mormon people are of strategic importance, owing to their proselyting activity as above; they must be reached by the gospel!

#### 4. THE ONLY WAY TO MEET THE ISSUE

In the West. Teach the Mormons Christianity and get them converted to Christ.

In the East. Teach everybody the truth about Mormonism, to forewarn them against the Mormon "elders" and incite them to help us carry on the great work in the West and East both.

-Utah Gospel Mission.



#### The Work of the Year

As usual we give large space in this issue to the year's work of our Societies, as presented in their annual reports. We shall follow these abstracts of the board reports with a comprehensive survey of the field work in the July issue, so that the two numbers will give our readers a full knowledge of the work accomplished and planned. intend also to give in succeeding numbers, in statistical form which can easily be preserved, the work in some particular field, so that if these pages are kept and brought together they will furnish the information desired at a glance. The facts presented in the reports are full of significance and interest. Never was there so much to inspire missionary zeal. It does not seem possible that for want of means we shall fail to reap at the moment when the seed-sowing of many years has brought the fields white unto the harvest.

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#### The New Ideal

On another page will be found the statement of the General Apportionment Committee concerning a great advance in our missionary giving. It is felt that we have been aiming at too small things, and have not set a worthy goal. The thing now is to get away from machinery and fix our minds upon the higher motive. We have had to talk about budgets and apportionments until we have lost sight too often of the world needs and the real meaning of world evangelization. Let us get back

to the high calling and the challenge. When we look out on the fields that have been developed by a century of missionary effort, and then look up to the source of power, we shall find ourselves in the responsive mood that will make advance easy and our share in it a gracious opportunity. What we need is the inspiration of a great faith in a great cause. The cause is here, insistently pressing its claims. Have we the faith?

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#### The Men and Religion Congress

The five days' congress which closed the campaign of the Men and Religion Forward Movement brought together in New York a remarkable company of men from all parts of the country. Leaders in religious work were represented on the commissions and on the program. The sessions were occupied in discussing questions of live concern, and the delegates were faithful in attendance, knowing that absence meant the missing of something worth while. Sadness was thrown into the gathering by the death of William T. Stead, famous writer and publicist, who was on his way to the congress as a passenger on the Titanic. With this congress the Movement ceased to be, as it had promised. It advocated no new organization. It had accomplished its task of stimulating men and boys in the churches, and left whatever continuation work there might be to local groups, the Federal Council of Churches, or whatever existing agencies might naturally

fall heir to it. Some of the most permanent results of the campaign will come from the published reports of the commissions, which deal with the phases of service represented by the Movement. The volume on Missions will be one of the best, and the whole set will make a valuable library for any church. The leaders in the Movement carried it through in a masterly manner, under the direction of Mr. Fred B. Smith, the evangelist.

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### Sounding the Right Note

A foreign visitor is not always so accurate in sounding the right note as was Rev. R. J. Campbell of London, who has been preaching and lecturing from the Atlantic to the Pacific and keeping his eyes open. In a closing talk to the ministers of New York, before sailing, he summed up his impressions and made a passionate appeal for deeper spirituality. What America needs, he said, is great preachers of idealism and the reality of the spiritual life — men who have in all their pulpit utterances the note of the eternal. That is profoundly true. The pulpit that utters forth the eternal verities, through the medium of a genuinely spiritual personality, will not lack hearers or power.

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#### Ten Years in Porto Rico

Forbes Lindsay, in the May Review of Reviews, says that under ten years of American administration Porto Rico has given ample evidence of its wonderful resources and almost limitless possibilities of development. Its soil is as fertile as that of Cuba, and it can produce as good sugar cane and as fine fruit as any region in the world. In scenic beauty and salubrity of climate it has no superior in the West Indian archipelago. We have reduced the general mortality from forty to twenty-

The total comtwo in the thousand. merce has been raised from twenty-five to over seventy-five millions in value; roads have been constructed; education has been established; and all modern improvements have been introduced. Farming is using modern methods, the wooden plow giving way to the steam plow. Improvement is the order every-To this showing of material prosperity, we may add the excellent record of Protestant missions, which have done more for the permanent welfare and happiness of the Porto Ricans than any other agency.

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### The Missionary Motive

"The nerve of missions," of which we heard much a few years ago, can never be cut. The missionary motive remains unimpaired, effective and strong. The real missionary motive combined four strands. The first, sufficient in itself and conclusive, is the Master's command. As explicit and imperative as any word he spoke is his great commission "Go ye". He who said "Repent", said also "Make disciples of all nations". This command calls for company evolutions. A private soldier who performed the manual of arms faultlessly would nevertheless be a useless soldier if he refused to march at the command, in company with his fellows.

The second strand is Apostolic Precedent. Denominations, preachers, and laymen pride themselves upon being apostolic in church government, doctrine, and practice; but the most characteristic of all apostolic traits are the missionary impulse and activities. Peter, by special vision; Philip under peculiar direction of the Holy Spirit; Stephen, martyred and glorified; and Saul, transformed and transfigured, were all "debtors" to the gentiles, and distinctively missionaries.

A third strand has been woven all through the history of the world, since the advent of Christ; the missionary spirit has carried the torch of civilization and culture, of all human enlightenment, as well as of the gospel. The greatness of England, due to her Christian faith through the centuries. began with the missionary campaign of Augustine in 596, when with forty other monks he brought the first books into England and inaugurated that movement which transformed king and people into Christian subjects. Our own beloved America has received missionary ministrations. The Puritans came in the name of Christ, and within thirty years after their landing at Plymouth Rock in England there was incorporated a society for "the promoting and propagating of the Gospel of Jesus Christ in New England," the charter of which a few years later expressed the object of the Society to be "not only to seek the outward welfare and prosperity of those colonies, but more especially to endeavor the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ among them." Modern missions are but the expression of historic obligations.

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The fourth strand consists of Human Need. "The heavens may declare the glory of God," there may be "tongues in trees, books in the running brooks, sermons in stones", but these all require the touch of human interpretation. Even the Scriptures in the eunuch's hand required the friendly services of Philip for elucidation. Friend to friend conveys the gospel; mother to child, father to son, preacher to the congregation. There must be a preacher; the preacher must be "sent".

A concrete example taken from the "Missionary Reminiscences" of Mrs. M. M. H. Hills, describing the Bengal Mission Field in its early days, enforces this need of personal sympathy and guid-

ance in leading men through the Scriptures unto Christ. A man presented himself at the Mission, saying that he had come two hundred and fifty miles from the Talinga country to hear about the invisible God and how to find him. Somewhere, three tracts had been put into his hands, which he took to his village, where they were read openly. He said:

"They told about one true and invisible God and one Jesus Christ who was said to be his Son and the Saviour of sinners. The books for some time were daily used in the center of the village, till some of us began to conclude that if the books were true then the religion of the country must be false. At this many were displeased and said that by reading them they should become outcasts. Only eight remained firm. and, as we met with much opposition, we made it our practice to retire once or twice a week to the jungle to read the books and pray to the invisible God. We gave up the worship of idols, and broke all the badges of idolatry. length we concluded we needed some one to teach us the true religion. comrades said to me, 'You are the oldest and we will send you in search of a teacher. You shall go to him and become a Christian, and then return and tell us; and where you go there we will go, and what you do that we will do.' Then all took an oath by the book of the invisible God, which they held in their hands, and I departed. After traveling some distance, I was told there was a Padre Sahib at Balasore. Thus hearing, I came to this place and inquired for your house; and now, sir, I wish to hear the word of the Lord by which I and my comrades may be saved."

The command of Christ is imperative; the apostles are our example; the world's history teaches and inspires us; the needs of man appeal.





N this June number MISSIONS brings to its readers a sweeping survey of our Baptist missionary work as seen in the annual reports of the great Societies. The number therefore is a treasure house of information upon which missionary

committees and pastors can draw for months to come. Articles of great interest, from India, China and Africa, are necessarily crowded over into July. Do not get the idea that this number is full of dry statistics. It is filled with facts of living interest, and the usual variety will be found in the departments. We are all looking to Des Moines for the sounding of a new note of advance. Let us make our refrain, "We are coming for our mission cause, three million dollars strong." "We can do it, and we will."

¶ "Eventually Christianity everywhere or Christianity nowhere." That was one of the mottoes at the Mcn and Religion Congress, and it is the motto of missions. World evangelization or a world lost to evangelization.

¶ Have you made the Every-Member Canvass in your church? Did you meet your church apportionment? Have you organized along the lines of highest efficiency? These are good questions for prayer meeting consideration.

The Senate passed almost unanimously the bill to establish a reading test for the admission of immigrants into the United States. What the fate of the measure will be in the House cannot be foretold, but there is a strong feeling that some restrictive measures must be adopted. Of course there is great opposition on the part of the foreign population, especially the Jews. The movement is not racial but protective.

¶ "Budgets cannot be met by machinery, but by enthusing people for the kingdom of God." Thus the Standard puts the matter in a sentence. To spread intelligence and arouse enthusiasm through knowledge is the mission of MISSIONS.

The good news comes from Secretary I. H. Shakespeare, of the European executive committee on our Baptist work in Russia, that the English Baptists have purchased a site for the new college in the suburb of Lisnoie, fifty minutes ride from the center of St. Petersburg. is the finest residential district, and the Imperial Government has already built there a magnificent pile of buildings for the technical wing of the University of St. Petersburg with 5,300 students: while the forestry department adjoins with 800 more students. The Baptist college comprises nearly three acres, with 360 feet frontage. There is a Baptist church half a mile to the west, and another about a mile southeast. The English Baptists have also pledged \$6,000 a year towards the college maintenance. The Southern Baptist Convention's Foreign Board has voted its \$6,000, and the Northern Convention is expected to approve an appropriation of the same amount at Des Moines.

¶ Our statement that the wearing of sectarian garb in public schools is in violation of the laws of the United States was too strong. It is not in accord with the distinct American principle of complete separation of church and state, as enunciated by various courts, and is against the orders of the Commissioner of Indian Affairs—or was, until the Pres-

ident suspended the order. We believe such a federal law should be passed. The Supreme Court of New York in the Lima School case (Nov. 29, 1900) ruled against the employment of Catholic "sisters" in the public schools, with or without religious garb, as not proper teachers in the common schools, which Protestant children were compelled to attend.

¶ The hearing on the sectarian garb order before Secretary Fisher of the Department of the Interior was unsatisfactory, in that the order remains suspended. Every Baptist church might well take action at once, as the Standard suggests, asking President Taft to allow "Order 601" to go into immediate effect. There should be no room for politics when an issue is presented involving religious liberty and separation of church and state.

¶ A universal need today, in every department of human activity, secular and religious, is the need of an army of genuine Christians. Every nation needs them. If only all the nominal Christians were genuine working Christians, Christianity would be writing conquest on every part of the world's map.

I Mrs. Coleman's article on Mormonism ought to awaken many people to what is going on. We shall have other things to tell. If some of the operations of the Mormon emissaries—we will not call them missionaries—could be told, right here in New England, it would result in trouble for the offenders. Those who wish to know more of the real facts about Mormonism can get some instructive literature from the Utah Gospel Mission in Cleveland, Ohio.

¶ Missionary Pastor A. di Domenica, of our Italian Church in New Haven, has published a Practical Method for Teaching English to Italians. The work has grown out of experience. We shall give some of the exercises later, showing how the little book may be used by our young men who are willing to engage in personal service. As Mr. di Domenica says, the three millions of Italians in this country need the kind of help that can be given by simple beginnings in language study. We believe thoroughly in this way of approach.

¶ This is a good time to refresh ourselves with the definition of "Deficit" which is attributed to a smart schoolboy. "Wait a moment, Johnny," said the teacher; "What do you understand by that word "deficit?" "It's what you've got when you haven't got as much as if you just hadn't nothin'." By the way, we should like to know if the teacher pronounced it de-fiss-it or properly, def-icit. We should like to pronounce it out of print in a Baptist missionary vocabulary.

¶ Mr. Alfred Farlow takes exception to the definition of Christian Science as "Buddhism wearing another face and assuming modern phraseology, but like its prototype denying sin, the need of a Saviour, the hope of a future, and substituting a human interpretation for God and his Word." This definition was given in a program for a mission study. We are willing to admit that the definition is inaccurate, and to allow Mr. Farlow's disclaimer as to pantheism. His further statements as to what Christian Science holds we cannot make accord with Mrs. Eddy's teachings. The definition in Missions was not made by the editor, who would not think of attempting to define what seems to us so shadowy and elusive and delusive a system. One might as well try to bottle a flash-light.

¶ Missions, of course, does not endorse all of the statements it publishes, while it does accept the responsibility of publication. A friend calls attention to a statement in the April issue, in the article "A Long Step in Christianizing America," referring to the work of returning Chinese converts in Canton province. The form of statement is undoubtedly unfortunate, as it seems to reflect upon the work of missionary boards. Sure that no reflection was intended, we are also satisfied that the statement is too strong, and should be qualified greatly.

¶ A good brother in Poultney, Vermont, gave Secretary Davison a hundred dollars at the close of our Vermont Campaign to be applied on the salary of the general secretary, and a pledge of three hundred dollars to be applied on the expenses of the Baptist Laymen's Missionary Movement. Good for him!



## World Missions

A Review of the Year's Work of our Baptist Missionary Societies at Home and in Foreign Lands: The Vital Facts of the Annual Reports: Progress of the Work in all parts of the World: The Call of the East and Challenge of the West: A Storehouse of Information for Missionary Workers and all interested in World Evangelization

The American Baptist Foreign Mission Society
Summary of the Ninety-eighth Annual Report

#### The Home Department

RESENTING this report with a sense of profound gratitude to God for leadership and the many evidences of his favor, the Board says it has been a hard year in many respects, yet there has been much to cheer and encourage. The debt brought over from last year was not paid,—in fact, there was a small addition to it; but the gifts from churches, Sunday schools, young people's societies and individuals were increased by \$66.186.59. The Board was also enabled to reduce expenditures \$20,000 below the amount allowed in the budget, so that notwithstanding the fact that income from funds was slightly lower than during the previous year and receipts from legacies only about \$7,000 above the annual average, the total income of the Society was \$92,701.32 greater than that reported a year ago, and the debt instead of being more than doubled, as was feared, amounts only to \$78,659.43. The Board has steadily adhered to its purpose not to expand the work abroad and to effect all approved economies in administrative expenses with a view, as soon as practicable, to making the annual budget of proposed expenditures bear a more just relation to probable income. The disparity between these two amounts has been too great in the past as a rule. This readjustment which must be more or less gradual is not considered as in any sense a retrenchment. It might become such, however, if the constituency of the Society fail to make corresponding increase in their gifts and thus help the Board not only to place the finances of the Society permanently on a sounder basis but in due time to undertake some of the important projects which have long been awaiting the necessary re-The Board cannot believe it right to enter upon these projects while a debt overshadows the work and the annual increase in offerings does not adequately provide for the normal development of work already undertaken. One of the most trying experiences of the Board is the review of the long list of approved needs for property, equipment and new missionaries while conscious that only a tithe of these can be met, notwithstanding the fact that there is abundance of money in the hands of our people if they would only devote it with their time and service to this most encouraging work.

#### SECRETARIAL CHANGES

Speaking of the secretarial changes, by which Dr. Thomas S. Barbour, after

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thirteen years of service, becomes Honorary Secretary of the Foreign Department, while Dr. James H. Franklin succeeds him as Secretary, the report says: "The Board desires to express its appreciation of the great service which Dr. Barbour has rendered to the cause of missions, and of those rare personal qualities which have made the mutual service a delight and have ministered to the spiritual life of the Board. While he will be relieved of administrative duties, the Board will have the advantage of his service for a portion of his time as Honorary Secretary." In the election of Dr. Franklin the Board "believes the Society is fortunate in securing one so well fitted for the important position." Of the new Treasurer, Mr. Ernest S. Butler, the report says: "He has for eighteen years been associated with large business interests in Boston, and possesses rare qualifications for the work. He is well known in Baptist and interdenominational circles. and has the confidence of his brethren. Both of the new officers have begun their work.

#### THE FREE BAPTIST MERGER

The report chronicles the merging of the Free Baptist missionary interests, which brought to the Foreign Society the Bengal Mission, with funds and securities amounting to \$65,811.55. The transfer meeting of October 5 was "an epochmarking occasion," a practical accomplishment of union. Dr. A. W. Anthony, who was elected Joint Secretary of the three General Societies, has been serving since October last, and the results of his work have fully demonstrated the wisdom of his appointment.

#### VARIOUS MATTERS

The report speaks of changes in the articles of incorporation, making it possible to hold the annual meeting in any state; of the budget as finally adopted; of the apportionment plan as now conducted "on the basis of reasonable expectation and in the light of previous giving;" and of the method of financing the Northern Baptist Convention. The Board favors a special fund for Convention expenses, to be apportioned the same as the budgets of the cooperating societies. This is the practise

of other denominations which have such central hodies.

#### "MISSIONS" AND THE "HANDBOOK"

The joint magazine Missions meets with growing approval. During the year Tidings has been united with the new magazine, which now represents all of our home and foreign missionary interests, except those of the Woman's Foreign Societies. (Since this report was prepared the Woman's Foreign Society of the West has adopted Missions as its official organ, leaving but one Society out of the combination.—ED.) The subscription list has reached 60,000. The expense of publication is relatively low, and the saving over the expense of publishing separate magazines is no small item in favor of the joint magazine.

The popularity of the Handbook has continued, the edition for the year being practically exhausted. In view of the reduction in the size of the Report, the Handbook has been correspondingly more valuable. As a handy reference volume it meets the needs of large numbers. It should be more widely circulated, however. The maps this year have been entirely revised and other improvements have been made.

#### RELATIONS WITH VARIOUS MOVEMENTS

The Board has continued to maintain close and cordial relations with the several cooperating movements which have proved helpful to the work, namely: the Student Volunteer Movement, the Missionary Educational Movement, the Men and Religion Forward Movement, the Laymen's Missionary Movement (general), the Baptist Laymen's Missionary Movement and the Baptist Forward Movement for Missionary Education.

#### THE BAPTIST FORWARD MOVEMENT

The Baptist Forward Movement for Missionary Education is now accomplishing in a far more effective way at a less cost the educational work formerly done by the Society itself, and definite results, financial and other, are already evident. The Movement has become indispensable to the Society. Special consideration has been given to missionary education in the Sunday schools as in previous years. Ow-

ing to the national and interdenominational observance of the centennial of the birth of David Livingstone, the foreign mission period the coming year will be in the spring in place of the fall as ordinarily. Special material will be provided for the study of Africa.

#### THE JUDSON CENTENNIAL

Plans for a noteworthy observance of the Society's centennial are well in hand. Arrangements are being made for a centennial volume, and also for a text-book on all our foreign mission work for use in Sunday schools, young people's societies, mission study classes and many other ways during the fall and winter of 1913-1914. Public announcement has already been made of the Judson Centennial Tours to Burma and our other mission fields. It is to be hoped that a large number will avail themselves of the opportunity thus afforded to visit our mission fields under the guidance of experienced missionaries. The opportunity and occasion will be unique, and the centennial meetings in Burma, which will be the central feature

of the tours, will form a noteworthy occasion that will in itself make the trip worth while.

#### DISTRICT SECRETARIES AND THEIR WORK

This report would be far from complete without recognition of the indebtedness of the Society and the denomination to the devoted and able cooperation of the District Secretaries. In visits among the churches, in conferences with leaders throughout their districts, and in correspondence they have been unceasing in service. In the success of the home side of our task in the awakening of interest and the stimulating of the churches in their prayer and their giving, the District Secretaries have proved indispensable. that can be said of the District Secretaries applies likewise to the Joint District Secretaries, who have represented both home and foreign mission interests. In all of the districts the deputation work of missionaries and others has been a most valuable feature, bringing to the churches the message of opportunity and need direct from the field.

#### SUMMARY OF STATISTICS FOR HEATHEN LANDS

	Missionaries					NATIVE WORKERS			CHURCH STATISTICS						
Work and Stations	Men, Ordained and Unordained	Wives	Single Women	Physicians, Men and Women	Total Missionaries	Men	Women	Total Native Workers	Total Organized Churches	Churches Entirely Self-Supporting	Total Places for Regular Meetings	Church Members	Added by Baptism during Year	Sunday Schools	Sunday School Membership
Burma Assam South India Bengal China Japan Africa Philippines	69 27 45 9 65 24 23 12	22 20	22	(9) (8) (2) (21)  (7) (3)	204 61 120 28 165 68 45 31	1707 351 1018 169 362 112 340	419 18 533 65 104 88 41 42	2126 369 1551 234 466 200 381 109	916 107 163 18 140 29 24 37	(40) (24) (4) (30)	730	11504 61687 1471	3721 1104 2606 47 422 497 619 355		21265 6229 14236 5378 5821 11301 2057 1610
Totals, Heathen Lands, 1911 Do. for 1910 Do. for 1909 Do. for 1908 Do. for 1907 Do. for 1906	274 26. 253 254 249 238	238 237	149 144 135	(54) (48) (42) (43) (44) (46)	722 672 641 635 613 578	1126 3817 3784 3623 3626 3598	1310 1185 1187 996 996 953	5436 5002 4971 4619 4622 4551	1434 1391 1384 1343 1322 1294	(838) (837) (883) (836) (862) (854)	2742 2873 2801 2660 2619 2588	156897 151901 153103 147053 143873 137438	9371 8557 8252 8065 10559 12761	1572	59202

THIS TABLE ENABLES COMPARISON TO BE MADE SINCE 1906, AND INDICATES THE STEADY GROWTH WITH THE EXCEPTION OF ONE YEAR.

#### Foreign Department

Reports from the Society's far-flung battle line indicate that in spite of unusual conditions in China, Japan, and some parts of India, very gratifying progress has been made in all departments of labor. The advance movements noted one year ago have in general continued, as in the Philippine Islands and Assam, where in each case there has been a gain in membership of about 10 per cent. In Japan marked progress has been made both in the Liuchiu Islands and in the Inland Sea. In Nellore, South India, 118 baptisms are recorded, the largest number probably for any year in the history of this station. The movement among caste people on the Gurzalla field in South India continues; fourteen subdivisions of Sudras are represented in the church membership at this station, besides the large number of converts from among the outcasts. The remarkable ingathering witnessed for some years past on the China-Burma frontier has continued; 638 accessions being reported from Kengtung. From the time of the opening of the mission in Kengtung State to the close of 1911, converts to the number of 11,379 have been baptized; of these some 4,000 live across the Chinese border.

#### SOME INTERESTING FIGURES

Additions by baptism in the several countries were: Burma 3,721, Assam 1,104, South India 2,606, Bengal 47, China 422, Japan 497, Belgian Congo 619, Philippine Islands 355. The total for Asia and Africa is 9,371. The European total of additions for the year is 16,924. The total missionary force of the Society is 722, of whom 274 are men, 259 are wives and 189 are single women; 5,486 native workers are engaged in connection with various departments of work in Asia and Africa; 2,426 workers are reported from Europe. The present membership in Asia and Africa is 156,897; in Europe 133,451. In the Asiatic and African fields there are 1,472 students in theological and biblical training schools; other schools, totaling 2,127, enroll 63,386 pupils. these pupils 1,547 united with Christian churches during the year. Contributions of the native churches for the year were as follows: For church expenses, \$59,159; for education, apart from fees paid by individual pupils, \$41,916; for missions and general benevolences, \$21,237; a total of \$122,312. Medical work includes 19 hospitals and 33 patients, with 47,650 patients, and fees collected, \$14,648.

The Society has sent to the fields during the past year 50 new appointees, of whom 14 were men, 16 were or now are wives of missionaries, and 20 single women. Since our last report seven of our missionaries have died,—three while on the field, Mrs. J. C. Brand, of Japan, Mrs. Charles Rutherford and Miss Mary K. Kurtz, of South India; and four while in this country, Rev. H. W. B. Joorman and Rev. Alonzo Bunker, D.D., of Burma, Rev. John McLaurin, D.D., of South India, and Rev. S. B. Partridge, D.D., of South China.

#### PROGRESS IN INDIA

The work in British India continues strongly. The promise of success among the higher classes, both in Burma and in India proper, is increasingly bright. The signs of growth in the life of the churches are gratifying. While our work has suffered little from political disturbances, the general satisfaction resulting from policies inaugurated in connection with the recent visit of the king-emperor should have a favorable influence upon Christian work in general.

The merging of the work of the Bengal mission with that of this Society has been happily accomplished. The work is so similar to our own that there has been no sense of jar either at home or on the field in the consummation of this relation. The work of the mission continues to be conducted with energy and practical wisdom. The Society has reason for satisfartion in the work of this field, and in the quality of the workers, both the missionaries and the Indian brethren.

#### CONDITIONS IN CHINA

Conditions in China have marked a new and vastly influential record in the great transformation now proceeding in the East. The sections occupied by our work in eastern and southern China for the most part went over to the new order.



MISSIONARIES AT THE TELUGU CONFERENCE AT NARSARAVUPET, SOUTH INDIA

without the lifting of a hand in opposition to the revolt.

The record of these fateful months discloses nothing more conspicuously than the assured position which foreign residents have now reached in China, and the cordial regard in which Christian missionaries are held. That this great overturn, so long impending, has occurred without the sacrifice of missionaries or of other representatives of Western lands, is an occasion for profound thanksgiving.

#### LABORING WHILE THEY WAIT

The disturbed conditions have made inevitable in West and Central China a temporary interruption of our work. Two remote stations of Szchuan province, Yachowfu and Ningyuanfu, were cut off from communication with other sections, and here our missionaries have remained. From the other stations by consular direction a removal was made to Shanghai, where a large company of missionaries from the west is now gathered. The fall party of new and returning missionaries reached Shanghai in October, and those appointed to West China remain at this port or at neighboring stations awaiting the return of conditions which shall permit a resumption of their journey. Meanwhile, in common with younger missionaries from the western provinces, they are engaged in language study. Others of the

waiting missionaries are engaged in Red Cross hospital work or in famine relief activities.

#### READJUSTMENT IN CHINA

As a result of the revolutionary movement new problems are offered to our work in China. This is especially true in Central China and in Szchuan Province. A strong reenforcement of this interest in all its branches is imperative. The reopening of the work in West China should be attended by such enlargement as shall ensure the fullest possible use of opportunities in this greatest of the provinces. The time is favorable for purchase of land on reasonable terms. In East and South China the time is opportune for consideration of the entire field with a view to occupying more strongly the positions now held, to entrance upon new work, and to the effecting of a closer cooperation with other mission bodies in forms of work in which cooperative effort is to be desired.

#### A NEW DEVELOPMENT IN JAPAN

For some time it has been evident that Japanese officials have been increasingly disturbed by the indications of political and moral delinquency among the people. A rising tide of anarchism has manifested itself. A disposition appeared for a time to attribute this to Christian influences

and a reaction against the extension of Christianity resulted. Already, however, a better state of mind seems to have been reached, and conditions for preaching and teaching are more normal. The custom, however, has been established of requiring teachers to take their pupils regularly to the shrines of national heroes. The contention that the worship of ancestors is essential to patriotism and national strength has been diligently made in widely circulated literature.

Another incident proving directly favorable to Christianity is related to the increased concern for the promotion of patriotism and morality. Early in 1912 the vice-minister of home affairs announced to representatives of the press his purpose of bringing together the three religions, Shintoism, Buddhism and Christianity, with a view to their larger contribution to the national welfare. program has not elicited enthusiasm on the part of Shintoists and Buddhists, but Christian leaders have gladly welcomed the opportunity for conference with representatives of other faiths. The incident gives great satisfaction as constituting the first official recognition of Christianity in modern Japan. It is believed that it marks the beginning of a new era in the status of Christianity and of Christian opportunity. Their hearty welcome to the invitation strengthens the position of Christian leaders with the people.

#### THE CHALLENGE TO ADVANCE

The momentous changes in the Farther East, particularly the suddenly transformed conditions in China, compel enlargement of plans and strengthening of forces in Christian work. That changes of so vital and critical a relation to so great peoples and to the world's future

should occur without the quickening of interest and activity in missionary effort, would be a lasting reproach to the Christian peoples of the West. There should be a strong advance in evangelistic effort, too long delayed by the pressure of new forms of work. This need is felt in all our mission fields, in British India as well as in the Farther East.

The call for the extension and strengthening of educational work is also insistent. For the general educational work of our Society, for the higher educational work represented in Rangoon Baptist College, the Madras Christian College, with which our work in South India is now to be affiliated, our Baptist College at Shanghai, the Union University in West China, —and for the proposed movement for union in university work in East China, South China and Japan, the Board bespeaks from the constituency of the Society strong support.

#### THE CONGO AND RUSSIA

The report closes by calling attention to conditions in Africa, which are still unsettled and unsatisfactory and need close watching, and to the work in Russia, which was brought forward so prominently at Philadelphia. A joint committee of Northern and Southern Baptists is proposed, to report to the respective Boards the wisest plan by which the Baptists of America and Great Britain may promote the extension of our Baptist work in the Near East.

It will be seen that the year has been one of exceeding great interest, and of real progress in spite of many hindering circumstances. Christian missions have gained a new and wonderful recognition in all foreign lands.



#### A Great Forward Movement

One of the most significant paragraphs of the Foreign Society's report is the following:

At the quarterly meeting of the Board held in Chicago in March the financial situation of the Society and of the denomination as a whole was considered at length in a session to which the members of the Executive Committee of the Northern Baptist Convention were invited. As a result of the discussion the Board adopted the following resolution:

Voted: That the Secretary be authorized to correspond with the other Societies with a view to the creation of a joint missionary commission or the formulation of a joint request to the Northern Baptist Convention for the appointment of such a commission, the same to consist of seven or more members whose duties shall in general be as follows:

- r. To make a thorough study of the condition of the missions of the denomination at home and abroad, including their present and prospective needs.
- 2. To determine, if posible, the causes for the present lack of interst in and adequate support of these missions.
- 3. To suggest ways and means for the elimination of the foregoing causes, and for

the provision of an adequate support in funds and missionaries for the proper maintenance of work already undertaken, and of such advance work as in the providence of God may be opened to us.

4. To formulate a plan of campaign for the enlightenment of our churches regarding our great missionary heritage, with a view to the assumption by them of a more just share of responsibility for the world's evangelization.

While not urging unduly the appointment of a commission as suggested in the vote, the Board feels strongly that the denomination as a whole, through the Convention, should grapple with this missionary problem. To this end conferences have been held and correspondence conducted, with the result that plans have been laid for a strong presentation of this matter. The chief object of such a campaign as will be proposed should not be merely to raise the debts. We should have in mind the development of better plans for financing our missionary operations, the creation of a stable income, and the fixing of a goal of achievement that will be worthy enough to inspire all, and practical enough to insure attainment.



### A Program of Advance

HE present debts upon our missionary societies, the demands of our great and growing work which seem to necessitate budgets in excess of reasonable expectation in the light of previous giving, and the need for a great, commanding, unifying program worthy of the Northern Baptist Convention, unite in making imperative a really great advance movement. It has been sufficiently demonstrated not only in the work of our own denomination but in that of others that the apportionment plan, good as it is in its place, is not adequate for the present situation and need. It

must be supplemented by an appeal to the heroic and the voluntary. The General Apportionment Committee therefore submits the following:

### A THREE MILLION DOLLAR CAMPAIGN

#### 1. THE · OBJECTIVE

Let the following express the ideal of the Northern Baptist Convention, to be attained at the earliest possible date:

## TWO MILLION DOLLARS FROM THE CHURCHES and ONE MILLION DOLLARS IN PERSONAL GIFTS

annually for the work of the General and Woman's Societies of the Northern Baptist Convention.

#### 2. THE PRESENT EMERGENCY

Let us undertake to advance far enough toward this goal during 1912-13 at least to provide for the debts and the unapportioned amount of the budget.

#### 3. FUTURE BUDGETS

Let it be recommended to the Societies that their budgets be not increased (except in case of extraordinary emergency), until they are respectively free from deficits, and that when increased they shall not be in excess of what may be fairly expected in the light of the receipts for preceding years.

#### 4. ADMINISTRATION

Let the administration of the campaign be under the direction of the General Apportionment Committee, since this is the only committee of the Convention constitutionally related closely to the missionary societies.

#### 5. FIELD CAMPAIGN

- (a) Correlate the work with the Baptist Laymen's Missionary Movement and the educational work of the Forward Movement.
- (b) Make a careful survey in order to ascertain what churches in each state and what whole states are giving below the average, and apparently below their ability, and concentrate effort upon these, using the inspiration of this campaign to bring them up to higher ground. Instruct district secretaries and field workers to make this campaign their special activity for the year.
- (c) Make abundant provision for the assignment to individuals and churches of specific parts of the budget.
- (d) Conduct an extensive publicity campaign by correspondence and by a large use of the denominational press in display advertising and otherwise.
- (e) Issue bulletins regularly indicating the progress of the work, these to be sent to pastors and posted conspicuously for the information of the churches.
  - (f) Place a well qualified man in charge of the campaign for personal gifts.

#### 6. FINANCE

By an appeal to interested individuals, provide a small fund outside of the budgets of the Societies for the expense of unusual features of the campaign, such as the salary and expenses of the man in charge of personal gifts, publication of bulletins and other special printed matter, publicity campaign of advertising, etc.

Approved by General Apportionment Committee and Finance Committee of Northern Baptist Convention April 15, 1912, and April 24, 1912, respectively.



The American Baptist Home Mission Society
Summary of the Eightieth Report

#### Home Mission Week

S a result of the organization of the Home Missions Council, representing twenty-six organizations, and the Council of Women for Home Missions, it has been decided to engage in a joint campaign in the interests of home missions from September 1 to December 1, 1912, culminating in the general observance of Home Mission Week, November 17-24, when "all over the country, in every church of every denomination, home missions should have the absolute right of way, with a view to arousing our entire Christian population to the national enterprise, old in its main outlines, new and difficult in its modern problems." It is earnestly hoped that all our Baptist churches will heartily respond to this appeal for special consideration of matters of vital importance to our own country, and through its instrumentalities to the whole world.

#### MISSIONARY SUMMARY

The whole number of missionaries and teachers supported wholly or in part by the Society has been 1,511. These have been distributed as follows: In New England, 63; in the Middle and Central States, 159; in the Southern States, 207; in the Western States and Territories, 945; in the Canadian Dominion, 10; in Mexico, 27; in Cuba, 57; in Porto Rico, 41; in El Salvador, 2. French missionaries have wrought in 5 States; Scandi-

navian missionaries in 23 States; German missionaries in 21 States and Canada; Negro missionaries in 13 States.

Among the foreign populations there have been 306 missionaries; among the Negroes, 47 missionaries and 198 teachers; the Indians, 24 missionaries and 16 teachers; the Mexicans, 32 missionaries and 3 teachers; the Cubans, 38 missionaries and 19 teachers; the Porto Ricans, 40 missionaries and 1 teacher; in El Salvador, 2 missionaries; and among Americans, 785 missionaries.

The Society aids in the maintenance of 26 schools established for the Negroes, Indians, Mexicans, Cubans and Porto Ricans.

#### STATISTICAL SUMMARY

Number of missionaries and teachers ...
Weeks of service ......

Churches and outstations supplied	2,450
Sermons preached	133,425
Prayer-meetings attended	98,278
Religious visits made	345,530
Bibles and Testaments distributed	11,587
Pages of tracts distributed	1,424,466
Received by baptism	11,952
Received by letter and experience	9,885
Received by letter and experience Total membership of mission churches	60,279
Churches organized	117
Churches organized	1,676
Attendance at Sunday schools	68,247
-	
RESULTS OF EIGHTY YEAR	S
Number of commissions to missionaries	
and teachers	40,284
Weeks of service reported	1,462,939
*Sermons preached	3,538,685
*Prayer meetings attended	1,835,958
*Religious visits to families and indi-	.,033,930
viduals	9,493,370
Persons baptized	256,358
Churches organized	
Sunday schools organized	148
*During last seventy years.	.40
During last seventy years.	T
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THE SOCIETY'S EARLY WORK IN IOWA

At this first meeting of the Society in Iowa, it seems fitting to refer to its early missionary operations in the State. The first appointments were as follows: Rev. Alexander Evans to Des Moines County in 1837, and to Burlington in 1838; Rev. Calvin Greenleaf to Davenport in 1839; Rev. Hezekiah Johnson as general missionary in 1840 until about four years later, when he went as a missionary on his long overland journey to Oregon. By 1850 an aggregate of 114 appointments had been made to Iowa. Among the principal points occupied in that period were Bloomington, Burlington, Davenport, Des Moines, Dubuque, Farmington, Iowa City, Keokuk, Marion, Muscatine, Oskaloosa. The rural population received attention from missionaries who had out stations and in some instances whose fields embraced from one to three They traveled in the most counties. primitive way, inasmuch as during this period and indeed until after 1850 there was no railway in the State. They endured privations as good soldiers of the Lord Jesus Christ. Johnson, with a wife and six children, wrote that he would

need \$300 salary and a little more if he had to rent a house. Among many antimission people he advocated missions. Evans wrote: "We have all the withering heresies peculiar to the West, but the cause of benevolence is onward and these heresies are losing ground. Should the Society withdraw its aid from us it would at once prostrate our hopes and dash from our lips the cup of blessings in this new country." In the first fifty years of the Society's work in Iowa, about 250 distinct fields were occupied, besides scores of minor points as mission out stations.

The Iowa Baptist State Convention, organized in 1842, attempted no independent work until 1845. In 1879 the Convention entered into co-operation with the Home Mission Society, this relationship continuing most pleasantly until 1901, when the Convention assumed self-support. For much of the time since then, however, the Society has aided in the support of some missionaries among the foreign populations and in recent years also of a State Evangelist. The appreciative Baptists of Iowa have taken an honorable position along with those of the older States in their offerings for home



missions. From one of the mission fields in the State came Dr. John E. Clough, renowned for his remarkable work as a foreign missionary.

#### FIFTY YEARS' WORK FOR THE NEGROES

On January 30, 1862, the Board appointed Dr. Howard Osgood to visit Fortress Monroe and vicinity to investigate the condition of the Negro refugees. His report was received on February 27th, the Society at its meeting in Providence, May 29, 1862, voted to begin work for the freedmen, and on June 25th the Board appointed its first two workers to this new field. It is fitting that at the end of fifty years a survey should be made of what has been accomplished through the Society's instrumentality, in a special address by the Associate Corresponding Secretary, an abstract of which will be given later.

At most of the schools the fiftieth anniversary of the beginnings of the Society's work for the Negroes was celebrated, with special addresses and music and by offerings from teachers and pupils which aggregated nearly \$700.

The Society sustained a great loss in its educational work in the death, on January 22, 1912, of Rev. George Sale, D.D., Superintendent of Education since June 1, 1906.

Rev. B. G. Valentine was appointed President of Benedict College, Columbia, S. C., as successor to Dr. Osborn, with whom he had been associated in the work of the school. Professor Z. T. Hubert was appointed President of Jackson College, Jackson, Miss., to succeed Rev. L. G. Barrett. This is a recognition by the Society of the qualifications of representatives of the Negroes for such positions. In addition to the two Negro presidents of the higher institutions at Atlanta and Jackson, the Society has aided fourteen schools owned and managed by the Negro Baptists. with Negro principals and The whole number of Negro faculties. teachers appointed during the year was

At Atlanta Baptist College, the new building known as "Sale Hall" was completed and dedicated last May. The new hospital building for the Leonard Medical School of Shaw University is considered one of the best arranged and equipped buildings of this class in the South. Toward these improvements at Atlanta and Raleigh the Negroes contributed in each instance \$5,000 to meet the conditions of the pledges of like sums by the General Education Board.

In accordance with the plan of union between Baptists and Free Baptists, this Society has adopted Storer College, at Harpers Ferry, W. Va., and Manning Bible School, at Cairo, Ill. Storer College was established in 1867; has a fine campus of fifteen acres, on which are ten principal buildings, the total valuation being \$107,000. It has endowment funds amounting to \$42,386. The enrollment of pupils last year was 120. Manning Bible School is for the training of Negro preachers. It has small holdings and a small number of pupils, and it may be deemed wise to consolidate it with one of the adjacent schools aided by the Society.

It cannot be expected that these higher institutions for the Negroes shall be dependent for their effective maintenance indefinitely upon the limited amount that the Society can apply for this purpose. The Society ought immediately to have at least a million dollars as a general endowment fund for these institutions. The total present endowment is \$312,444.-93, the annual income of which is about \$14,000. If the endowment could be increased by one million dollars, thereby carrying the annual income from these sources to about \$60,000, it would afford needed relief to the Society in its extended operations and would impart stability and strength to these institutions. Are there not those among us who could at least establish a memorial professorship by a gift of \$30,000?

#### SCHOOLS FOR THE INDIANS

Indian University, or "Bacone College," near Muskogee, Oklahoma, has had probably the best year in its history and the largest attendance of Indian pupils. Besdes these there have been about forty children in the Murrow Indian Orphans' Home. At Wyola, an out-station of the mission at Lodge Grass, Montana, the Society has erected a modest school build-

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ing, with accommodations for two teachers appointed by the Woman's Home Mission Society. Some missionary work is done at both places for the white residents. The school at Lodge Grass has been maintained, and the threatened loss of some of the older pupils has been averted. The intrigues of representatives of the Roman Catholic Church have been quite disturbing.

of the Home Mission Society. If this is done, it is expected that they will provide about \$15,000 for another building.

There are four day schools in connection with our missions at Santiago, Guantanamo, and Ciego de Avila, the teachers in which are appointed and paid by the Woman's Home Mission Society.

The hope that funds might be secured for a school building at Rio Piedras has



MEDICAL SCHOOL AND NEW HOSPITAL BUILDING AT SHAW UNIVERSITY

#### CUBA AND PORTO RICO

Our excellent institution at El Cristo is already becoming a very valuable auxiliary to our missionary enterprise in providing capable native preachers and teachers for our Cuban churches. Although known to be thoroughly evangelical, it attracts many students from Catholic homes, numbers of whom have been converted. The Foreign Mission Board of the Friends, which is engaged in missionary work in Eastern Cuba, desire to co-operate with us in the maintenance and enlargement of this institution, while leaving the general control in the hands

not been realized. In the budget for this year an item of \$17,000 for this purpose has been included as a "special," apart from the usual offerings from churches and individuals. It is conceded by all who know the situation that we have an exceptional opportunity for the establishment of a school on an economical basis in connection with the Insular University. Indeed, the beginning of such a relationship has been already established. Rev. P. D. Woods, of Rochester, N. Y., was appointed as principal of the school and entered upon his duties last fall. A dormitory for boys should be built at once.

#### MEXICO

The school at Monterey for the training of young men for the ministry has been maintained, notwithstanding the political disturbances in the Republic. The students are engaged in mission work while pursuing their studies and during their vacations. One of these is a Zapotecan Indian of exceptional ability, from Oaxaca, of the race that produced those eminent characters, Benito Juarez and Porfirio Diaz. He is preparing himself to preach the Gospel among seven hundred thousand of his people.

The day schools maintained by the Woman's American Baptist Home Mission Society in conjunction with our mission work at Monterey, City of Mexico and Puebla are doing an excellent work. Special consideration is being given to the establishment of a boarding school for girls in the City of Mexico, for which about \$15,000 more than is available for this purpose is required.

## TRANSFERS BY THE FREE BAPTIST CONFERENCE

The Free Baptist General Conference in October, 1911, made transfer of its mission work under the following agree-

"That the Home and Foreign Mission work of the Free Baptists, when taken over by the American Baptist Home Mission Society and the American Baptist Foreign Mission Society, shall be put upon an equal footing with their other work, to be continued and developed as integral parts thereof in accordance with the general principles governing these organizations in their administrative affairs."

The Home Mission Society has received from the General Conference the following sums: For Permanent Trust Fund, \$46,913.31; Annuity Funds, \$2,500; Church Edifice Loan Fund, \$14,291.74; Designated Funds, \$419.53; for general purposes, \$945.44, making a total of \$65,070.02.

A. W. Anthony, D.D., was appointed as "Special Joint Secretary" of the three societies, for the purpose of relating the Free Baptist churches more definitely to the societies. It is gratifying to report

that already Free Baptist churches are making their offerings to the Society, over \$2,000 having been received from them in the four months since the consummation of the union. It is expected that these churches will soon welcome their share of the general apportionment of the Society.

#### JOINT SECRETARYSHIPS

This Society and the Foreign Mission Society have now six district secretaries as their joint representatives. The sixth secretary, J. Y. Aitchison, D.D., of Chicago, began work in this capacity September 1, 1911. It is expected that other districts will be included in this arrangement erelong.

#### OUR FOREIGN POPULATIONS

Our work for the foreign populations in the United States is among seventeen follows: Germans. nationalities. as Danes. Swedes. Norwegians, Italians, Portuguese, Finns, Russians, Bohemians, Hungarians, Poles, Slovaks, Slavs, Lithuanians, Chinese, Mexicans. Rev. J. M. Bruce, for about seven years Superintendent of Missions among the foreign populations, chiefly the Italians and French Canadians, resigned to take effect May 1, 1912, having arranged for an extended trip abroad. His facility in the use of several languages has enabled him to be of special service in many ways, including the editorship of an Italian Bantist paper.

In all this remarkable missionary field which, in the Providence of God, is laid at our very doors, our vision should not be limited to the mature material with its peculiarities begotten of types of civilization and religion very different from our own; but should take in the millions of their descendants, who are to become important factors in the future character of our civilization and our American Christianity. In this work the Society cooperates, generally on an equal basis, with all the State Conventions of New England, also those of New York, New Jersey and to some extent in Pennsylvania; while the most of its appropriations for cooperative city mission work is for the foreign populations.

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#### MEXICO

The revolutionary spirit which has been rife in Mexico, the past year, has seriously interfered with missionary operations at several points. So serious is the situation that most of the American missionaries of our own and of other organizations have deemed it prudent to return to the States. Indeed, there has been a general exodus of Americans from Mexico. Nearly all of our missions. however, are in charge of native workers, so that services have been maintained with but slight interruption. The death of Teofilo Barocio, pastor of the church in the City of Mexico, is a great Expecting that normal conditions will soon be restored to the Republic, the Board has included in the list of "specials" in its budget, \$10,000 for a Baptist Hospital and \$15,000 for a boarding-school for girls in the City of Mexico. It is hoped that generous donors will consider the claims of these important auxiliaries for our mission work in Mexico.

## SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

The principal work the past year among the Spanish-speaking people of the United States has been in Southern California under the supervision of Mr. and Mrs. L. E. Troyer, formerly in Porto Within about a year from their appointment to this field they have succeeded in establishing six mission stations and the organization of one church, and in securing the cooperation of American churches in the appointment of helpers and in providing places of worship for the Spanish-speaking congregations. Indeed, it is the general policy "to establish work only where the church in that community is interested in the Spanish-speaking people. American cooperation is essential to securing the best results." Two native helpers have been employed and more are needed. The work is included in the cooperative plan of the Society with the Southern California Convention. Other missions are at Tucson, Arizona, and Ortiz, Colorado.

#### NEW MEXICO

The committees of conference of the Northern and Southern Baptist Conventions, "concerning the organized activities of the Baptists represented in the two conventions" in New Mexico, adopted recommendations in regard to plans for the unification of our Baptist forces in that State, and to their cooperative relationships in the future. These were in substance that the existing conventions should terminate their work upon the organization of a new convention, with a new constitution, and that after the formation of the new convention it cooperate with the Home Mission agencies of the Northern and Southern Baptists on a sliding scale of reduction of appropriations for three years, after which the New Mexico Convention should become affiliated with the Southern Baptist Convention.

The Home Mission Board took the following action on these conclusions:

"I. VOTED, That we hereby express our appreciation of their painstaking labors and of their courtesy in conferring with us as to the report which they have agreed to make.

"2. VOTED, That we are disposed cordially to coincide in the recommendation of the joint committee, that the work in New Mexico be transferred to the care of the Home Mission Board of the Southern Baptist Convention, in case the Baptists of New Mexico so desire.

"3. VOTED, That we express our strong desire that the period of transition be made shorter than the three years proposed; in fact, as short as it can be made with due respect to the interests of the kingdom of God in New Mexico. We think it best that the transfer be made immediately on the formation of the proposed new State Convention."





## The American Baptist Publication Society

# A Summary of the Annual Report

#### Publication Department

HE year has been one of advance in all departments. The publishing business shows substantial gains and the missionary work has been enlarged. The relations with Southern Baptists have been adjusted according to the principles enunciated by the Joint Committee of Conference appointed by the Northern and Southern Conventions: and relations with other Baptist national, state and city organizations were never more cordial and satisfactory. In all the general movements the Society cooperates. Our district secretaries and missionaries have joined hands with all other workers in the best of understanding and fellowship.

Cooperation has been entered into with the Free Baptists. The Society purchased the Free Baptist Sunday School periodicals for \$2,500, and is now supplying many of the Free Baptist churches and schools with literature. Offerings are now received for missionary work from Free Baptist sources, and two of the books issued during the year were written by a Free Baptist. Everything possible is being done to promote the best of feeling, looking to final union.

#### A GIFT TO RUSSIAN BAPTISTS

On representations made by Rev. Wm. Fetler during his attendance upon last, the Society made a donation of \$2,000 to the Russian Baptist Publishing House under his charge, to aid in the issue and dissemination in the Russian Empire of religious and denominational literature; and we also ordered from the Russian Baptist Publishing House \$500 worth of the Baptist World Alliance in June publications in the Russian language for

use in this country. These publications consist of hymn-books, books for church and family use, denominational pamphlets, and tracts of an evangelical character. This year, in addition to the amount given Mr. Fetler, we have also made smaller donations to our Baptist brethren working in Haiti, Cuba, Brazil, and other foreign lands.

#### **PUBLICATIONS**

The Society has published two additional volumes of "Miscellanies" by Dr. A. H. Strong, and has accepted his proposition to make the price of all of his books \$1 a volume, except a one-volume edition of his "Theology" on India paper This "action of Dr. Strong deserves to be chronicled as a notable event in book publishing, a wise and noble donation to the Christian world, and a crowning close of his career as an author and teacher." One of the most important new publications is Rev. Chas. H. Sears' book, "The Redemption of the City," for which there is a wide call. Rev. Geo. T. Webb has been appointed associate editor of periodicals.

#### DEPARTMENT OF EDUCATION

The Society has understood its commission to include not only the founding of new Sunday schools, but also the assisting of all Baptist churches to reach their maximum educational efficiency. The new department of applied educational methods is an endeavor to meet the training needs of the day. The field workers of the Society will hold a conference at Des Moines, to study modern educational methods and formulate an educational policy. The department's

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twofold work is for Sunday school and young people's organizations.

The modern Sunday school in a time of changing methods must have special help to solve the problems of grading, and overcome difficulties incident to the new work. Our splendid Keystone Series has not accomplished all it might in some schools because of the unfamiliarity of superintendents and teachers with the new material. Such help ought to be expected from this department. This is the day of the organized Sunday school class, and this department is charged with pushing organized class work. In prosecuting this work conferences, institutes and lecture courses have been given in twelve states in seven months. In six states extended tours have been made, holding institutes with the State Sunday School Missionary of one or two days each, and with morning, afternoon and evening sessions. The teacher-training work remains the important work. Since September, 1911, we have enrolled 4,647 students, making the total enrolled 19,039, of which number 7,317 are now active; 475 are correspondence students; 4,218 have finished one or more of the studies in the course, 1,007 of these receiving diplomas. The Secretary of the department, Rev. W. E. Chalmers, has been made the Secretary of the Northern Baptist Convention Commission on Moral and Religious Education, and in this relationship the Publication Society is assisting in solving this big question now before our churches.

#### YOUNG PEOPLE'S ORGANIZATIONS

Feeling that no other form of organization can quite take the place of the society designed for all the young people of the church, the Publication Society maintains a means of helping our Baptist young people's societies. The Society continues its cordial cooperation with the Baptist Young People's Union of America. The general secretary of the Union has been appointed the executive head of the Young People's Department. The field secretary selected by the Union has been appointed as field worker among our young people by the Publication Society. This department is further cooperating with the Union in promoting the International Convention to be held in Toledo, Ohio, July 4-7, 1912. But the Society extends its helpfulness to all our young people under whatever name organized. So the department has accepted the invitation of the Young People's Commission of the Northern Baptist Convention to cooperate in the task assigned to it.

#### PERIODICALS

The number of periodicals published in 1912 is 32, as against 18 in 1900; the average circulation is 2,532,333, and the gross output for the year ending March 31 was 55,897,490. The graded series have made large gain, reaching fifty per cent.

#### Missionary Department

The past year has been one of ceaseless activity and progress. Doors are wide open and calls are urgent which should have a quick response: the lack in our service has not been men, but means. The missionary spirit of the Society is recognized in every part of the country, and its work most heartily indorsed. Our work is done in the closest cooperation with State Conventions, and there has been the most vital relationship in the unification of forces. Very little can be said of "overlapping," but a great deal can be said of interpenetration. We are not only in cooperation with our own Baptist people, but with all evangelical denominations. We are an integral part of the "Home Missions Council," which has a broad outlook over the whole country, and which, while maintaining strictly denominational work, recognizes a true Christian comity, prevents overcultivation of preoccupied fields, and omits none that should be reached. This Council is a growing power.

We have come in closest affiliation with our Free Baptist brethren. Their churches have not hitherto done much in our line of missionary operations, but many of them are eager to do so.

The Missionary Secretary made one of the most memorable missionary tours this year, covering more than ten thousand miles, and addressing eight State Conventions, besides meeting boards and committees innumerable. This field work is of great importance, and rich in results.

The vacation Bible schools, which have been inaugurated the past few years, are of real value in meeting the needs of the hour. This past year the Society has cooperated with the City Mission Society in Philadelphia in this service, and will continue to do so the coming year. If funds will allow we shall also be glad to aid New York and other cities in reaching the thousands of children otherwise uncared for during the vacation period.

ments than any man in our service—12,013, an average of 75 per month; he visited 18,200 families, and traveled 68,449 miles. We can multiply this record by that of a hundred faithful men who, on wagons and on foot, are doing this work daily from house to house in the near and remote parts of our land. We have undertaken new work in several parts of the country—in Nevada, east Washington, Oregon, and other sections.



WAGON NO. 21, MEMORIAL TO MARTIN J. LEWIS - REV. J. S. SCHRODER, COLPORTER

#### COLPORTAGE

This department of service is steadily progressing. Bringing the gospel into the home is the best work that can be done. The visits of the colporter in the homes of the people cannot be estimated in value. It is a matter worthy of glorying that the Society through its colporters has reached 2,590,683 homes. These colporters are men of power and know what sacrifice means.

Rev. L. W. Gowen and wife have resigned from service after thirteen years and a half of labor, but they have left a record worthy of note. Mr. Gowen sold and gave away more Bibles and Testa-

This we have been enabled to do because of the generosity of a Massachusetts layman, a Pennsylvania woman, and the benefactor of all the Societies, Mr. M. C. Treat.

The appeal strongest upon us now is for foreign work at our own doors. Nothing will so quickly solve the problem of our cities' redemption as sending the colporter among the foreign-speaking people, who can give them the gospel in their own tongue. We have workers among twelve different nationalities, and are cooperating with the City Mission Societies of five cities—Philadelphia, New York, Cleveland, Buffalo, and Pittsburgh.' An

appeal is constantly before us for helpers. We responded recently to an appeal for aid among the French in New England; but a single man or two in that work should be multiplied by forty.

Our latest wagon number was 76. We have kept the number advancing since No. I was built for Michigan, and this number indicates how many have been in our service. The actual number now in possession and service is 55; the losses are accounted for by the wearing out of the wagons, and the discontinuance in some States and Associations of co-operative work; in one State alone, Texas, seven wagons were withdrawn.

#### CHAPEL CARS

These engines of power are still on the track, and this year have been kept constantly in motion; nothing has hindered The only time they have been quiet is when they have been in the shop for repairs, and then the missionaries have not been idle, but have pushed in the adjacent churches their work of evangelism. Each new year puts a crown of fresh testimony upon this unique method of service. This year gives a great harvest of souls, and of new meeting-houses built in waste places. The value of the work is not only estimated by the tabulated results, but by the new impetus given to the State work wherein the cars have operated. The demand for the cars is far beyond what can be supplied: some States have waited several years for their coming. The railroads are still gracious in granting free transportation. The Lord has given us rare men and women as missionaries on these cars; all of them evangelists who know how to sing as well as preach. There have been no changes in the chapel-car missionary force this vear.

No. 1, Evangel, after eighteen years of service, is in good condition, and this year has been making good her reputation in noble work in Kansas and Oklahoma. No. 2, Emmanuel, remains on the Pacific Coast; its territory is the coast west of the mountains. The first part of the year was spent in the northern section, and it is now reaping rich harvests in southern

California. No. 3, Glad Tidings, is at work in Wyoming and Nebraska, and sends weekly advices of victory in those newly settled regions. No. 4. Good Will, has done splendid work in the hard territory of Utah, Idaho, and Nevada. The territory assigned to it is the Pacific States east of the mountains. No. 5. Messenger of Peace, as reported last year, has been linked with the national Young Men's Christian Association in railroad evangelism. This work has been exceedingly fruitful, and the thanks of the Young Men's Christian Association have been sent to us for the aid afforded. This car has now returned to Missouri. No. 6. Herald of Hope, has been transferred from Illinois to Ohio, where it has not only been heartily welcomed, but largely supported by generous Baptist laymen, who urged its coming into the State. We give God praise for this year of successful work.

These are the statistics of this year's work: Churches organized, 10; meeting houses built, 7; Pastors settled, 5; Sunday schools organized, 14; baptisms, 416; persons professed conversion 1,001.

#### SUNDAY SCHOOLS

The Society has thirty-four Sunday school missionaries who are scattered over the country. Over 200 new schools were organized last year, and over a thousand institutes were held. The men on the field are trained men, and are conversant with modern methods. We welcomed the new leader in the Educational Department, Rev. W. E. Chalmers, this year, and our trained men have given him efficient cooperation in his field work.

We have helped a large number of schools by giving them literature free for three months, and supplying them with Bibles and books. The Society's Sunday school spirit is felt in every part of the land. There is a steady growth in this country of Sunday school work in numbers, in methods of work, in influence. There are now in America 16,617,350 in Protestant Sunday schools; a gain in three years of 1,431,006 scholars. The growth in teaching power is indicated by the fact that in nine years we have made

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advance in teachers who are taking the training courses from one person in 111 to one in twelve. In the Home Department we have 644,417, showing a vital connection between the home and the school.

#### BIBLE WORK

No appeal for Scriptures has been denied, grants being made daily. While we are a Christian nation ten millions of our own people have no Bible, and almost uncounted millions in foreign lands are destitute. The ideal toward which all Christians should strive is that every man, woman, and child should possess a Bible.

While all our missionaries are giving and selling the Scriptures, we are almost daily supplying the needs of the missionaries of our Home Mission Society. In their recent work in El Salvador we have answered their call. The most significant appeal for the Book is that in foreign languages. The millions pouring into our country must have the word given them in their own tongue. While we publish the Bible in several languages, for the larger part we are compelled to purchase of the great Bible Societies, some of whose versions are unsatisfactory. We are still making an attempt to get the Gospels into the Hungarian as we have into Spanish and Italian. Failing here in our purpose, we have enlisted Mr. Fetler

of Russia to aid us. There is a great problem to be solved in this foreign work.

#### GRANTS

This is a very important part of our work, and possible because wise men and women have left funds for this purpose. Scores of Sunday schools have been able to organize because the Society has furnished the literature for three months, until the schools could take care of themselves. It is the rule that any new school in any part of the country which is not able to purchase the literature may have it for the first quarter on condition that it will use the Publication Society's literature thereafter.

Our tract funds are far too small, and it seems a pity that this service should be in any degree lessened. Our principles must be propagated largely through Our ministers with limited tracts. salaries should have more help from the Ministers' Library Fund in the supply of fresh denominational books; this fund should be increased. There should be a Students' Library Fund for students while pursuing their studies, and not simply at the end of their course. The fund we now have does not begin to cover the graduates from our seminaries, so some seminaries have the gifts one year and others alternate years.



THE POWDER CAN CHURCH, NEAR VAUGHN, NEW MEXICO



### For All Nations

LORD, we beseech of Thee that we may enter into Thy thought, into the blessedness of being Thine, of serving Thee, and of having the joyous consciousness of Thy presence. May we learn to love what Thou lovest, and to do the things that are pleasing to Thee. So walking as children of light, may our life teach others where to go and what to do. Look upon our land. Blessed mightily in days past, may it be strong for goodness in increasing measure. And from this nation may there flow to all the nations the blessings of peace, of justice, of good government, and of piety. Grant that men may hate no more, but may learn the life of love, until nations shall embrace each other, not in wrestling arms of conflict, but in true benevolence, until superstition and unrighteousness shall disappear, and all mankind see Thy salvation. Amen.

### Ргау\_\_\_

That our missionaries in Mexico—the native workers—may be kept from harm during these troubled days, and may continue in the spirit of devotion that has made their work so widely known.

That the missionaries in China may soon resume work in their fields, and be able to aid greatly in the work of establishing firmly the new order, moral and religious.

That the true missionary motive may lay hold upon our people, and personal consecration take the place of indifference.

That the reading of the record of the year past may stimulate to greater effort in the coming year.

### The Missionary Source

When Kang Yu Wei, the splendid leader of the reform movement of 1898, was interviewed at Hongkong, the editor of the Chinese Mail said to him: "China has not had a patriot in a hundred years, and now you suddenly appear, the embodiment of the highest patriotism and the widest statesmanship. I don't understand it. Where did you get your information and your inspiration?" The reply was: "From two men—Timothy Richards, an English Baptist missionary, and Young J. Allen, a Methodist missionary from America." Which of the great reforms in China that have startled the world within the last twenty-five years cannot be directly or indirectly traced to the touch of Christ upon that nation?—C. F. Reid, D. D.

### The Divine Sympathy

"It is the man who is nearest God who suffers most for those who are furthest away. It is growing intimacy with the Father that makes us sorrow for the prodigal in a land that is afar off. It is the man with wings who feels the awful degradation of Caliban crawling in the beastly slime."

### A Message from Sidney Adams, China

Thank God for our men who are standing. One day, tired out with a twenty-seven mile ride up the line, and hard work among the wounded, I was sitting on a bank eating some soldiers' food, when a man came up and recognised me. I did not know him. He said that he had been present two years ago at our church in Hanyang, and had seen me at the union prayer meetings. I asked him if he was still a Christian. He replied that he still belonged to the Wesleyan Mission, but said, "It is hard to be a Christian under a soldier's hat." I told him that I thanked God he had such a feeling, for it showed that he wanted to be right. I hope our little talk refreshed him as much as a drink from his teabottle did me.



# OBSERVATIONS OF THE OUTLOOKER

THE Outlooker may be wrong, and he L is always glad to be corrected, but his observation of the campaign of the Men and Religion Movement has led him to conclude that not the least valuable work done for men was in the bringing together during the preliminary weeks of the laymen of many churches in committee conferences, thus begetting acquaintance and familiarity with teamwork. How much will come out of the conferences on the social and evangelistic and missionary sides of church work cannot be estimated -certainly not immediately. Influence is quite beyond statistics or observation. Many men assuredly must have gained some new ideas and some new impetus, which will be felt in local church life. If the churches find themselves enlarged in outlook, enlisted in new service, and quickened in spiritual power there will be permanent results. Each church will get out of any such Movement according to what it puts into it.

\* \*

The attention given to the Boys was in response to a real need. The lack of religious nurture of the young life is the weak spot in our civilization today. Just how far to go and what to do for and with the boys is an unsolved problem, but nobody doubts that something must be done, and something of moment, if the rising generation is to be fitted for citizenship and the duties of life. The Outlooker was only confirmed in his opinion that in the work for boys it is personality that counts. Of course personality is a power anywhere, but it is an absolute essential in this work. Whenever we find

a boys' man, there we find a wholesome center of influence and a fruitful work. The churches ought to get and keep a hold on the boys. They cannot do everything, but they must do this. Nothing is too costly that will accomplish it.

\* \*

The Outlooker sets it down as significant that in some of the western states that welcome and seem to demand home mission work and support in order to provide the religiously destitute people with gospel services, the prosperous farmers are investing their surplus wealth in automobiles and other luxuries. A writer in the March Century describes the middlewest prosperity and the way in which the farmers are converting this prosperity into attractive homes, macadam roads, telephones, acetylene gas, pianos, gramophones, etc., while for three years the West has been the largest market for moderate priced automobiles. For example, Pennsylvania has issued one automobile license for every 178 of her people; Ohio, Michigan, Wisconsin and Minnesota one for about every 100; Iowa one for every 81; Nebraska one for every 53; and South Dakota one for every 35! Which only goes to prove once more that people in general get and spend money for what they want most. The church sometimes gets a little of what is left over.

\* \*

But following immediately upon that somewhat cynical view, the Outlooker is glad to find the proper corrective, in the facts that come from a little church in one of the states named above. The only church in a community of perhaps 500

people, with a membership of scarcely forty, the little band of Christians has felt so keenly the need of a house of worship and regular Sunday services, for the sake of both children and grown-ups, that the average contribution per member is above \$16, with not an automobile-owner in the number. This is the other and reassuring side. There are thousands who live and spend selfishly for themselves, but there are other thousands who live and give unselfishly for the good of all.

\* \*

A Consular report says: "In a circular telegram sent by the Secretary of State for Education under the new Chinese Republic to the Vice-President and various military governors, he urges the importance of the resumption of educational work on a modern and uniform basis. He outlines a set of temporary rules and regulations for the guidance of the educators of the nation, the most important of which stipulate: (1) All district elementary schools shall resume their work on March 5 of the first year (of the Republic), and higher schools and training schools for teachers shall do likewise so far as their finances will allow. In the first grade of elementary education boys and girls are allowed to attend the same schools. (3) All textbooks must be compatible with the spirit of republicanism. (4) Classical studies are to be abrogated in elementary education. Elementary handicraft departments shall have special attention."

Mark that rule (3). The children are to be taught the new principles straightway. Moreover, what an insight the outline shows, and quickness to meet the new conditions.

\* \*

Yuan Shi Kai is a striking example of the sweeping change in the attitude of Chinese leaders to Christianity since the Boxer uprising. A Confucianist himself, possessed of more power than any other man in China, his opinion of the Christian missionaries is shown by the fact that last year he sent four of his sons and a nephew to the Anglo-Chinese College at Tientsin, the London Missionary Society's great educational institution in China. He contributed large sums to the building of a splendid hall in the College, that bears his name and contains his portrait. dentally this shows what it means to build up educational institutions of the best rank in connection with our foreign mission work. At the very time of the revolutionary outbreak the number of students at the Anglo-Chinese College reached 350 for the first time. The English Congregationalists have done most effective service in China, and point with justifiable pride to the fact that the head of the great Yangtze Engineering Works near Hankow, Mr. Wong-Kwong, is the son and grandson of old L. M. S. Chinese pastors at Hong Kong. This is a sample instance. It is said that of the delegates to the Assembly which established the Provisional Republic and chose Sun Yat Sen President three-fourths were Christians and students who had been in England or the United States. \* \*

A dispatch from Portland, Oregon, says American farmers in the Pacific Northwest are finding that they can learn much from the Japanese as to getting the most out of their soil. Brought up in an overcrowded land, where each acre must be made to yield the utmost, the Japanese have learned methods of cultivation which they are applying to the virgin soil of these regions with remarkable results.

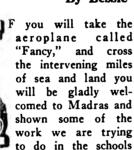
M. Kato, for example, some time ago rented three acres of land from a farmer Wilsonville, who was conducting operations in wheat on a large scale and thought he could very well spare this little strip of ground. The Japanese devoted an acre and a half to onions, and recently sold most of these at a profit of \$900. On the rest of the ground he raised celery, rutabagas, and parsnips, and has now cleared more than \$1,800 on the season. This is one of hundreds of such examples. Some of the Japanese have taken much larger tracts, and are working them in the same fashion with fellow-laborers from their native land. They are making comfortable fortunes. These Japanese are by no means undesirable citizens. They are open to Christian influences and responsive to fair treatment.



PUPILS IN A CASTE SCHOOL, MADRAS

# Gleanings from Madras

#### By Bessie Estelle Harvey



of this city. First of all let us visit one of the Caste Girls' Schools. We are here in time for the opening exercises. Aren't the little tots cute? See how they salaam to us as we enter. They are reciting the Twenty-third Psalm which is learned in the infant class. If you wish, I shall ask the first class to repeat the Ten Commandments and the other classes various psalms and scripture portions. Now they are going to sing the "Glory Song" for us in Telugu, and then a native air, so we must listen. You fear you don't appreciate the native music? That is the way most of us feel at first, but some come to like it better as they hear more of it. It is said to be extremely classical and founded on a musical system much more highly developed than our own.

Notice the caste marks on the foreheads of our small pupils. As they come from high caste families we can have them in school only until they are ten or eleven. However in that short time they learn much, not only of secular studies but also of the Bible and the way of salvation, and I am sure even though they cannot come out openly for Christ many serve him in their hearts and pass on the gospel message to those with whom they are associated.

Do you see that little girl who is wearing shoes? She knows English so you can go and talk to her. What did she tell you, that she had lived in Burma and gotten her education in Miss Scott's school in Tavoy? Because she went to an American Baptist Mission School there her people are sending her to ours here during their few months' stay in Madras. They are here to build a temple in fulfilment of her mother's vow, and yet they send their child to a Christian school!

Once in awhile the parents become a little frightened at the Christian tendencies of the children and in rare instances remove them from school on this account. One most interesting little girl was absent for some weeks and I went with the headmaster to her home to see what the trouble was. Her father, an

educated man who speaks English fluently, received me with marked politeness, but said that the girl could not return to school. His excuse was that her older sister had recently married and that on that account the younger daughter was needed to help her mother at home. As no persuasion would move him I suspected that a deeper reason underlay the one he gave. And so it proved. It seems that she has angered her people by constantly refusing to worship the family



A SCAVENGER SCHOOL, MADRAS

gods, declaring that she is a Christian. She is the child of whom the following incident was told two years ago. A Brahmin from a rival Hindu School came to try to get her to attend there instead of at the mission school, offering a doll as a bribe. The girl took the doll in her arms a moment, then suddenly dashed it to the ground, and, looking him straight in the face, she exclaimed,

"Get thee behind me, Satan," and marched out of the room! The seed has been sown in this little heart and the harvest is with the Lord. The law bars open confession for these little ones, but in many cases they do not forget.

Can you pick out the most likely bride in this class? No, it is not that tall girl on the back row but this mere baby or seven in front. Last week she was married, but she can still come to school because it is only the first ceremony. Her husband is her senior by many years and if he should die even now she would be a Brahmin widow, a member of India's most pitiable class.

The big girl next to her has a story too, though of a different sort. months ago her bigoted grandmother took her out of school because she thought the child knew enough and anyway was too big to be in school longer. The girl lay on the floor and wept for hours but neither her tears nor my persuasions would move the old lady. But the father returned from a business trip at last and "would have none of that nonsense about staying away from school," so the child is here again, much to her happiness and ours. I must tell you an interesting tale about her sister who used to be in our school some years ago. After she married and moved away the missionaries lost track of her, but one day one of them who had been transferred from Madras was visiting homes in a Deccan city and as she entered one house she was lovingly embraced by a comely young woman. Ere the missionary could recover from her surprise the woman said.

"Don't you remember me? I am Menatchi who used to go to your Mission school in Madras. I have lived in many places since then but there have always been missionaries and I have learned new hymns and Bible verses and I pray to Jesus every day." There was a home and a heart ready for more of the truth and the workers rejoiced.

There are about a hundred girls in this school and in a companion one there are a hundred and fifty. Perhaps some other time I shall take you to visit a prize-giving at that school, so you can see the joy of the little girlies over American dolls, but now we must hasten to a school of a far different type.

This one is among the scavengers, the lowest class in the city. You see they are neither clean or well-clad though lessons along these lines are constantly taught them. Although we indulge in liberal

quantities of disinfectant around the building we can't disinfect the children themselves, and at times the odors are so disagreeable that they fairly nauseate one and refuge has to be sought in the open air for a few moments at least.

The head-master of this school is a man who wishes to introduce every new fad advocated by the Educational department. Not long ago he came to me with the modest request that I put "brush work" in the school. "Brush work," said I,

carts morning and evening and can come to school only from ten o'clock till one. As a class they are not eager for an education, and the work is "up-hill" many times. We have another such a school at which you may next have a glimpse. You see it is merely a tiny native house and but few children are in attendance. This school is not under government and only one teacher is employed but it has its own sphere of work, and I am often surprised at the Biblical knowledge of these



BLACKBOARD WORK IN A MADRAS SCHOOL

"Scrubbing brush work on the children would be more appropriate, and I'll furnish the brushes if you will promise to wield them." But he did not seem to take kindly to the suggestion. This master is fond of taking the children on trips such as to the Museum and the aquarium, and I always know that a treat is in store for me after such an expedition when I question the children as to what they have seen.

This scavenger school is under government but it is what is called a "half-time" school. The children drive the municipal

children. Just notice that big boy with an intelligent face and a sunny smile. He is fifteen and has studied in our school for four years. He is truly a Christian in life and profession, but he cannot be baptized as long as he is a minor. Now he is an orphan, as his mother, a widow, died last month of cholera, and he lives with his uncle. This relative constantly beats the boy because he will not enter into heathen worship. We are praying that he may be kept faithful and confess Christ in baptism as soon as he can legally do so. You know the law forbids the

missionaries to baptize children without the consent of their parents before they are eighteen.

We have two more schools on the other side of the city. One is largely attended by the children of shoe-makers, that is, outcasts, both boys and girls. The other and larger school has in it mostly caste boys with a sprinkling of girls. There are no girls' schools near and these parents are anxious enough to give their daughters an education to allow them to study in the same classes with boys.

These comprise our six schools in Madras, registering in all between four and five hundred and employing about twentyfive teachers, all Christian. One of the greatest drawbacks of the work is the frequent absence of the children for Hindu feasts, weddings and funerals, or anything else for an excuse. Often the children themselves would prefer to come to school but their parents feel their attendance at the feast is imperative. Another obstacle in certain quarters is the rival Hindu school, superficial in its teaching and often established for the express purpose of thwarting the mission schools. The heads of these schools are far from scrupulous in their methods of obtaining children for their institutions. One went to a man who was his tenant and said,

"If you don't take your daughter out

of the mission school and send her to my school I'll evict vou."

The tenant was so angry that he proceeded that very week to buy a house of his own, and moved before the landlord had time to evict him. He had overreached himself and the erstwhile tenant's daughter still attends our school.

One argument these rival school headmasters use is this, "Send your girls to our schools and we will teach them the beauties of our own Hindu faith. If you send them to the mission schools they will get notions of Christ and the Bible that in later years you may never be able to uproot."

It seems to me this is expert testimony from an unexpected quarter as to the value of just such school work as we are carrying on in Madras. The nature of the circumstances forbids baptisms but the seed of the gospel planted in the hearts of the Indian women to be, is bearing fruit in their own lives and will bear fruit in the lives of the coming generations.

The strongholds of Hinduism may yield to siege where storming is of no avail, and we try not to be discouraged as we trust in the many prayers that are ascending to the throne for the work, and remember that the "weapons of our warfare are not of this world, but are mighty before God to the casting down of strongholds!"



EAST GATE OF MANDALAY, INDIA

# The Immanuel Church in Rangoon BY W. F. ARMSTRONG, D.D.

Burma since it came into the possession of Great Britain has exhibited a progress that would have been impossible under native rule. Its capital, the noble city of Rangoon, which has arisen in the place of the shabby village that Judson saw when he landed ninety-nine years ago, is a great centre of throbbing life—with large industries, broad streets, fine buildings, good sewerage, electric lights, electric trolley-cars and the many other things that follow in the wake of obedience to the Creator's primeval command to man to subdue the earth.

It is pleasant to reflect that in this great and growing centre there are so many strong Christian agencies at work. Of these none is more needful and none gives greater promise of rich results than that whose centre of activities is the beautiful building represented in our cut, the Immanuel Baptist Church.

It is a co-operative effort of the church and the Foreign Mission Society for the English-speaking people of Rangoon. Work for this part of the population is important not only because their souls are as precious as any others, but also because they exert a deep and wide influence upon the native communities of the city, whom they meet in a hundred ways in trade and



IMMANUEL BAPTIST CHURCH, RANGOON, WHERE DR. WITTER COES GOOGLE

social life. And furthermore it is highly desirable that there shall be in a conspicuous place, a church which may serve as a model to the native churches of the city and the province.

Rev. W. E. Witter, D.D., is to sail in the fall to lead in this work, by appointment of the Foreign Mission Society and the unanimous call of the church. The vast numbers of God's people in this land, who have come to hold him in high regard, will follow his work with interest and sustain it by prayer.

#### Faking Reports

The Watchman: The Brooklyn Eagle is playing a pointed joke on "Pastor" Russell who has made himself somewhat notorious in Brooklyn and elsewhere. Apparently before starting on his around-thetour ostensibly to investigate Christian missions. Pastor Russell left full reports of his movements and addresses to be delivered in certain places. were to be delivered to the daily press in America at proper dates, to appear as if sent by cable. With considerable enterprise the Eagle has secured papers from the points visited by Pastor Russell, and is printing in parallel columns the reports of what actually occurred alongside of the glowing accounts supplied to American papers. The result is amusing. ("Amusing" is not quite the word we should use to describe this ugly imposition on the public by a professed Christian leader. so-called "investigation" of missions is equally fraudulent.—ED.)

#### A Missionary Says:

"Every interested supporter of missions in China knows that the sentiment of the Chinese church is overwhelmingly progressive. It is impossible but that those who have been enlightened and have tasted of the heavenly gift should desire that reform for their country which their own hearts know. That makes the position of the church, as such, in the midst of a divided nation, a very difficult one. It is so easy to mistake the political for the spiritual gift, and so to narrow down Christianity to the point of revolution. The Chinese

leaders of the church therefore stand in especial need of the prayers of Christians everywhere. They have a task and a burden greater than they can bear, and they need strength and wisdom that they may guide their people aright and keep both the ideals and the reputation of Christ's cause high above the clash and warfare of mere political partisanship. It is to the credit of the church in China that some of the noblest of the revolutionaries are her sons; it will become her shame if that fact is made her highest claim to recognition and success. For with the triumph of reform in China the Christian Church will stand not at the end of her accomplishment, but at the beginning of her duty."

# + Canadian Notes

Rev. S. C. Freeman, B. D., a missionary on furlough from India, is rendering signal service to the Baptist churches of Maritime Canada, by his addresses on missionary subjects. Miss Flora Clarke is attempting to visit every Baptist church in the Maritime Provinces during her furlough.

The sad news has come from India of the death of Miss Laura Peck, one of the devoted missionaries sent out by the Maritime Baptists.

The will of Elmore Harris, D. D., of Toronto, who died in Delhi, India, where he was in attendance at the Durbar celebration, disposed of \$628,000, which, considering the large gifts he made during his life time to churches and missions, and his building and equipment of the Toronto Bible College, represents an estate of at least a million dollars. His bequests Home and foreign missions were: \$11,000; hospitals \$4,000; Toronto Bible College \$10,000; Walmer Road Church, Toronto, \$30,000. The rest of the estate goes to his family. Thus passes from the Canadian Baptist ranks the most unique minister in its history. Born in luxury, inheriting wealth and encircled by culture and ease, he gave himself unreservedly to the work of the Baptist ministry for thirty years, and exerted a powerful influence.

#### A Novel Missionary Carriage

In the interior of Africa the roads or paths are very narrow, crooked and difficult of passage. The natives carry everything on their heads. They have no conveyances of any kind. If a sick native or foreigner unable to stand the heat of walking has to be carried from one place to another, a hammock is stretched under

and where the trails are rough and narrow this makes an invaluable conveyance. The first wheels made were crude enough, but after his return to this country Mr. Smith began the manufacture of an improved conveyance, which he is prepared to furnish. The carriage is made by skilled workmen at Homer, N. Y., and the Baptist pastor there, Dr. B. L. Herr, sent us



.THE OLD AND THE NEW IN AFRICAN TRAVEL

a long pole with two crosspieces at each end, and four young men bear these crosspoles on top of their heads. This is much more painful for the men than carrying boxes or packages which one man can take by himself. Experience led Rev. Howard Smith, a Baptist missionary who was



THIS UNIQUE DEVICE SAVES THE MISSION TWO
MEN, AS THE HAMMOCK REQUIRES FOUR
CARRIERS, THIS BUT TWO

working on the west coast of Africa, to invent a new kind of touring car for the missionary en route. Instead of the hammock, he constructed a seat over a single wheel set on springs, with handles at front and rear, requiring only two bearers. The picture shows the old way and the new,

the photographs and account of the carriage, as of interest to many missionaries. Mr. Smith describes the difficulties at first met with in overcoming the prejudice of the native bearers against any new methods, but their pleasure when the relief was experienced from the cruel headcarrying plan. Final success was attained in balancing when a "lady missionary came out who weighed over two hundred pounds." Too much for a hammock, she was easily carried by the "wheel rig," and the natives were conquered. This turned the tide, and the hammocks were stored. The price of the carriage is about \$30 in New York, and from \$40 to \$50 on the coast.

#### Changing China

The Shanghai city wall is being demolished. It is proposed to construct a boulevard in its place and a tramway thereon.

The open ports and adjacent sections where foreign influence is felt are gradually taking up with foreign conveniences, such as lighting systems, waterworks, widening and cleaning of streets, and sewage. Many of the larger ports and cities have electric light plants and water-supply systems.

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#### The Northern Baptist Convention—Program Material

THE following information has been brought together for the use of Program Committees and others interested in knowing what the Northern Baptist Convention is, what it stands for, and what it hopes to accomplish. Answers are here given to the questions in the Program published in the May number of Missions.

#### I. WHAT IS THE NORTHERN BAPTIST CON-VENTION?

The delegated body which represents the 1,300,000 Baptists of the North. It meets annually, and is composed of accredited delegates appointed as follows: (a) Any Baptist church in the United States may appoint one delegate, and one additional delegate for every 100 members; (b) Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten district associations included in it, above the first ten.

The object of the Convention is "to give expression to the opinions of its constituency upon moral, religious and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world."

The Convention declares its belief in "the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of churches. It believes also, that, in view of the growth of the Baptist denomination and its extension throughout our country, there is need for an organization to serve the common interests of the entire denomination as state and district organizations serve their respective constituencies."

The Northern Baptist Convention was provisionally organized at Washington, D. C., in May, 1907, its organization being completed at Oklahoma City in May, 1908. It came as the result of efforts for the correlation of the work of the missionary societies, extending back to 1896, when at the Anniversaries at Asbury Park a joint commission on Systematic Beneficence was created. Various movements looking toward a denominational organization followed, and in September, 1906, the Chicago Baptist Association adopted a resolution urging the executives of the national societies to call a joint meeting of all the societies in connection with the Anniversaries in May, 1907, for the permanent organization of a joint Association or Convention representing all the Northern Baptist churches. In December, 1906, in compliance with this request, a call was issued for the meeting in Washington at which the Convention was provisionally organized.

The first President was President Judson of the University of Chicago, who served two years, and was succeeded by President Hunt of Denison University. The Corresponding Secretary from the beginning has been Dr. William C. Bitting, of St. Louis. The Executive Board is made up of leading ministers and laymen from all sections in the Convention's territory.

The interest aroused by having a central body like the Convention, which can deal with denominational affairs of all kinds, is shown by the fact that the attendance has reached into the thousands, while three to four hundred delegates to any society anniversary were regarded as a large number.

#### 2. WHAT ARE THE COOPERATING SOCIETIES OF THE CONVENTION?

Cooperating Societies are: The The American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. Auxiliary to the American Baptist Foreign Mission Society are the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West.

A cooperating organization must agree:

(a) To insert in its by-laws a provision that all accredited delegates to each annual meeting of the Northern Baptist Convention shall be annual

members of the organization;
(b) To regulate its expenditures in accordance with a budget to be annually approved by the Con-

with a budget to be annually approved by the Convention;

(c) To solicit funds only on the approval of the Convention, or on the approval of the Finance Committee given between the annual meetings of the Convention;

the Convention;
(d) To incur no indebtedness without the previous approval of the Convention, or of the Finance Committee;
(e) To submit its books and accounts to the inspection of the Finance Committee; to prepare its budgets and to make its financial reports in such form as that committee shall request.

Thus it will be seen that the General Societies, while they are still separate corporations with boards of their own, are most closely related to the Convention, which has the same delegated membership, nominates the officers, and decides upon policies and amount of budgets. This brings all the work into direct relation to the denomination.

# 3. WHAT IS THE CONVENTION BUDGET AND HOW IS IT MADE UP?

The Budget for 1912-13 approved by the Finance Committee and recommended to the Convention at its meeting at Des Moines calls for \$2,343,906 for the six missionary societies as follows:

Foreign Mission Society ...... \$975,933
Woman's Foreign Mission Society 179,817
Woman's Foreign Society West... 111,053
Home Mission Society ....... 665,977
Woman's Home Mission Society 213,034
Publication Society ....... 198,092

Of the total amount required \$479,484 is expected from legacies, income from permanent funds, annuities, etc., and \$464,134 is to be solicited from individuals. This leaves a balance required of \$1,400,288. Of this sum \$1,177,835 has been apportioned to the churches. This still leaves a balance unprovided for of \$222,453 which is expected from churches in excess of sums apportioned and from special sources. Added to this are the deficits of the societies, March 31, 1912, aggregating \$205,169.

The Budget is made up by each Society, and covers only the work that is deemed absolutely necessary unless we are to abandon some of our mission fields. The Convention Finance Committee goes carefully over the Budgets, and when approved they go to the Convention for final adoption.

# 4. WHAT IS THE GENERAL APPORTIONMENT PLAN?

#### A Catechism on Apportionment

Question. What is the Apportionment Plan?

Answer. Assigning to every Baptist church some definite sum as its share of carrying on the missionary work. It is not a tax but a guide to giving.

Q. When was the Apportionment Plan adopted by Northern Baptists?

A. It was first proposed at the meeting in Washington in 1907, but not finally put into effect until the following year.

Q. How has it worked?

- A. Successfully. For the three general societies the annual contributions from churches, Sunday schools, young people's societies and individuals have increased since 1908 by about \$250,000. The Apportionment Plan must be given large credit for this advance.
- Q. How have the amounts apportioned to states and churches been determined for this year 1912-13?

- A. "On the basis of reasonable expectation and in the light of previous giving." This was the principle adopted by the Convention in 1911. In applying this principle the General Apportionment Committee has taken the amount contributed by each state to each of our missionary societies during 1911-12 as a basis. To these amounts was added the average yearly gain made by the states for the four years since the Budget-Apportionment Plan went into effect. These apportionments are distributed by state committees among the churches, and they must be distinctly understood to be minimum amounts. It is hoped that in every case where at all possible they will be exceeded.
- Q. When a church has raised its apportionment may it feel that it has discharged its full obligation to our missionary work?
- A. By no means. The apportionments, based as they are upon the present giving of the denomination, meet only a part of the budgets of the societies. They take no account of existing deficits. They make no provision for enlargement in this day of unparalleled opportunity at home and abroad. They do not even provide for the full running expenses of the work as it now is. The honor of the denomination, as well as the doing of the Lord's work, demands that apportionments be generously supplemented.

Q. What is the best method of financing missionary work?

A. There is one best method, namely: the "every-member" canvass for weekly offerings, to be collected through the double envelopes.

Q. When should missionary offerings be forwarded?

A. Just as rapidly as they are collected. Churches using the weekly envelope system should divide their offerings and forward them monthly or at least quarterly.

# 5. WHAT ADVANTAGE IS THERE IN HAVING A CONVENTION, AND WHAT CAN BE ACCOMPLISHED BY IT?

This is a topic for the Pastor to treat, as he will readily see the advantages of a single organization that can consider social and moral questions, the denominational needs and conditions, and speak when occasion demands. It puts the Baptists in a new position of influence before the world. It aids in arousing and uniting the denominational consciousness, and makes advance movements possible. It does not legislate, but directs and inspires. It binds our work in the strongest cooperation.

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# 6. HOW MANY CHURCHES ARE THERE IN THE CONVENTION FIELD?

About 10,700. It is probable that not more than 6,000 of these contribute to our missionary work. Here is the task, to bring the noncontributing churches to see their duty and do it. How can this be done? Call for suggestions on this point.

# 7. SUGGESTIONS AS TO HOW THE CONVENTION CAN HELP TO INSPIRE THE CHURCHES WITH GREATER INTEREST IN MISSIONS

By making them feel that it is their own work, and not something done by a Society independent of them. By advocating the best methods of church finance. By laying the missionary work upon the hearts of the people as the Great Commission. By holding the denomination to lofty ideals of service. By making its annual meetings occasions that inspire faith and courage. By planning advance movements for world-evangelization.



#### The Sunday School and MISSIONS

We have just received an order for 84 subscriptions for the Norwood Bible School, Cincinnati, Ohio. There is no better place to teach missions to the church of tomorrow than in the Sunday school of today. Is the progressiveness of this school in respect to missions at all related to the fact that of the 28 baptisms in the church last year, 26 came through the Bible school? Here at least is a good suggestion for other superintendents who believe that the Great Commission should be one of the fundamental teachings of the Bible school.

#### One More Society in our Combination

Missions is heartily glad to welcome to its family group the Woman's Baptist Foreign Missionary Society of the West, which has decided to withdraw from its former partnership in the publication of Helping Hand and enter into the Missions' combination, leaving only one society outside. The following announcement comes officially from the clerk of the Executive Board:

CHICAGO, MAY 7TH, 1912.
The Executive Board of the Woman's Baptist Foreign Missionary Society of the West, acting under the instructions of the Society at its annual meeting convened in St. Louis April 23-25th, has this day voted unanimously to make the magazine Missions its official organ of publicity.

JENNIE CHURCH LINGLE, Clerk.

This action is especially gratifying because it will enable us to give to Woman's Work in Missions the same breadth and balance that characterize the magazine as a whole. With only one phase of woman's work presented there was a break in the unity which Missions was established to create and foster. We believe the Society of the West will reap large advantage from the wide presentation which its work will receive in MIS-SIONS, and we shall do everything in our power to make the whole mission cause irresistible in its appeal to men and women alike. Ten thousand new subscribers in the western states, in which the constituency of the Woman's Foreign Society of the West resides, will put us in the close neighborhood of the 75,000 mark which we expect to reach and pass this year. The new department will appear as soon as the necessary arrangements can be perfected.



# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

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#### July Topic: State Work

1. DEVOTIONAL EXERCISES.

2. THE BEGINNINGS OF OUR BAPTIST MISSIONARY WORK.

(This was a work in the States for a long period before there was a general or national organization.)

THE STATE CONVENTIONS OR MISSIONARY ORGANIZATIONS IN THE EAST AND THEIR WORK AT PRESENT.

(Massachusetts may be taken as a type, and its history has been written fully.)

4. The State Conventions in the West.

(Pioneer work, and the religious development of new sections.)

5. RELATION OF THE STATE CONVENTIONS TO THE HOME MISSION SOCIETY.

(In the West the Home Society works in cooperation, paying a certain proportion of the total required for the extension work; in some older States the Society aids in work among the foreign population.)

- 6. ITEMS FROM THE STATE CONVENTION FIELDS.
- 7. CLOSING DEVOTIONAL EXERCISES.

Note.—Detailed information concerning the work in the States of the West can be found in the Northern Baptist Convention Annual for 1911, or in the Annual Report of the Home Mission Society for 1911. The latter can be obtained by writing to Literature Department, American Baptist Home Mission Society, 23 E. 26th St., New York City. For the work in Massachusetts, write to F. W. Padelford, D.D., Tremont Temple, Boston.

Interesting frontier field notes can be found in any issue of Missions, and there will be a special field survey in the July number.





# The Missionary Education of Men BY SECRETARY W. T. STACKHOUSE



HE missionary education of men is a leading question with pastors, secretaries and other missionary workers in every Christian denomination to-day. Many methods have been tried, and are now being

tried; and in so far as these have been successful we commend them to the consideration of all who may be interested in the question.

We give below a few of the most important and effective plans for imparting missionary knowledge and for enlisting men in missionary study.

#### I. THE MISSIONARY SERMON.

The pastor beyond all question is the greatest single factor in the work of the missionary education of the men of any congregation. No pastor should consider himself true to the opportunities and responsibilities of his calling who does not seek by every noble means to acquaint his people with, and relate his people to, the claims and the needs of the mission fields. As to the number and nature of the missionary sermons, lectures, and talks he should give to his people during the year he must determine. It suffices to say that these should be sufficiently frequent and comprehensive to give the men of his church who may not have time or opportunity to read missionary literature, or attend mission study classes, a clear idea of what the needs on the mission fields are, what the Christian forces are doing to meet them, and what the results are.

Missionary sermons need not be announced or labelled. They should be fresh and forceful. They should be live messages passing through live wires. Dry missionary sermons should be burned up before the pastor leaves his study, or set aflame as he delivers them. It is a well known fact that many men who have been skeptical and indifferent as to the whole missionary question have been led by a single missionary talk to become ardent advocates of the thing they once opposed. A banker in one of our great cities who was opposed to missions, was induced recently to attend a Men's Missionary Meeting. Two live addresses were delivered at the service, dealing with the past achievements and present needs on the mission fields. Upon leaving the meeting he said to his pastor: "My whole attitude on the missionary question has been wrong, I have changed my mind, and from to-night on I am going to do my share to meet these He is now on the missionary committee of the church, and doing splendid work.

No pastor in this day of the marvellous development in national life at home and abroad, should under-estimate his privilege and opportunity in keeping his people informed as to the relation they sustain to these great world movements.

# 2. THE WORK OF THE MISSIONARY COM-

Next to the work of the pastor in giving missionary information is that of the Men's Missionary Committee. We assume that every church should have a Men's Missionary Committee, or a com-

mittee composed largely of men whose work in part shall be that of arousing greater missionary interest among men, and the bringing of missionary information to men. Great care should be given to the selection and training of this commit-It should be composed of men of vision, character, consecration and ability. They should post themselves thoroughly respecting past achievements and present needs in the mission fields, home and foreign. They should acquaint themselves with the most successful methods of imparting missionary information to others, and should set themselves systematically to the task of doing it.

It is a well known fact that many members of many congregations receive little or no missionary instruction. They rarely attend the meetings, banquets or classes where missionary work is presented and discussed. In fact they avoid these meetings. In other casese the time element plays an important part against missionary training. The claims and pressure of business appointments, social and other engagements are so numerous and persistent as to consume most of their time, and therefore make attendance at the missionary meeting well nigh impossible. yet these members of the congregation, as well as all others, ought to be reached, interested and informed as far as possible in the missionary activities of the church. How this is to be done, is the question that is perplexing many pastors and missionary workers to-day. The problem, however, is not one that cannot be solved. Some of the methods that have been tried and found helpful in many congregations are discussed in what follows.

#### 3. THE MISSION STUDY CLASSES

The mission study class is considered one of the best agencies for the spread of missionary information that has yet been discovered. A class may be formed of groups of men numbering all the way from five upwards, who come together at regular intervals for a short study of some definite missionary problem or field. Text books are provided for this purpose and may be secured through the denominational or interdenominational Missionary Edu-

cational Movements. A book may be completed in eight or ten lessons. Little time is thus required, and the substance of the book may be carried away by each man. (To be continued)

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#### Campaign During April

During the first part of April Baptist Laymen's meetings were held in the folowing places: Passaic, Hackensack, Paterson, and Ridgewood, New Jersey. We had a total attendance, at the four places named, of 565 men. The campaign in these New Jersey centers was organized at the suggestion and with the help of District Secretary F. H. Divine, who assisted in the program at each place, and whose strong addresses will not soon be forgotten. The interest manifested by the pastors and their men at all these places gave promise of positive action and large returns to our missionary enterprises. Already good reports are coming from some of these congregations.

From New Jersey we went westward to meet engagements in Iowa and Nebraska, where our campaign had been arranged by secretaries on the field. Meetings were held at the following places: Ottumwa, Waterloo, Mason City, Sioux City, Omaha, and Grand Island. These meetings were filled with interest, and resulted in definite action with respect to the policy of the Laymen's Missionary Movement. The resolutions calling for the appointment of a Missionary Committee, the adoption of a Weekly Offering System, and the Every-member Canvass were heartily endorsed by the men attending these meetings. We were assisted during this campaign by Messrs. Proper, Mills, Williams, Berry, Wilcox, Ketman and Ingram.

On Sunday, April 14th, we had the pleasure of assisting Rev. C. T. Ilsley, a classmate, in the dedication of a new mission chapel in South Omaha. Pastor Ilsley and his men are doing splendid work in that section of the city. During the latter part of April and the first of May we were laboring in Illinois, where meetings were organized in ten or twelve important centers.

# Women's Work in Missions

### Annual Meeting of the Woman's Baptist Foreign Missionary Society of the West

By Mrs. T. E. Adams

ST. Louis garmented herself in robes of very delicate green to receive the nearly two hundred delegates of the Woman's Foreign Society of the West who journeyed thither for the forty-first annual meeting, April 23-25.

The Second Baptist Church was the This noble structure scene of meeting. deserves a paragraph all its own. One could not but be impressed with the classic beauty of its façade; with its loggia connecting the street approaches; and with the charming perspective across the quadrangle. An arcade links the opposite ends of the two buildings, from the center of which a campanile rises in fine stateliness. The entire edifice exhaled the atmosphere of the Italian Rennaissance, and is one of the rarest examples in America of this era of ecclesiastical architecture.

The favorable impression was not dispelled upon entering, and the hours passed rapidly as the various topics claimed the close attention of those fortunate enough to be present.

Tuesday was devoted to a conference of workers, conducted by Mrs. Goodman of Chicago. There were presented very definite suggestions for early spring gardening, in developing wider fields, geographically, here at the Home Base. An emphasis was placed upon a more careful gleaning; also, a deeper planting of

missionary ideas in the minds and hearts of the several constituencies.

The public sessions opened on Tuesday evening, when the President, Mrs. Mac-Leish, gave her annual address and message. This was followed by a reception in which missionaries and the officers of the Society were the special guests.

On the two following days the carefully prepared program was carried out. The usual reports from the Secretaries gave a review of the activities of the year just closed. These reports comprehended the work of the Treasurer, Mrs. Kempster B. Miller; the Home Secretary, Miss E. Jean Batty; the General Field Secretary, Miss Ella D. MacLaurin; the Clerk of Literature, Miss Beppler.

The conferences made manifest the earnest desire to place the work upon a firmer foundation, with the least possible expenditure in administration. was determination to develop all our resources, by interesting every woman, young woman and child in our own territory; and to sustain the representatives upon the fields abroad, even at sacrifice. That missionary interests are engaging the attention of the most alert type of women in the country was emphasized as These women are an important fact. mentally well poised, and keenly alive to all suggestions for the enlargement of vision, scheme and scope of the work.

One of the most significant acts was the withdrawal of the Society of the West from its affiliation with "Helping Hand," and its decision to make MISSIONS its official organ. This was not accomplished without a spirited discussion, but the majority overwhelmingly approved, in view of the fact that MISSIONS reaches four times as many people in the western constituency as does "Helping Hand." The result is an effort to be in harmony with a broad cooperative spirit, which will involve compromise on both sides.

The program was enriched by the presence of several missionaries who presented the work of their respective fields with graphic clearness and authority of utterance which was truly impressive. Notable among these was Miss Buzzell of Japan, whose story of a constructive religious movement, inaugurated by the Home Minister of the Japanese Government, was an illuminating contribution of value. The same impression was created by Miss Frederickson of Burma, who spoke in no uncertain tones of the needs and the present day opportunities of that historic land. Miss Acock of Japan, and Mrs. Sweet of China gave additional testimony for their particular fields. The work of the Philippines was presented by Mrs. Twing, and in this Orient group Miss Adkins gave her annual report.

The ladies of St. Louis contributed a series of pageant pictures of scenes in our These tableaux were mission stations. beautifully costumed and well rehearsed, giving quite the oriental atmosphere. In the Assam group a Christmas celebration was disclosed, with a traditional Christmas tree, very gaily decorated and surrounded by a bevy of children from heathen homes. There was a snap of an electric switch, and the tree became a brilliant spectacle: it seemed to me it was the very spirit of Christmas that leaped from branch to branch sending its ray of hope and cheer into the hearts of those within the sphere of its shining radiance. The closing picture represented a hospital scene; the consulting room within, where the doctors and nurses labor, and the waiting hordes without, among whom missionaries and Bible women utilized every moment of time. As the various patients emerged, and one saw the visible application of absorbent cotton, gauze and adhesive plaster, it required but a whiff of imagination to think you caught a whiff of iodoform, and you knew by the physical signs that the whole world is akin. A well-deserved tribute was paid to Dr. Anna K. Scott, our veteran physician at Swatow, who, at seventy-five years of age, is still on duty in the very thick of the fray.

When, at the close of this realistic presentation, the whole great Pageant, representing Assam, Burma, the Philippines, Japan and China, marched back down a main aisle of the church, singing the Convention hymn, "O, Zion, Haste"; when they filled the platform to overflowing, and Miss Inga Petterson stepped forward and voiced the response of the Society, in an impassioned appeal for the great needs that had passed before our vision; then indeed did our hearts burn within us, and we longed for a larger measure in our own hearts of the compassion of the Master himself, and for more of the sacrificial giving of money, time and strength, which alone can accomplish the great task.

# The Woman's Foreign Society of the East

The forty-first annual meeting was held in Washington, April 25-26, in Calvary Baptist Church. The Washington women, with Mrs. W. H. Baker as chairman, were gracious hosts. Their hospitality included a reception at the White House, at which President Taft shook each delegate by the hand, after a brief speech in which he expressed his sincere belief in the work of the missionaries as the most helpful contribution our country is making to foreign lands. The sessions were marked by good attendance, effective addresses by missionaries and others, reports that were encouraging in spite of the thirty thousand dollar deficit, and unusual features in the children's meeting, the rally for colored women, and scenes from the Orient, in which missionaries and young women of the Washington churches took part.

Much interest was aroused by the announced discussion of the proposed merging of Helping Hand in Missions, so that we might have one great all-inclusive Baptist missionary magazine. The affirmative side was presented strongly by Miss Phila Whipple of Massachusetts in an address as charming for its literary merit as it was admirable for its arguments. The negative was taken by Mrs. Annie Cobb Smith of Maine, who cleverly made her points, and evidently had the sympathy of the delegates. The discussion was marked by the best of feeling, and the editor of Missions was cordially received, as he stated the single motive of denominational missionary unity and progress which led to the proposition of union. During the discussion the president, Mrs. Edmands, read a telegram from the president of the Society of the West, stating that by a more than threefourths vote the delegates at its annual meeting in St. Louis had that morning decided in favor of the merger. This did not change the prevailing opinion, however, and by a large majority it was voted that the publication of Helping Hand be continued. In view of the feeling of the majority, this was doubtless the best course for all concerned. An unwilling union would not realize the greater efficiency for which we seek, and certainly would not advance the cause of unity. Missions is genuinely regretful that the conditions are as they are, but has only the kindest regards for its "little sister." We shall seek to work in harmony, whatever happens, and to make Missions indispensable to every Baptist worker.

The officers of last year were reelected. Mrs. M. Grant Edmands, President, occupied the chair with her customary dignity and grace. The reports of the corresponding secretaries, Mrs. H. G. Safford of the foreign department, and Mrs. C. A. Robinson and Miss H. S. Ellis of the home department, were clear presentations of the year's work. items from the field show 98 missionaries working in 8 countries, carrying on 654 schools with 22,012 pupils; 253 Bible women; and a share in 10 hospitals with 8 physicians, which during the year have treated nearly 75,000 patients.

#### Now for Winona Lake

There are fashions, not only in the way we make our clothes, build our houses, educate our children, but also in the way we study missions. The missionary circle of today does not have a program, one month on Alaska, and the next on Africa, with articles read by the various members. Instead of this the circles take up the definite study of missions with the study books as guides. Those having the programs in charge feel the need of special preparation for this important service. The presidents of the circles, the treasurers and others bearing special responsibilities,

feel the need of help in solving their prob-

lems. To meet this need for the Central

West the Summer School of Missions is

held at Winona Lake, Indiana. The place

is well known and easily reached.

The Study Books are on timely topics. "China's New Day" by Rev. Isaac T. Headlands, is the subject of the foreign mission book. Dr. Headlands himself will be present and tell of his work in China. Lectures on the book will be given by Mr. B. Carter Milliken, widely known as a mission study expert. "Mormonism, the Islam of America," by Rev. Bruce Kinney, is the subject of the Home Mission book. Mrs. D. B. Wells, to whom hundreds of women owe their interest in missions, will give the lectures on this book, and the author will tell in an evening lecture of his work on the frontier of our own country.

Special features are the normal training course for those planning to lead mission study classes; the hours devoted to conferences on methods; the twilight hours with missionaries. Each day begins with a devotional service. The social hour will be in charge of a competent committee. Arrangements have been made to care for the children of kindergarten age of those attending the Summer School.

It would be well for the cause of missions in our denomination if every auxiliary would send at least one delegate. It is hoped that our young woman's auxiliaries will be largely represented. For further information apply to your denominational board or to Mrs. C. W. Peterson, Chairman of Publicity Committee, 2449 Prairie Ave., Chicago, Ill.



#### A Survey and a Challenge

#### BY FRANCES M. SCHUYLER

"The underlying foundation of all woman's work in Home Missions has been her profound, ineradicable conviction that ignorance is the fruitful mother of degradation: and that no nation whose God is not the Lord can long survive or serve the highest needs of the world. This conviction is hers by heredity. It is hers by right of study of the past and present of other nations. It is hers by right of promise for the future, and the hosts of Christian women in this new land have united to declare 'Our land shall become the home of intelligence and righteousnesss," so writes Mrs. D. B. Wells in her forceful and historic survey of woman's "Conservation of National work in Ideals." A second pertinent statement follows: "As their share of this great enterprise Home Mission women have contributed three potent forces-self-sacrifice, organization, accumulation, nor have they stinted the measure of their gifts."

In the brief but interesting and comprehensive report of Mrs. Katherine S. Westfall, Corresponding Secretary of the Woman's American Baptist Home Mission Society, this underlying principle to which Mrs. Wells refers is strongly apparent. In the summary of the work presented not only is the influence of "the three potent forces" recognized, but that deeper one of bringing Christ as the personal Saviour into the homes of the people through the influence of our teachers, matrons and missionaries.

"The review of the year indicates that

the fields occupied by the missionaries and teachers of the society have been faithfully sown with the seed of the gospel and that many precious souls have testified of their desire to follow Him," reports Mrs. Westfall.

Tracing the losses to the Board by the death of prominent members and the gain accruing from the appointment of new members, our secretary refers briefly to the changes in state directors and assistant state directors. A hopeful note is sounded in the announcement of the appointment of State Directors for young women's and children's work in Delaware, Minnesota, New York (East and West), Oklahoma, Washington (East and West), and Wyoming.

"Our Relations With Other Organizations" contains the interesting item that the sale of the Home Mission study book, "Conservation of National Ideals," issued under the auspices of the Council of Women, has been more extensive than that of any previous book brought out by this organization. Closer contact with other denominations through the medium of the Council; cooperation with the Young Women's Christian Association and the Missionary Educational Movement by representation at Conferences, and with the Baptist Forward Movement are each noted as well as a record of conferences, with representatives of our general societies, regarding the interests of the home mission fields, East and West.

Progress has been made in Young Woman's Work. While Mexico is the interesting specific for them the secretary expresses her desire that information presented shall be general and shall include

all of our fields. The importance of the work among the boys and girls designated as "Light Bearers" is urged and Baby Bands are announced as among the supporters of the Gospel Kindergartens.

Passing over the intervening items regarding the work of the District Secretaries, General Workers, Organization, Publications and Financial. Training School, we pause to consider the statements regarding our Missionary Fields. We learn that field work among the Indians is carried on in Arizona. California. Nevada, and Oklahoma by thirteen missionary representatives and that new fields in the West where there is no Christian work are calling for missionaries among the Indians. The work at Wood Island, Alaska, continues in helpfulness and interest. House to house visitation, industrial schools, Sunday schools, children's bands and mothers' meetings are reaching the Negro homes in the Southland with the gospel. The work among the foreign populations in our great centers is carried on by cooperation with city mission societies. The rapidly increasing numbers and the difficulty in securing trained workers who can speak the languages are gigantic obstacles in the way of progress. Open fields among Italians, Poles, Hungarians and Slavic races present great opportunities for entrance and we recall that here as elsewhere, "opportunity imposes obligation."

In the islands of Cuba and Porto Rico and in Mexico our missionaries have prosecuted their work without cessation, despite the local difficulties. The needs of the women and children of the Spanish-speaking populations in Arizona, New Mexico and Southern California make their own appeal, and the past year has found representatives among Mexicans in Arizona and Southern California.

Field work has been carried on at several points among Chinese, and our Japanese Home in Seattle has become practically a Christian settlement house for the representatives of the Flowery Kingdom. The needs and opportunities of the Mill and Mining sections are vast and insistent and the fringe of the garment is but barely touched by our force, heroic and persistent, but inadequate, now upor

these fields. Many, many more missionaries are needed for this important branch of our work.

Turning from the appalling need of the mining regions to that of the American Population of the West is to enter more deeply into the study of great and perplexing problems. Our forces in Utah are giving whole-hearted, loyal service, holding on in spite of discouragements, and in the effort to strengthen the society's work in these sections, two general missionaries have been appointed, one in Colorado and another in Idaho. These young women will work in connection with the state conventions on needy fields and among weak churches. Other appointments are contemplated.

The educational work of the Society is conducted through the efforts of teachers and matrons in twenty-three institutions, of which the State University of Louisville is the more recent addition. We find these women among Indians at Bacone College and Murrow Orphanage, where the work is promising, and at Wyola, Montana, where a day school has been opened for the youthful Crows. The lack of good public schools in Cuba has been the reason for the two new schools opened on that field this year, making five primary and one boarding school to which our Christian teachers are devoting their lives. The political disturbances in Mexico have retarded the development of plans made for the opening of the Girls' Boarding School or department in Mexico City. A new kindergarten has been established in San Luis Potosi and a trained American teacher, a graduate of the class of 1911, Baptist Missionary Training School of Chicago, has been sent to take charge of the Day School at Monterey.

In the report of the Corresponding Secretary, the reports of the District Secretaries, the General Workers, Directors and Missionaries, we catch notes of encouragement and thanksgiving for loyal service rendered and for the manifest blessing of Almighty God upon the work of the year. Running through it all, however, is a minor strain that not only catches the ear but holds the attention as it swells into a strong, insistent pleading. "The great needs of the fields," "The

vacant places that must be filled," "The calls for help that must not be ignored, and more missionaries wanted and more money that souls in heathen darkness and sin may be reached with the Gospel of the Lord Jesus Christ"—this refrain we dare not ignore, these calls we must heed as true, obedient servants of our Master.

#### **Financial**

The Society has reason to be grateful that the fiscal year closed without a deficit. The total receipts for the year closing March 31, 1912, were \$199,566.73. This with the \$5,000 contingent fund, which was created the previous year, \$500 on deposit in the office of the New England District, and cash on hand April 1, 1911, of \$987.93, make the total amount available during the year \$206,054.66.

The total disbursements were \$205,471.46, on deposit in New England office \$500, leaving a cash balance April 1, 1912, of \$83.20.

Because of the pressing demands made upon the Society for missionaries and teachers, it seemed necessary to increase the budget for 1912-1913 to \$213,034. The estimated amount to be received from known sources of income has been reduced to \$27,500. This leaves a balance of \$185,534 to be secured from the churches. The total amount which can be apportioned is approximately \$164,000. leaving over \$20,000 to be raised by special gifts and from individuals. Twenty new fields were opened last year with twentyfour appointees to new fields. missionaries and teachers were added to fields already occupied, making in all thirty-six new appointments.



LITTLE MEXICANS IN THE KINDERGARTEN

# THE WORK IN MEXICO Beautiful Puebla

BY MRS. PAULA B. TOOMS

Our country has been disturbed for over a year on account of the rebels, and it seems far worse at the present time. Day after day great excitement is seen here in Puebla for fear of the Zapatistas who want to take this city. They are greatly feared for their savage ways. Many of them are thieves and highwaymen. Each night we wonder whether we will be alive the next morning. There is no safety in the trains and we travel with fear. All this has hindered the work greatly. We were not able to hold our Baptist Convention last year nor the Sunday School Convention, and the way things are at present we may not be able to hold it this year, though the different commissions are planning and working to have the Sunday School Convention meet here next July. I doubt whether it will be a success, for I am sure it will be a local convention, as all fear to leave their homes and not be able to return. How I long to see our country in peace again. There are so many men without work, so many hungry and destitute and orphans and widows to provide for themselves.

Were we in peace we would have another worker here. Since Mr. Troyer left, Mr. Uriegas has been supplying as pastor. He is so kind, but besides him we need another helper to give his whole time to the work of the church. But no one dares to come now. We are thankful that Miss Beer has been brave enough to remain at her post until the present day, and though she expects to go to the States soon, she and we hope she will come back, for we all love her.

My work is just as usual, visiting in the homes, inviting them to the meetings, teaching them the gospel, comforting the sick and ministering in every way I can. I am glad to tell you that I have now an Industrial School class of girls and Miss Beer told me that I had better superintend that department. In this way I hope to come in contact with the girls and visit them in their homes. Some whom I invited to Sunday school last Friday were present on Sunday morning.

We have many things to contend with here that make work hard and it advances slowly, but still it advances. I have been very much pleased with my Sunday school class of young ladies. Some are convertel and members of our church. I hope they all will accept Jesus as their Saviour before very long. I visit them once or twice a month, but there is so much fanaticism that a Christian girl has to have great courage to show her colors and stand openly for Christ.

Miss Uriegas' sisters often have religious conversations with the young ladies in the Normal School. They are not



A PEON HOME IN MEXICO

ashamed to confess Jesus, but the trouble is their friends do not want to listen for fear of the excommunication. They say to my nieces, "We pity you for being a Protestant," and they answer, "And we have compassion on you for being Catholics. If we convince you, will you be Protestants?" They answer, "Holy Virgin! No, we do not want to hear anything about your religion for we would be excommunicated."

There are thousands of people who have never heard anything about the gospel. They are taught to hear mass every Sunday, to give a tenth, to confess their sins to the priest and be forgiven. So if Jesus is not in their hearts, but Mary and the Saints, how can they walk in the Light, the Truth and the Way? They are in darkness, in error, and far from the Way. Oh, if they would only come to Jesus that they might have life! He is waiting but He will not always be wait-

ing. This trouble and revolution may be a punishment for their idolatry. May God have mercy on them. God help us to testify for Him.

# Directing the Footsteps of Christ's Little Ones at San Luis Potosi

#### BY SENORITA MARIA MENDOZA

The year has been characterized by unusual trials, due to the present revolution all over Mexico. But we have been greatly blessed as well.

Five persons have heard the voice of their Master and obeyed Him in baptism. One of these is a girl from my Sunday school class, and I was most happy to see her baptized. This may seem a small number of conversions in a year, yet we praise God for these few that have accepted our Saviour.

The attendance in the Industrial School and Sunday services has been very small. Many of our people have left the city in search of work, and those who are here are afraid to let their children go out alone. Even the grown up people are afraid to be on the street very often on account of this great trouble in our country. But the services and the work have been going on just the same; only once our church had to be closed on account of a little shooting right in the same street. We hope and pray this trouble will soon come to an end.

My work during the year has been done with joy, taking the gospel into the homes, trying to awaken minds and hearts to new life. Since February 12th I had the great joy of adding to my other duties the work I so love to do. If you could peep into our Kindergarten room you would see fifteen dear little brown people sitting round the circle, singing to Jesus and thanking Him for all they have. You would rejoice to hear them sing with all their hearts and childish voices, "Praise Him, Praise Him, all ye little children, God is Love, God is Love." It is a blessing to direct these footsteps in right paths.

This year a Junior Christian Endeavor Society was organized with 15 members. Six hundred visits have been made and I have held 19 religious conversations and held and conducted 92 children's meetings.

I have attended 323 meetings and distributed much Christian literature. My aim is to bring Christ into every heart and home. May God help me to so live that Christ may be shown in my life.



SENORITA MARIA MENDOZA

Puebla Kindergarten

BY SENORITA ANITA GARZA

Last year it was hard for me to teach the little folks because we did not have the Kindergarten supplies, but this year we have nearly everything we need and it is much easier for me. I have 37 children in attendance every day. I am very thankful to the Lord for allowing me to be in this work. I like it so much.

Another thing that pleases me greatly is to hear the children tell their own experiences. For fifteen minutes we have a conversation. Once as I was telling a story of Jesus' love for little children one of them left his seat and came to ask me in my ear, "Senorita, does Jesus love me more than the other children?" And I told him. "Iesus loves all the children very much, all alike of course." Some of them are poor but there are others who belong to a better class and have more comforts. I always tell them to wash their hands and faces before they come to Kindergarten and to tell their mammas to put on clean dresses. So they tell them and I get the clean clothing much more easily than if I should ask. One of the experiences that nearly made me cry was concerning one of the children who had come to school very dirty and as I review them all before commencing the work I said to him, -"Do not come again so dirty,"

and he said, "No, Senorita," and the lesson I gave them that morning was from the text, "Blessed are the pure in heart for they shall see God." From that I spoke about cleanliness. This child was very much impressed and he came back in the afternoon with very clean hands, face and He looked and looked at me clothes. when they were all sitting down as if he wanted to say something, so I called him to me and hugged him and to my great surprise the little fellow's clothes were all wet. I knew he would get sick, so I took Lis clothes off and put them in the sun to dry and wrapped the child up in some of the girls' shawls. When the clothes were dry I dressed him and he was happy. After school I took him home and the mother told me that Arturo had not told her anything about washing his clothes but that when she called him to come to dinner he had already taken off his clothes and dipped them into a tub of water. Arturo said to his mother that while she would get dinner ready he would wash his clothes because he had promised

the Senorita to come to Kindergarten

Another child said to me, "Senorita, I gave thanks to God at dinner." Then I asked, "How did you give thanks? Did you close your little eyes and put down your head?" He said, "No, Senorita, I did like the little birds do. I raised my head and looked up to heaven, as you told us the little birds do, and they mean, I thank you, good God." They learn quickly and well all the texts and songs and they teach their parents how they can praise the Lord. In the afternoons after four o'clock I go to visit their mothers. They joyfully hear all that the little ones do and say, and all I teach them. It makes me happy and I prepare for my classes with greater joy, that they may learn to know that God is love.

Since I came from Chicago I have been taking piano lessons as I need it very much in my work with my children, whom I love with all my heart. I make from twenty-nine to thirty calls a month. I pray God to help me be very useful.



MISS GARZA'S SCHOOL IN PUEBLA

#### "Little Russia" in Los Angeles

#### BY MRS. ANNA G. MURDOCK

Are the Russians in Los Angeles in need of the gospel? or are they taught the pure gospel in Russia? Many of those persecuted for conscience' sake have come to our country and to Los Angeles. The new land has brought new beliefs to but few of them; in fact, they believe we are wrong and they are right, and therefore they are exceedingly difficult to reach with the Gospel.

In the spring of 1911, a Lettish minister, Mr. Redin, who speaks the Russian language, began work among the Russians in Los Angeles under our Baptist city Mission Society and State Convention. He started a Sunday School with the younger children, and this increased to nearly a hundred attendants, but almost none of the older people were reached. One Baptist man and his wife were found who are fine Christian characters and a help in the mission.

There are between six and seven thousand Russians in Los Angeles, and the number is increasing. The Southern Pacific Railroad has its Russian colonist agent, who during the last colonist season brought to Los Angeles about 200 Russian peasants. There are 17,000 Russians in California and Mr. Redin's services were needed by our two State Conventions to start work in other places.

December 1st, I began my work among the Russians. I have visited in the homes. trying to learn the characteristics and customs of the people, to hold the Sunday School pupils already gained, and to win the girls over twelve years of age whom we cannot get into the Sunday School. Over thirty of them have promised to attend the industrial school. Although not able to speak the language, I have had little difficulty in communicating with the mothers, for there are always enough children in the homes or on the street to interpret for me. The majority of Russians in Los Angeles are "Holy Jumpers". From the beginning the leaders have been antagonistic to our work, and have tried to destroy it.

The president of the Holy Jumpers, and three others, visited the school the

day I took charge. The following day the president called a meeting of the parents of our pupils and told them not to let their children go to our Sunday School, that they—the Holy Jumpers—were teaching the same religion as we and should have their own school. The following Sunday the school decreased, to 24, although it increased the following Sunday to over 40. When the children were asked why they did not attend, they replied that their fathers would not let them.

Most of the Russians are thrifty, and many of them well-to-do. A large number own their own homes. Young Russia is adopting American customs. Our Russian girls want to "keep house" like American women, and they covet the freedom and privileges of American girls. Within the past few weeks an evil has been exposed which shows the oppression of many of these girls. It is stated that there are from 100 to 200 cases in the Russian colony in which marriages have been performed without licenses, leaving the young wives helpless should they be deserted. Through the Immigration Inspector, the federal government is now hunting for evidences of a suspected systematic plan to bring young girls from Russia to sell them into a life of married slavery here in America. Elsie Navikoff, a seventeen year old girl, in the juvenile court disclosed the fact that there is a widespread system of bartering young girls for money. She herself ran away from home because her parents wanted her to marry a man whom she had never seen.



A CATHOLIC FESTA

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# The Inheritance and Opportunity of Our Baptist Young Women

#### BY FRANCES M. SCHUYLER

As we take account of the swift passage of time, we are brought to a realization that from the halls of the Baptist Missionary Training School in Chicago shall soon go forth a band of young women eager to enter upon active Christian service. For this consummation they have been looking with anticipation, as they have bent every energy to the fulfilment of the various duties required in the course of training.

It is but natural that one should be mentally and sympathetically projected into the future with these young women whom we have learned to love in the months of association, and while we rejoice that the ranks of the workers are to be strengthened by the addition of these who are now in preparation, yet we crave the presence of many, many more of those whose mothers have been marvels of strength in the work of our society and whose prayers and alms have gone up for a memorial before God.

We are told that the ideals of the young women of today are not those held by their mothers, that it is harder to interest the daughters in missions because of the changed conditions in family and social life. While this may be true, we believe it is not impossible for the young women of our Baptist churches to be brought to a realizing sense of the inheritance that is theirs in the work of the Woman's Amer-Baptist Home Mission Society. There is that in every girl's heart that will thrill with admiration for the heroic characters who have led in the majestic march of our society throughout the years that now lie behind us.

If an inheritance of business interests from a careful father or of precious heirlooms from a beloved mother are treasured and appreciated by the daughters, how sacred must be the inheritance of that which has been accumulated for them by the consecrated heads, hearts and

hands of the society to which their mothers have belonged. For theirs is indeed a goodly heritage, more to be desired than rare old china, antique furniture. The institutions for Christian work that the mother society has fostered, and the mission stations standing like beacon lights in the midst of the overwhelming storm and stress of the great cities, are theirs as they have been their mothers.

"How shall we interest our young women and girls in missions and enlist them in the work of our society" is a burning question which has caused much loving, prayerful consideration.

In the month of April, throughout the boundaries of our constituency, "Daughters' Day" was generally observed by the local societies. The bright, beautiful girls with their love of fun and their infectious enthusiasm were largely in evidence. How good it seemed to see them and to feel the exhilaration of their fresh young womanhood! How we longed to enlist this impelling force of youth, beauty, and ardor for the cause dear to the hearts of the mothers, dear to the heart of our Christ!

"Not interested in missions?" Are you sure they are not? We cannot believe that the young women of our Baptist denomination are altogether impassive and inert, while the great compelling movement of the twentieth century is passing—a movement so forceful that it is well nigh irresistible. If there are those who are heedlessly evading this interest, may God by His Holy Spirit arouse them to the greatest thing that can ever come to them—service for the Lord Jesus Christ—service under the banner of the King.

The Woman's American Baptist Home Mission Society has seen the work grow until, including teachers, matrons and missionaries, there are now over three hundred representatives whose fields extend from Alaska to the tropical islands, Cuba and Porto Rico. To carry on this gigantic work the sum of about \$200,000 must be gathered annually by the women and some of the young women of our Baptist churches. The faithful continu

ance of this ingathering becomes measure of local knowledge, interest and The continued support of consecration. the work has been due to the devoted women who quietly and with tireless patience have led the forces in the home churches in the associations and the states and have pressed the claims of the fields entered by the Woman's American Baptist Home Mission Society. flight of years some of these who have been the bulwarks of the society have passed away. Others are facing the sunset and are looking longingly toward the entrance into eternal life. Upon whose shoulders shall these precious responsibilities rest in the future? The holding of the fields we have won depends upon filling the depleted ranks in the home churches and on our mission fields. There is a call, strong and insistent, to our Baptist girls and young women to fill up the gaps in the ranks and with heroic purpose place their glorious strength at the service of the cause their seniors have loved with such touching and commendable devotion.

While we plead for recruits we must not forget that in order to be efficient helpers and to intelligently fill the places creditably that have been held by many sainted ones whose memory is a sweet fragrance, there must be a training for the work of the local circle, the church. the association, the state and the worldwide service. For the young woman who has completed her High School, Seminary or College course, or its equivalent, and who is longing to be led into that larger place God has in store for her, there could be no greater advantage than a course in the school of the denomination, the Bap-Missionary Training School Chicago. The standard of this institution educationally has been raised so that candidates for a diploma are spurred to their highest endeavor and find opportunity for the development of every faculty.

Dear young woman, you hold in your hands a treasure of infinite worth, to invest somewhere—it is your own life. What will you do with it? You are standing on life's threshold looking with the eager eyes of hopeful expectation upon enticing sunlit paths. Standing thus do you not hear the call of your sisters for

your help—a call strong, insistent, out of the depths of deplorable ignorance, superstition and need—a call to you in the name of Him whose command you have heard from earliest childhood, "Go ye into all the world and preach the gospel to every creature." Where shall you go? Where shall you witness? It may be in your own home, your own local church, your own country with its rapidly increasing millions, or it may be in the uttermost parts of the earth. But listen for the answer to the question with open heart and mind; "Why not give myself as He gave—for others?"

Having heard the appeal, having joyfully surrendered the ease of home, the pleasures of society or the distinction of position for the self-denying life of the representative of Jesus Christ, are you thoroughly furnished for such service? If not we may confidently direct you to the school that shall meet your requirements the Baptist Missionary Training School of Chicago. May you be divinely directed in your choice for your life work and in all your subsequent movements for the glory of your Lord and Master, Jesus Christ.

#### No More Life Memberships

Many requests are reaching our treasurer, Mrs. Emma C. Marshall, that "Over and Above" contributions of circles be applied on life memberships. In view of the apparent oversight of the published statement regarding life and annual memberships, attention is called to the following paragraphs from "Our Financial Relations to the Northern Baptist Convention," by Mrs. K. S. Westfall:

#### LIFE AND ANNUAL MEMBERSHIPS

The By-Laws which were adopted by the co-operating societies of the Northern Baptist Convention eliminated all financial basis of membership in our Society. All representation at our Annual Meetings will be by delegates appointed by the churches. In place of the former dollar membership the women are asked to make definite pledges for the work, contributing weekly as far as possible, as the Lord has prospered them.

Those who are already life members will continue to hold that relationship and all life memberships of our Society on which some payment has been made, may be completed, but new life memberships cannot be accepted.

#### A Suggestion

A valued general worker has called our attention to the helpfulness of the following suggestion for which we are under obligations to the Woman's Home Mission Monthly (Presbyterian) and asks that it be inserted on the Workers' Page in Missions.

A Telephone Reminder. "The day before the next meeting will you please phone to not less than six ladies in the church inviting them to the meeting?" The foregoing, typewritten on a little slip of stout paper, two by five inches, with a small puncture in one end through which a bit of narrow white ribbon is tied, so that the "Reminder" may be hung on the telephone and not forgotten when the time comes for the request to be complied with, was sent to a correspondent with the accompanying letter, which further makes The idea comes from clear its intent. Boulder, Colorado.

Dear Mrs. R.—At the next missionary meeting I very much desire that the attendance shall increase, and therefore I ask your assistance.

Will you be so good as to suspend the enclosed "reminder" on your 'phone till the time of using?

Allow me to suggest that in the work of selecting, you choose those who do not attend regularly.

For the following meeting I intend to follow the same plan, but ask others to do the work.

Hoping and praying that the meeting may be a very helpful one, I am,
Yours very truly,

# Renewal Notice

If you receive a renewal notice that does not belong to you, do not be annoyed, but attribute it to the desire to notify once too often rather than lose a subscriber. Just throw it away, kindly.

#### The Interdenominational Home Mission Conference at Northfield

#### BY MRS. CHAS. MILNE

The dates are July 19-25, 1912. This is the sixth year that about two hundred women from New York, New Jersey, Pennsylvania and the Eastern States will gather at Northfield in the interests of Home Missions. The inspiration from such a Conference is threefold: First. from the place itself, lifting the thought to the "everlasting hills" and giving one a sense of God's presence; second, the evidences everywhere of the consecrated and saintly life of Dwight L. Moody; and third, meeting and listening to missionaries of all denominations, who tell of what they are doing to help Christianize our country. To hear of their struggles and sacrifices and to know them personally makes all mission work more real and vital. Perhaps the greatest gain to one who attends the Conference is the lasting benefit to be derived from real study of the Bible and that particular phase of mission work under consideration for the vear.

The first half-hour every morning is given to Bible study. Dr. James A. Francis of Boston will conduct the study this year. Mrs. D. E. Ward of the Presbyterian Board will teach the class on Mormonism, the new study book. Mrs. Ward led a large and enthusiastic class in "The Advance in the Antilles" two years ago. She is an excellent teacher with a fine mind and able to impart her knowledge in an interesting and forceful manner.

Much can be learned as to missionary methods—real help for those who return to their churches to inspire the workers there. It is earnestly hoped that a larger number of the young women will attend the Conference this summer. Special attractions are arranged for them.

Send to Mrs. Reuben Mapelsden, 4114
Pine St., Philadelphia, Pa., for an application blank, and plan to make Northfield
part of your summer vacation.

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#### Prayer Calendar for June

The names of the missionaries of the Woman's

American Baptist Home Mission Society occur on their respective birthday dates:

June 12 — Mrs. Mary Flowers, missionary among negroes, Nashville, Tenn. Miss Hannah B. Ritzman, missionary among Germans, New York City, N. Y. Miss Henrietta Wright, missionary among mill and mining populations, Greenville,

June 14—Miss Mabel Young, missionary teacher, Ciego de Avila, Cuba. Miss Sandra Erickson, missionary among Scandinavians, San Francisco, California.

June 17—Miss Carrie O. Millspaugh, District Secretary for the Pacific Coast.

June 18—Miss Florence Burnett, worker among negroes, Nashville, Tenn.

June 19—Miss Sue O. Howell, general worker, Oklahoma City, Okla. Mrs. S. F. Stewart, general worker in Wisconsin.

June 22—Miss Mae Jenkins, missionary among Italians, Camden, N. J.

June 25—Miss May W. Curtis, teacher in Mather School, Beaufort, S. C.

June 29—Miss S. E. Stein, teacher, Fresno, California, Miss Jennie Jerf, Scandinavians, Galesburg, Illinois. S. C. June

July 8 — Miss Emma Christensen, missionary among Indians, Auberry, California. Miss Edna Oden, matron, Wyola Indian School, Wyola, Mont.

#### The Sixth Interdenominational Woman's Home Mission Conference for the East

Under the auspices of The Interdenominational Committee of Women for Home Mission Conferences for the East.

EAST NORTHFIELD, MASS., JULY 19-25, 1912. EXPENSES—ACCOMMODATIONS.—The cost of accommodations for the entire Conference, seven full days, beginning with supper, Friday, July 19th, and ending with dinner, Friday, July 26th:

Weston Hall.—\$15, one in a room; \$12, each

person, two in a room.

Weston and East Halls.—\$12, one in a room;
\$10, each person, two in a room; \$9, each person,

three in a room.

Tents, 12x15, with fly and floor, and board at either East or Gould Halls—\$7.50, each person, four in a tent; \$8.50, each person, three in a tent; \$9, each person, two in a tent; \$11, one in

tent; \$9, each person, two in a tent; \$11, one in a tent.

The Northfield. — Rates vary from \$15 per week, each person, two in a room, or \$17 per week, one in a room, up to \$25 and \$33, respectively. The latter rates include bath.

Apply for accommodations to Mr. A. G. Moody, East Northfield, Mass.

Registration Fee. — In order to defray the expenses of the Conference, which is without other support, a registration fee of \$1 is asked from all attending. Application blanks may be obtained from Mrs. Reuben Maplesden, Treasurer, 4114 N. Pine Street, Philadelphia, Pa. to whom payment should be made in advance. If registration or payment is delayed, prompt application should be made on arrival to Mrs. Maplesden, at the Betsey Moody Cottage and at the Auditorium.

#### Summer School of Missions

Under the auspices of the Interdenominational Committee of the Central West for Missions, WINONA LAKE, INDIANA, JUNE 21 TO JUNE 29 EXPENSES.—Tickets for the entire week, \$1.50; One session ticket, 20 cents: one day ticket, 35 cents: one day ticket in groups of ten, 25 cents. Hotels and Boarding Houses.—The Buckeye, convenient to Auditorium. For rates, adddress

convenient to Auditorium. For rates, adddress Elizabeth Little.

The Chadmek Cottage.—Room and board \$1 per day. Apply to Miss Adalaide Carman.

The Florence Cottage,-\$1 per day. Apply to Mrs. Sarah Clark.

Mrs. Sarah Clark.
Franconia Hotel and Annex.—Applications for reservations must be made on or before June 16th.
Address Mrs. F. H. Watson.
The Garfield.—\$1 to \$1.25 per day. Address
Mrs. C. C. Van Nuys.
The Heights.—\$6 to \$8 per week. Address M.

Josephine Cottage,-Board and room \$6 to \$7.50

per week.

Merrimac Cottage.—Rooms \$3 for the eight days.

Address Mrs. M. G. Little.

Swiss Terrace.—\$7.50 per week to \$10.50 per

week.

Van Dyke Cottage.—\$1 per day; 75 cents per day to parties of ten. Address Mrs. G. H. Van Dyke.

Make applications for reservations directly to

Make applications for reservations directly to the above parties. Board may be obtained at other hotels and boarding houses, at reasonable rates. Information may be obtained from the head-quarters of all Woman's Boards, or from Mrs. C. W. Peterson, 2449 Prairie Avenue, Chicago, Illi-nois, Chairman of Publicity Committee.

#### New Organizations

Iowa-Jesup, Quasqueton.

#### New State Directors

CALIFORNIA—(Southern) (Ch.) Mrs. J. S. Berry, San Pedro.
Wisconsin—(Y. W. & Ch.) Mrs. Henry Lindsay, 296 Prospect Ave., Milwaukee.

#### New Directors

KANSAS-Blue Valley Assoc., (Y. W. & Ch.), KANSAS—Blue Valley Assoc., (Y. W. & Ch.), Miss Olga Dexter, Home.
MASSACHUSETTS—Boston North Assoc., (Y. W. & Ch.), Miss Prudence Thomas, 22 Shafter St., Grove Hall. Boston South Assoc., (Y. W. & Ch.), Miss Helena A. Savage, 117 Richmond St., Dorchester. Barnstable Assoc., Mrs. Etta M. G. Luce, West Tisbury. Westfield Assoc., Mrs. James Dunbar, 64 Cornell St., Springfield.
NEBRAERA—First Nebraska Assoc., (Y. W.), Mrs. H. R. Waldo, Lincoln.
NEW HAMPSHIRE—Dublin Assoc., (Y. W. & Ch.) Mrs. M. Lydia Bishop, 43 Madison St., Keene.

Keene.

Keene.

New Jersey—Morris & Esses Assoc., Mrs. Clarence G. Appleton, 48 N. Fullerton Ave., Montclair, Vice—Mrs. C. N. Finch, Res.

New York—Black River Assoc., Mrs. W. A. Vincent, Three Mile Bay. Vice—Mrs. J. F. Wilcox, Res. Hudson River North Assoc., —Mrs. James Sanborn, 15 Imperial Ave., Cohoes.

Pennsylvania—Oil Creek Assoc., (Y. W. & Ch.), Mrs. J. B. Barbour, 436 W. 11th St., Erie.

#### Wants of Missionaries

#### INDIANS

Miss Mary P. Jayne, Watonga, Okla.—Picture rolls, organ for Calumet Mission.
Miss Edna Oden, Wyola, Mont.—Organ.

NEGROES

MISS SARAH E. OWEN, Mather School, Beaufort, S. C.—Knives, forks and spoons for girl's dining-room, Bibles, picture rolls for Sunday school.

MRS. MARY H. FLOWERS, 513 Mulberry St., Nash-ville, Tenn.—Quilts, basted gingham aprons for women and children.

MISS MAY C. HAMILTON, Spelman Seminary, Atlanta, Ga.—Sunday school papers.

MISS SARAH A. BLOCKER, Florida Baptist Academy, Jacksonville, Fla.—Table-cloths.

MRS. A. J. BROWN, Waters Normal Institute, Winton, N. C.—Bed supplies, school room supplies and sewing machine.

and sewing machine.

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#### The Missionary Watch Tower

I WONDER how many Juniors have tried the plan of issuing a "Watch Tower" or "Herald" or "Review" or "Budget." It does not matter about the name. The plan can be made very interesting and helpful. It is to issue a single budget once a month on some special missionary subject and let it form the central feature of one program.

Let me tell you how a Junior club carried out the scheme. They chose Stanley as their hero for the month. A sheet of paper—real newspaper—was procured and four pages, 12 by 9 inches, were outlined. Three columns to a page were laid out. A picture of Stanley was mounted in the center of the first page with a proper inscription beneath it. A brief editorial was inserted in the first column and short articles, locals and various items on Stanley, Livingston and others were arranged in logical order. Observations on the animal, vegetable and mineral kingdoms were not rejected and the result was a bright, attractive, if unique, production that conveyed a great deal of information to the admiring club members. All had contributed something, all became interested in Africa and in Livingston and were ready to tell why he left his home and plunged into the heart of the Dark Continent. They could give you facts right on the spot regarding the errand of Stanleyjust who sent him and the subsequent results. A deep and abiding interest in Africa, its missionaries and the great possibilities, had been created and a corresponding desire to help bring the knowledge of the Saviour to these neglected ones was found to exist.

Our plan included the appointment of one person as editor and three or five others as scouts, or reporters, to gather special news. All the members of the club were made to feel that they were individually responsible for an item, the editor reserving, however, the right it if "not available" or irrelevant to the subject. Freedom was given to gather news items from the secular magazines as well as from missionary periodicals.

At the monthly meeting this budget was read. First the editor, holding the paper up to view, announced the title and the headlines, and then, after reading his editorial, called upon his assistants in order to read other items, until the entire paper had been presented. It was voted a success.

The choice of fields from which to choose your subject is very extensive. There are not only our fascinating foreign fields but our vast home mission fields, as well, with Indians of many tribes. the millions of immigrants represe any various nationalities, the Negroes with their quaint folk songs and stories, th Commentspeaking peoples in Mexico, the Islands and in the United States, and the Orientals-Chinese, Japanese and East Indians. These all claim our attention and concerning each of them one can easi items from many sources, the most help'; being our home and foreign mission boards. Trusting some of you will try this plan and have just as interesting a meeting as other juniors have had in developing it, I remain, your friend,

FRANCES M. SCHUYLER.

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A JUNIOR IN CUBA

This is a p. of Wilbur Howell son of a missionary in Guantanamo, C: a This Junior h ready made up his mind to be a missionary, and is studying hard.

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 



#### A Work for Union Not Division

The quotation of a pleasantry by Dr. Arthur J. Brown, in March Missions, leads Rev. Frank Eckerson, a missionary in China of the Dutch Reformed Church, to fear that the readers might suppose his denomination had actually tried to establish a Dutch Reformed Church, when the opposite is the case. We had no idea of implying any such thing, and gladly give Mr. Eckerson's correction. He says there never has been a Dutch Reformed Chinese Church, and cites the fact that the classical example of a native church free from the limitations of denominational bonds is the Chinese Church in Amoy, which owed its freedom so largely to the work of Dr. J. V. N. Talmage, of the Reformed Church. This church, he says, has been formed by Christians working with both the English Presbyterian and the American Reformed Church Missions. There are not two church organizations, but all the converts of the two missions come into the same church, in which there is no distinction between English and American, Presbyterian or Reformed, because it is the one Chinese Christian Church of Amoy. Next month this church will celebrate its fiftieth anniversary, during which time it has been in no way under the government of the American Church, nor do any of the words American, Dutch or Reformed appear in its name. He then gives the following incident in point:

"Lest you may think I am making too large claims for that church, I venture to tell you an incident which occurred under my own observation. I think it was in 1906, when a Chinaman who had been trained in San Francisco went back to his home in Canton to preach the idea of 'a Chinese self-dependent church'. The idea

pleased the Chinese immensely and he gathered a large following. He was so moved by his success that he started north up the coast speaking to congregations wherever he could get them. When he reached Amoy he gathered a large meeting and addressed the people, explaining his ideas of having a church which should be absolutely free from foreign name or domination, a church which should be really Chinese, and the Amov people applauded him heartily. After his address, finding that his ideas were so well received, he urged them to come in with him to form a part of this Chinese self-Thev dependent church. immediately turned to him and said, 'But why? All the freedom which you have held up before us as so proper and attractive we have already enjoyed for more than forty years,' and the man went on his way without having touched the congregations of our church in Amov."

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#### Christian Growth in India

The Christian population of India grew in the last ten years from 2,923,241 to 3,876,196, or an average of 100,000 a year nearly. The European and American residents number about 200,000, of whom less than 56,000 are females. In round figures some 3,574,000 of the Christian population are natives. Of these the Catholics claim 1,394,000 adherents.

The Baptists, owing largely to successful work in the Assam Hills and progress in Burma, have made marked advance from 217,000 to more than 331,000, and are now only a few hundreds behind the Anglicans, who take the first place, and whose advance has been from 306,000 to 332,000.



# A Practical Application of the Sermon on the Mount

As I wrote some weeks ago, I went to North Kiangsu to the famine district and stayed until the school opened at the Point. It was a helpful experience, even if I could not stay more than six weeks. I forwarded rice, in one case escorted some 1,500 bushels and \$3,000, and incidentally had a robber attack, losing one man but no money,—and then helped organize a district so that distribution could be done by my successor. Our work was more of the nature of policing the native helpers and the small officials through whom we must work. man is after a squeeze, even when it means the death of the other man, and to buy at reasonable prices and then to get the food stuffs into the proper mouths is an ideal that can only be approximated. I cannot express this on paper, one must go through the experience to know what bribery, padding the tickets for food, extortion, squeezing and scheming really mean. One comes out of the experience (famine and revolution) with a strong conviction of the place Christianity must have in this land before there can be a strong government or a stable people. The Sermon on the Mount as I studied it there made the strongest impression on me of any sermon I ever heard. people and their wants seemed to give the local setting for that theme. The courage and the faith of Jesus in God, in man,ves, such as these were—stand out preeminent in that utterance.

You are kept informed as to our movements. Miss Page and I teach at the College at the Point. Personally I was glad of the opportunity to work while waiting here. Dr. Tompkins is still at Ningpo. Dr. Shields is taking a course in surgery with some other missionaries. Morse and Cherney are in the famine district. If the situation improves some

may go back before the summer. local situation in West China seems to be steadily improving and some confidence in a business way is being restored. The Chungking-Chengtu road is being cleaned up. The two cities are working together at last. There was wire pulling for the removal of the capital to Chungking. Later the two head men in Chungking had their henchmen lined up ready for battle but this was also averted. They are still at loggerheads but they do not want to bring on battle. The robbers are bad in Szchuan but not any worse than where the famine is. The national situation seemed to be improving so rapidly before the soldiers looted in Peking. Now progress seems to be slow. One can only live a day at a time.—D. S. Dye. Chengtu. West China.

#### A Native Conference in Ningyuanfu

Mrs. Wellwood and myself have been on a short trip of ten days to some of the outstations. We found the people very cordial and even glad to see us. The late trouble seems to be dving out and we saw no traces of any opposition to us. We expect to go again after the Chinese New Year and expect to be away about a month or more. I think at such a crisis as this in the history of this great people we missionaries can be a great help to a large number of people. I usually discuss the national events with the gentry and give them some light and often a different viewpoint. I should be very sorry to leave just now and hope we shall be able to remain. Our own church people need us now more than ever. minds are much disturbed and are not quite certain as to the ultimate issue and how it will affect the Christian church in China.

As we do not expect to have our annual conference this year I am having a native conference here of all the members or as many as I can get to come from the different sections of the prefecture. Am using the subjects proposed by the conference program committee. I trust we may have a profitable time. We need to get together for counsel and discussion of the work. The new conditions impose new responsibilities on us and it is well to consider how to meet the coming changes. The new ambitions of young China mean a forward step in civilization and let us hope a forward movement for the kingdom of God in this land of idolatry and superstition.—R. Wellwood, Ningyuanfu, West China.

#### "The Work is Worth While"

You will be sorry to hear of the death of our beloved brother and assistant in the seminary,—in all the various activities of this station,—the Rev. D. Nur-He passed away after only one day's illness. The symptoms were those of cholera, but it is quite possible that he died of acute indigestion. Our adversary has tried to harm our work by spreading the report that he was poisoned. We had his body exhumed and an examination made by the Government. Since we have not yet heard anything to the contrary, we believe the rumor to be a base invention of the evil one. How we miss the dear fellow! I have never seen such grief in the mission as over this man. Truly if the grace of God can make such a fine character out of a non-caste Hindu, then our work is worth while.-J. HEINRICHS, Ramapatnam, South India.

#### A Christian's Burial in Burma

The three months we have been in Sandoway have been rich in experiences and have passed like a dream. From early morning until night we are busy with the King's business. While the work is sometimes heavy, He is very near and the blessings that come to the soul can not be expressed but only experienced. The work here is quite encouraging. In the school here in Sandoway there have been six baptisms and more of the young people have asked for baptism. At Nyaungbinze a young woman was recently baptized and at Tainanbyin there

has also been one baptism and a church has been organized there.

The contrast between the Christian religion and the heathen religions is very great. In a Buddhist village not far from Sandoway lives one Christian family, an old father, the mother and a child. The father was very sick for several months, and when he thought that he was about to die he told his wife to dig a grave not far from the house. Then with her help he would try to crawl to it and lie there beside it until he died. He told her that when he was dead she could push the body into the grave and bury him. This was done, because no Buddhist, not even a brother, would touch the dead body of a Christian.—S. C. Sonnichsen, Sandowav. Burma.

#### Philippine Mission Conference

The eighth annual Conference of the Philippine Mission was held in the new Press Building, Iloilo. The reports showed a normal growth in membership: 90 from Iloilo station, 121 from Capiz, and 137 from Negros. There has also been marked progress in the organization of the churches and preparation for definite evangelization on their own part.

The year has witnessed the consummation of plans begun in previous years. The irrigation scheme for the Industrial School has been put into successful operation and Mr. Valentine reports much greater returns from the farm because of The Union Hospital has been increased by the addition of a woman's ward constructed of concrete, the gift of Mrs. W. H. Dunwoody of Minneapolis, who is not a member of our denomination. Re-arrangements have been made and land purchased in order that other buildings for the Nurses' Training School and needed wards may be constructed. Early in the year Mr. Snyder arrived from Rangoon, Burmah, and took charge of the Printing Plant. He found an abundance of work, both commercial and missionary, awaiting him. Two presses are now running all the time and the third—a large one—is about to be set in motion.

Mr. Lund has had the pleasure of completing the translation of the Old Testament into Visavan, a work that has taken him several years. The first edition will be printed in Japan; later editions on our own presses in Iloilo. Three editions of the New Testament translated by Mr. Lund have been printed, and the people are not less eager to obtain the Old Testament. The translation is conceded to be the best possible to make, and we are rejoicing that we shall be able to furnish the Visayan people with this treasure of God's truth by the middle of this present year. Mr. Lund will go to Iapan within a few weeks to read the The American Bible Society is co-operating with our Society in meeting the expense of translation and publication and will be the publishers.

The first English-Visayan dictionary, prepared by Mr. Maxfield, is now being printed by the Mission on our own presses. This work will supply a need long felt among the students and others who are coming to use the English language.

Miss Frieda Appel representing the Woman's Society (of the East) arrived while the Conference was in session. We were happy to receive this added strength and recommended that she be designated to the Home School at Capiz in associate work with Miss Suman. For several years we have had a Bible Institute for a term of four or six weeks. The Bible School proper was opened this year for a term of 24 weeks. This assures us of the means whereby the constructive policy of the mission may be realized. Dr. Lerrigo is now on the way to the field to open the Capiz hospital and to have charge of Capiz station.

Our keenest disappointment is in the news from the Board of Managers that no new work can be opened "for the present." By our understanding with the Evangelical Union we are responsible for the territory we now occupy, and in addition for Calivo of the Capiz district, the island of Romblon adjacent to it, Masbate and Samar. We have done little more than pay a passing visit to them. The Gospels have been translated into the language spoken by the people of Samar but no missionary has been sent to carry

the message and organize the church. Five years ago we had our eyes upon these fields "white" even then "unto the harvest" and we asked for recruits with an understanding that these fields should be occupied. The recruits came and at the same time informaton that "for the present" we could not send them to the new fields but to make room in the fields already occupied. This we have done, using American missionaries for constructive work when we should have been allowed to go to the frontier and leave the Bible school trained natives in the care of the work already begun. Again at our Conference meeting came the words "not for the present." As before we have answered. "We believe that Samar should be entered now." could not recommend otherwise with the facts before us and we pray that those who control the munitions of war may consider well the report of the spies which is unanimous "that we go in and possess the land." Therefore the mission voted that we ought to enter Samar and that Dr. Steinmetz who is on the way to the Islands should be the pioneer medical missionary to that field. We have three medical missionaries in our present field and two mission hospitals. An enlargement of the medical work calls for the entrance into a larger field than that which we now occupy. We are praying that we may be required to "mark time" no longer and that the "Not for the present" may be changed to "The gates are opened, go in and possess the land for the King.'

CHARLES L. MAXFIELD, Secretary.

#### The Wonders of Assam

We reached the end of our long journey arriving at Ukhrul December 29. The welcome which we received spoke the good will of the people. Three schools were awaiting our approach four miles out from the village and began singing while we were yet in the distance. Other schools also joined in the procession and representatives of villages came for miles around, even for thirty or forty miles, to extend their welcome. This all

spoke of the triumph which God's kingdom is having here and of the grand success of Mr. and Mrs. Pettigrew's noble work.

Though the journey from Dimapur to Manipur by oxcart and from Manipur to Ukhrul by coolies and pony, a distance of 134 and 46 miles respectively, was difficult and trying at times, we enjoyed its novelty and the extraordinary beauty and grandeur of the scenery. On our second stage I witnessed mountain and valley scenes far surpassing that of New Hampshire hills and such as would vie with any I have seen pictured.

So far we like the Naga people and think them bright and cheerful, and though their language sounds very strange we hope in time to make it our own.—URL M. Fox, Ukhrul, Assam.

#### Leading the New China

China in general and the Hakkas in particular are surprising us all by the way they are adjusting themselves to the new form of government. Just now I am helping the Health Board of Kaying to get a quantity of anti-plague vaccine. They have a Red Cross Society, the doctor in charge of which has had some training in America, and the nurses seem to be as well or better qualified than he is. The plague has begun so early that we fear a bad season, and the Health Board is in earnest about fighting it.

Since our conference voted to have me start at Anyuan, I am now only waiting till I can get started after the New Year festivities are all over. That will be before long now, so, please God, by the time you get this I shall be there. It is too bad that there is such ignorance at home about the Hakkas. I have just written an article on them for the World's Work. It is reported that Sun Yat Sen and Wu Ting Fang are Hakka on one side of their families and Cantonese on the other. Also that Tang Shao-yi, General Li, and Yong and in fact nearly all the leaders are Hakkas. Hakkas rule almost everywhere. At Swatow and Chaochowfu they govern and make the Hoklos put up the money. The Hoklos do not like it, and there is constantly friction, but nothing seems to come of it but talk.

Will write again soon and tell you more about Anyuan. Up that way they have not had any trouble at all through the revolution. At Chinpin, one of the Katuying outstations, the Triad Society made trouble. They came with a band of armed men and made some outrageous demands of the new magistrate. The city people scattered everywhere, beating gongs for help. In they came from the valleys and the hillsides, each carrying whatever weapon he had, whether a mattock or hoe, by hundreds and thousands. The Triads fled for their lives and ended their troubles. It reminds one a little of the American Revolution, does it not?—C. E. BOUSFIELD, Kaying, South China.

I wonder if you have heard about the Interdenominational Polydialect Language School which is to be opened here in Shanghai tomorrow. Classes are to be held for four weeks, and quite a number of our mission are coming to attend. If this is considered a success, it is hoped that it may be built upon for the ultimate establishment here of a permanent school with full school terms, which would be a great achievement and greatly foster the work of missions.—R. D. STAFFORD, Shanghai, China.

#### Forty Years of Missionary Service

Rev. Sylvester B. Partridge, D.D., a veteran missionary of the Foreign Mission, who died the afternoon of April 10, was born seventy-five years ago at Evans Mills, New York. He received his education at St. Lawrence Academy and Middlebury College. Just after his graduation from college in 1861, he enlisted as a private in Company H of the Ninetysecond Regiment, New York Volunteer Infantry. He gained distinction and was promoted several times, at length attaining the rank of first lieutenant. March, 1863, he was detached from the regiment for signal duty, receiving the commission of first lieutenant of the Signal Corps; two years later he became captain. During the closing months of the year he was Chief Signal Officer of the Twenty-fifth Army Corps on the staff of Major-General Godfrey Weitzel, and

was with the first troops to enter Richmond, Va., the morning of April 3, 1865. His last signal station was in the confederate capitol at Richmond; about a month later he resigned from the army. Directly thereupon he entered Newton Theological Institution to prepare for work as a foreign missionary. March 10, 1868, Dr. Partridge received his appointment as a missionary of the Society, and in the fall of that year sailed for his station, Bangkok, Siam. Two years later he was transferred to Swatow, South China, where the rest of his missionary life was spent and where he was associated in the work with Rev. William Ashmore, D.D., and his son. In 1882 Mrs. Partridge died in Swatow and Dr. Partridge returned to this country with his four children.

Before returning to China again in the fall of 1884, Dr. Partridge was married to Mrs. Mary E. Adams of Boston. At length, after forty years of untiring and loyal service Dr. Partridge was forced to return to this country in June, 1908, on account of failing health. He made his home in Hamilton, N. Y., where he greatly enjoyed the pleasant surroundings and genial atmosphere of the college.

One of the South China missionaries, who was associated with Dr. Partridge during his last term of service, sends the following words of appreciation of the man and his work: "From the testimony of the Chinese, he lived a peculiarly upright and honest life before them, winning the affection and esteem of scores of native preachers and teachers. His work was characterized by rare fidelity, patience and devotion. He did good service under the burden of advancing years and illhealth, long after men of less courage would have given up."

#### An Empire Builder

BY C. H. SPALDING, D.D.

Sylvester B. Partridge, D.D., whose death has been chronicled with appreciative tributes, has a suggestion of an Empire Builder in his career as a twofold soldier. His strength and dignity of character and his sweet, simple and serene spirit gave him elements of masterfulness

in his great purposes of action. He helped build the new republic, as a soldier of his country, and so was an empire builder. "The Republic is safe," said President Barnas Sears, addressing a great throng of people, in the city of Providence, when the news of "Peace" had come. one sentence had the sound of the Roman

All his life he has been an empire builder in China. The simple, quiet verdict of history is that the present rehabilitation of China is due to the incarnating of the spirit of liberty engendered by the influence of Christian missions. He was an empire builder in his own heart, for "he that ruleth his own spirit is greater than he who taketh a city."

He was an empire builder in society. "There is no greater splendor for mortals than the union of the transparency of the gentleman and the humility of the Christian," with an aspiration towards "that higher level where sentiment and affection hold their eternal empire."

He was an empire builder of a spiritual kingdom.

#### Foreign Missions Record

#### ARRIVED

Rev. A. S. Adams, Mrs. Adams and three children, from Hopo, South China, at Southampton, England, February 23, 1912.

Miss Mary W. Bacheler M.D., from Balasore, Bengal, at New York, April 7, 1912.

Miss L. C. Coombs from Midnapore, Bengal, at New York, April 7, 1912.

Miss Mary A. Nourse from Hangchow, East China. at New York, April 17, 1912.

Rev. J. Francis Russell, Mrs. Russell and child from Capiz, P. I., at Boston, April 22, 1912.

Rev. Joseph Taylor and Mrs. Taylor from Chengtu, West China, at Norton, England, April 15, 1912.

1012. SAILED

Rev. A. Billington and Mrs. Billington from Antwerp, for Tshumbiri, Africa, April 20, 1912.

Mrs. W. A. Hall from Boston for Palabala, Africa, April 6, 1912.

Hjalmar Ostrom, M.D., and Mrs. Ostrom from Antwerp, for Ikoko, Africa, April 20, 1912.

Antony Parsons, M.D., and Mrs. Parsons from Antwerp, for Banza Manteke, Africa, April 20, 1012. 20, 1912.

BORN To Rev. A. C. Darrow and Mrs. Darrow of Moul-mein, Burma, a daughter, Ruth Frances, Feb-

mein, Burma, a daughter, Ruth Frances, February 8, 1912.

To Rev. A. S. Adams and Mrs. Adams of Hopo, South China, a son, Norman Joseph, at Hindhead, Haslemere, Surrey, England, March 20.

To Rev. Lewis B. Rogers and Mrs. Rogers at Toungoo, Burma, a son, Walter Rauschenbusch, March 17, 1912.

To Rev. F. J. Bradshaw and Mrs. Bradshaw of Kiatingfu, West China, a son, Judson Philip, April 28, 1912, at the Judson House, Malden, Mass.



#### Conditions and Work in Mexico

Advices just received from Mexico present the situation as follows:

The past year has brought but little relief to this war-stricken country. Upon the election of Mr. Francisco I. Madero to the presidency, it was generally believed that a great change for the better had been brought about. But scarcely had the banquet season of the new administration ended when war clouds began to darken the political sky. This counter revolution is now at its height. A large part of the Republic is in open rebellion and a number of the States are actually in the hands of the revolutionists. has had a detrimental effect upon our work and plans. Our native pastors have continued faithful in their posts, and we are glad to report actual progress on the majority of our fields.

Twenty-seven missionaries have served the Society during the past year, five American and twenty-two native workers. There has been a net gain in membership of about fifteen per cent, there having been 146 baptisms reported. The total membership of the native churches working under the auspices of our Board is 1,238. There was raised for self-support \$2,726, or about 20 per cent of the amount actually expended for native workers. In addition to this \$850.50 was raised for the various benevolent objects, including the work of the native Convention which supports two missionaries among the Indians in the State of Michoacan.

The seriousness of the present disturbances has made life and property unsafe in various parts of the Republic, and it is not unlikely that all American workers will have to retire from the field for a time at least.

The Theological School in Monterey is to send out its first graduates this year. Four young men have completed the prescribed course. If their first names indi-

cate anything we shall see these young men develop in carrying out their life's plans. Their names are Isaac, Abraham, Isaiah and Moses.

We have opened three new fields during the past year—Ciudad Victoria, the capitol of the State of Tamaulipas, where we have organized a church of 21 members with bright prospects for growth; Eiutla, Oaxaca, an important town in the heart of the agricultural and mining district of that rich State; and Cuernavaca, where the Society secured by purchase a splendid property. As soon as normal conditions are restored in that region we have every reason to expect a prosperous mission. Even now in the midst of the troubled zone, our work is going steadily forward, and all the usual services are being held. Our worker on this field is a young man from the Republic of Peru, South America. He reports several converts and has established a Sunday school.

Some one might ask as to the genuineness of our Mexican converts. Let the following incident suffice to answer that At Topilejo and Ajusco we have two Indian congregations. days ago a band of revolutionists and fanatics captured one of our members as he was working in his garden; they first cut off his hands in an effort to get him to recant, but he refused. He was then tied to a tree with barbed wire until it cut to the bone, then not satisfied with their awful work of vengeance upon the Protestants, they cut his throat with a machete and made his poor body a target for their rifle practice. This is not the first real martyr we have had in this cruel war. Notwithstanding the great risk the brethren of these two little churches have in holding their services they have not missed one meeting, and each Sunday a number of them walk eight miles to hold meeting at an outstation, passing through a region infested with the worst class of bandits.

#### A Baptism in Berwick, Pa.

We have had an exciting experience at this occasion in the Hungarian Mission.

There was a man and his wife who have been converted several months ago but on this date wanted to follow the Lord in There was also a young man baptism. about twenty whose father claimed that he likes his boy to come to our church because he was causing him anxiety as he began to go on the downward road drinking and card playing before. But since he began going into the Baptist church and to read his Bible he began giving him all the money that he has earned and stavs at home nights. Well, this young man also desired to be baptized and told his parents of his intentions, but the father would not let him; he told him that he could do anything but when it came to baptism, he would not let him bring disgrace on the family.

The boy said that he was willing to obey his parents as far as it did not go against God's words and will, and in this matter he would rather obey God than his parents, and so started toward the church about a mile distant. His mother followed him, continually dragging and slapping him as far as the church and even inside of the church, putting this young man to open disgrace in the presence of about fifty or sixty people. The father had gone to engage a policeman to take him by force from the church and if possible even the preacher also, who would dare to baptize his son against his wishes. The Irish officer came with the father but would not enter our church, telling this man to bring his son out and then he would do the rest. The old man jerked and pulled on the arms of the young man until his coat sleeves were detached and all the buttons off his coat.

I was not present at this time, but as soon as I arrived and saw what was going on I told the man and the woman either to sit down or go out. The man turned on me and told me that he had a police officer outside to take me if I dared to baptize his son. I told the man that if he persisted in disturbing the meeting I would have his policeman take him; but he would not quiet down until I was com-

pelled to call in the Irish officer to take him out. When the man saw that the officer was actually after him he walked to the back door of the church and fled.

Two days afterwards he came to me and told me that he was very sorry for what he had done and that he made such public spectacle of his good boy and such a fool of himself. I told him that I was not surprised at that because I knew that he did not know what he was doing, and now he is in regular attendance at our services and he is coming to the light very rapidly. We expect that he will follow the Lord himself with his wife before next Christmas.

L. L. ZBORAY.

#### A Winter Mission Journey

BY P. D. WOODS, RIO PIEDRAS, PORTO RICO

We left Rio Piedras about six o'clock for Trujillo Alto, a village among the hills. The hour's drive was through a beautiful section of country. For the first half of the trip we had daylight and as we wound in and out among the orange trees and pineapple fields one could not help saying, "What a good country this is. Everywhere is lovely. One ought to be happy here."

Just as twilight began to lower we started on our upward climb. The mountains gradually becoming less and less distinct formed a picture which one will not soon forget. Then just before reaching Trujillo Alto we arrived at the Rio Grande (Grand River). There was no bridge, so we had to ford it. This crossed, we hurried through the streets of the village to a little corner house where the services were to be held.

As soon as we arrived the pastor unlocked the door and lighted the lamps. This seemed to be the signal for the people to gather. While they did so I noted that the building was a small two-roomed house with the partition removed. At one end was a pulpit and a broken-down organ. The rest of the room was filled with camp chairs.

Within ten minutes the seats were all occupied and the service started. Several hymns were sung in a hearty way under the enthusiastic leadership of the pastor.

Then the Scripture was read and prayer was offered, followed by more singing and the sermon. Throughout the service there was the closest attention, not only on the part of the people in the room but also of those who had gathered on the outside near the doors and windows.

Trujillo Alto has been for years a difficult field. Several times we have attempted to start services but each time these have been discontinued after a longer or shorter period. Now the tide seems to have turned. Services were begun there by the present pastor last September and the meetings have been interesting ever since. At the present time there are a number awaiting baptism and our next church will probably be organized at this place.

A word about the pastor. Before coming down here I had an idea that people in a tropical country did not do a full day's work. Now I think otherwise. Hear what this friend attempts to do: On Friday evening or Saturday morning he goes out to his field to visit. From Saturday afternoon till Sunday evening he directs three Sunday schools and conducts three preaching services. At the Sunday school hour he acts as superintendent and teaches the largest class. Then on Wednesday evening he has this preaching service. Remember that he is a student at our school and does good work.

The boys passed their midyear examinations very creditably. In one class at the Normal School our two boys ranked one and five in a class of thirty-five.

Recently we started what I believe will become a real factor in the spiritual life of the school. On Monday morning an hour is set aside as a time of conference and prayer. The men have an opportunity at this time to bring before the student body subjects for prayer. As a result they are beginning to feel the worth of united prayer.

#### Wyoming

Rev. Hal P. Fudge is just getting started in State Mission work. This is one of the most spiritually destitute states in the land. Only seven per cent of the population is Protestant, and eight per cent Catholic; 85 per cent nothing.

# Exploits on the Verde BY REV. T. F. MCCOURTNEY, PHOENIX, ARIZONA

The Verde River rises near Crockton, on the main line of the Santa Fe west from Ash Fork. It flows southeast into the Salt River near Phoenix. The San Francisco Mountains are on the north and the Black Hills and the Verde River Range are on the south. The Verde separates the Prescott and the Tonto National Forests, passes through the Camp McDowell Indian Reservation, across the eastern part of the Salt River Indian Reservation, and into the Salt River, farther up near the geographical center of the state, passing through the far-famed Verde Valley. Here peaches, apples and other fruits flourish. The valley extends for fifty miles, with Jerome on Upper Verde, Camp Verde on Lower Verde, and Middle Verde intervening. The valley is narrow, but fertile. Two or three companies are to drill for oil soon, and several artesian wells are now flowing on Upper Verde near Cottonwood. The low valley is irrigated from the river and the artesian water is on the mesas. Taking all things together, there is considerable promise for the Verde Valley.

The first Baptist sermon in Arizona was preached at Middle Verde, under a Cottonwood tree that is still standing. That sermon was preached in October, 1875, by Rev. J. C. Bristow, who still preaches one sermon a year under that tree, the second Sunday in October. He does not attempt to preach at other times, as he is quite feeble.

We have two churches organized in the valley—one at Middle Verde, near the old tree, and the other on Upper Verde, at Peck Lake schoolhouse. Clustered about these two small churches are seven other places where we have maintained preaching through our missionary on the Verde. Our present missionary is Rev. J. H. Smith, who preaches at eight different places, requiring long rides to reach his appointments.

It was to be present at the Annual Sermon under the tree that the General Missionary visited the field. He could spend but three days, and was to preach each

evening at different places. There are two ways of reaching the valley-one by way of Jerome, and the stage for twenty miles, or private conveyance, and the other via Cherry, and the stage for thirty-five miles. The General Missionary had been going by the latter route, which puts one within two miles of the Middle Verde Schoolhouse; and the pastor, living close by, always met the stage with a horse or with a buggy. But this time, for some reason, the pastor concluded that the Missionary would come via Jerome and the Upper Verde. He made appointments for Thursday night at Peck Lake, on the Upper Verde; for Friday evening at Cottonwood, four miles down the river, and for Saturday night at Middle Verde, ten miles farther down the river, where we should also spend Saturday and Sunday evenings.

Having had no notice of the order of appointments, (there was not time to have given notice) the General Missionary got off the stage at Middle Verde, and carried his valise two miles, to find that the pastor had gone to Jerome, twenty-five miles away, to meet him. The river was too high to be forded, and there was no disappointment at Peck Lake on Thursday night, for they knew one could not cross the river from Jerome. But for Friday night, services were expected at Cottonwood, where it was not necessary to cross the river. By the use of the 'phone, Brother Smith found out the mistake, and thinking there would be no way for the Missionary to meet the appointment, called it off by telephone, and drove home on But the Missionary decided to walk to Cottonwood, and meet the appointment, thinking that Brother Smith would drive back that far on Friday.

Ten miles walk along the river was prolonged to twelve or fourten. At places there was not even a path, and the bluff forced him to climb from rock to rock. The trip was made, however, and in time to reannounce the meeting, and there was a goodly number present. But there are very few Baptists there, and there was only one Baptist family represented, and that was the one with whom the Missionary had taken dinner. He had not planned on returning to that home, as

there was another where he often stopped. But the later home was full to running over with company. He tried to hire a room, and none was to be had. After the meeting, the young man from the other home, in company with his girl friend, directed the preacher how to go, and the Missionary was sure he could find the way. For two hours, however, he was trying every road in that section before he found his way in. It was too cool for him to sleep without cover on the floor of the schoolhouse, or he would have returned there. He finally found his bed after about twenty miles walking for one day, and rest was sweet. The next day, as the pastor was sick, he did not come to meet the General Missionary, who had a ten miles' walk back to Middle Verde, but he took the road out over the prairie desert.

At the Annual Sermon, they came from all sections, and it was a great day of reunion. It was voted to clear off the grounds about the old tree and to place a copper plate on it, showing the date of the first sermon. And a little later, with the help of the Home Mission Society, the community hopes to build a nice chapel near the old tree which will more permanently mark the place and serve the community where the first Baptist Sermon was preached in Arizona.

#### North Dakota

This state has suffered greatly from droughts the past two years. Rev. C. E. Hemans, State Missionary, has been very successful in resuscitating some old fields, and settling a number of pastors during the year and four months he has been in the work. Some new work has been organized, and two or three new meeting houses are building.

Two missionaries have just been appointed among a large body of Russian farmers, and another one or two are needed. They are very accessible, and probably there is not a place in the west where there is such an opportunity for the Baptists, at least, to do successful work. More money is greatly needed. The retrenchment last year in reducing the appropriation \$1,500 has proven to be a very serious drawback to our work.



### Through Wyoming Snow Drifts

#### BY S. D. MAY

This has been the worst month I have ever experienced from the weather standpoint. I was to have begun a meeting 10 miles northeast of Lusk on the 7th. The weather was awful cold but my appointment was announced and I arrived at Lusk about 3 P. M. on the 6th. I hitched up my horses and started on that dangerous trip, and when I was about five miles out darkness overtook me, and the snow was deep and badly drifted, and getting worse all the time. mometer registered twenty below, no wagon tracks to be seen and nothing to guide me except a few fence parts and the most noble pair of horses man ever drove. I just gave them the lines and at about 7 P. M. they turned in at the home of a good Baptist brother who was looking for me, and had a good fire made of pineknots, and had plenty to eat, and a fairly good place for my team. This was truly a Christian home.

I stayed there until Wednesday, the 10th, when I followed a large freight wagon into town, and put my team back into Mr. Edward's barn, and decided I had better do what I could along the railroad, so I came to Lost Springs, Thursday and made arrangements to begin preaching there Sunday. Then I went visiting but the weather was so bad up to Friday the 19th, I closed and went to Lusk, and started home the next day with my team. The sun was shining and the snow was melting, though I had a time getting through some deep snow drifts. I arrived home Sunday afternoon and found my family all well and greatly rejoiced at my coming. Every day this week has been lovely, the wind and sunshine has almost removed the snow.

I have distributed a lot of good literature and I believe God will bless it in the salvation of many. My fine

black horses are fat, and I am feeling splendid, weigh about 15 pounds more than I did when I came here, and my long winter seems to be almost over. Thank God and take new courage. I am expecting great things of Him.

#### Working Among the Poles

I was in a camp about twenty miles from Lombar, and I have held a large conference with Polish working men about the reading of books. I have recommended to them the New Testament, that they can find in it the only safe way to sal-Then I read to them St. John 14-6, Jesus saith unto him, I am the way. the truth, and the life: no man cometh unto the father, but by me. My explanation, that if we desire to be in heaven we must walk constantly with Jesus. It had a deep impression on them. In Lombar there are living few Polish families. calling upon them I asked them all to come to Mr. Czajkonski. They accepted my invitation. These people are all Roman Catholics. They complained to me that they have no religious care.

In Oconto Falls all of the Polish Catholic families I found bought a Bible. I asked one woman what she would do if the priest came and tried to take away the Bible, and she said she would rather break friendship with the priest than part with her Bible. In one Lutheran family I found the woman of the house sick. I prayed with her. Next day she sent her son to me asking me to come to her house. she said she was not prepared to die, asking me if she can be saved without being baptized by immersion. I have tried my best to explain to her the love of Christ that he is willing to accept every one even without being baptized, but each one who loves Him and is able should follow him also in baptism and in new life. am very glad that I have the opportunity to give testimony that Christ is the Saviour of all men.-M. ANUTTA.

#### What Consecration Can Do

COLPORTER MISSIONARY LODSIN'S TRIP TO WESTERN CANADA

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

After the train moved out from the depot I opened my Bible and read Isaiah 42nd chapter. I prayed that God might make me to be a blessing to others on this trip.

Soon I looked around to see who my other passengers were; about two miles from Hoboken, I noticed a Russian Jewish family, with a little boy who was looking out of the window; after a little time I heard the little fellow scream, and found the window had fallen on the poor child's fingers. I was glad my wife had been so thoughful as to put some arnica in my satchel. Getting this out, I went over and offered to bandage up the poor little fingers; then I told them of the great healer who can heal all our wounds, and bear all our burdens. The father. mother and grandmother listened most attentively, and were glad to receive the Russian Gospels I gave to them. following morning to others I gave Russian; Polish, English, and German gospels.

At St. Paul I had to change trains, and in the park I gave suitable tracts to the children there.

At Winnipeg I had to wait for a train for Selkirk; here I met many immigrants of all nationalities; I went among them and felt quite like at home in Ellis Island, because I had my satchels with Gospels with me and would distribute Gospels to them in their own language.

At last my train came and I rode the twenty miles, then rode twelve miles in a wagon, and walked five, passing through woods, as well as dark roads. When I thought I was at my destination, I stopped at an Indian's house, woke him, and asked if he knew where Mr. Lodsin, my brother, lived, and he directed me a short way back the way I had come. It was good that he believed me, for he had been laying wait, with loaded gun, for robbers, who had been there on several previous nights and taken his belongings;

this I found out later and could praise God for his protection all the way.

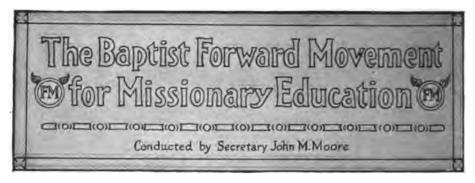
My brother and his family did not know I was coming, and so I stood out by the gate and sang in Lettish "Both as guest and a stranger on earth though I am," etc., then the daughter came out first, then the mother, and then the rest of the family; they were all busy at work though it was midnight; they all joined in this dear familiar Lettish song, and all thought some Lettish brother was in the neighborhood, never thinking it was I. But the joy and the tears when I came nearer and they recognized it was I, his brother.

But the greatest joy came to me, when, the day before I left, I could step down in the creek with each of the four and bury them by baptism into His death.

Several meetings while at my brother's may be of interest to you. At some of them they had no Christian worker, pastor or priest for ten or twelve years, and some are very hungry for God's word, while others have been hardened; these meetings were usually held by night because the people have too much to do by day. At one, where I walked five miles each way, Saturday evening, I arrived home at four in the morning, through woods where still wolves, bears and wild cats are to be found frequently. At another we rode eighteen miles each way, but they were times of blessing; when I arrived home at four that Sunday morning, I slept two hours, then went seven miles to hold another meeting, so you see I have had a very busy time on my vacation, and thank God that He could use me as His instrument.

#### Italians in Philadelphia

The Baptist work for Italians, under the direction of Rev. F. DiTommaso, has been making excellent gains. Some time ago the Baptists of the city purchased a good church building, formerly the Salem Evangelical church, well located for the Italian work, and this building is now used entirely by the Italian Baptists. A Bible school has been organized, and preaching services and prayer meetings are held regularly, with increasing attendance.



#### A Better America

This is the object of the big home mission publicity and educational campaign, to be conducted during the coming autumn, under the direction of the Home Missions Council and the Council of Women for Home Missions. The campaign culminates in a "Home Mission Week," November 17-24, 1912. During that week it is hoped that churches will plan for daily afternoon and evening meetings for the consideration of the themes that will be suggested. The work ought to begin, however, long in advance of Home Mission Week. Throughout the autumn there should be such a unified, attractive presentation of home mission questions as would enlist the interest of the whole church. Preparations ought to begin in June.

The first step is the appointment of a strong representative church missionary committee to have charge of the entire campaign, unless the church already has such a committee. This committee should immediately get into communication with the Forward Movement, Ford Building, Boston, which will be prepared to furnish full information. On the basis of the suggestions provided a policy should be adopted which will give each department of the church something to do toward the success of the enterprise. The plans proposed include the following:

1. Sermon. There should be an introductory sermon early in the autumn with other sermons on November 17th and November 24th.

2. Investigation Groups. Every church should have one of these at least, with as many more as possible. These should be formed in June and to each group should be designated a distinct phase of home mission

work. The following are the chief topics with a book on each, to be made the basis of the group's work.

Immigration—"Aliens or Americans?"
The American Negro—"The Upward
Path"

The City—"The Redemption of the City"
The Rural Regions—"The Church of the
Open Country"

The West-"The Frontier"

The Island Possessions—"Advance in the Antilles"

Mormonism—"Mormonism, the Islam of America"

3. Program Meetings. Three of four times during the autumn, and nightly if possible during home mission week, fresh, strong missionary programs should be given. The investigation groups should be made responsible for these, each group being asked to bring the results of its work in one or more programs as may be arranged.

4. The reading of Books and Pamphlets. Some new home mission books and brief pamphlets are being prepared for this campaign and they should be circulated as widely as possible. Every church should get as many of its members as possible to agree to read at least one home mission book dur-

ing the period.

- 5. Exercises for the Sunday School. As heretofore, five minute exercises for weekly use in the opening or closing service will be provided. It is hoped that these may be published in MISSIONS and in the denominational weeklies, and thus made widely available. The Home Mission Societies will unite in presenting a missionary concert program for use at Thanksgiving. In addition to these, other material will be available for different departments of the Sunday school.
- 6. Community Survey. The Men and Religion Forward Movement has emphasized the value of a careful survey of existing conditions in order that an adequate program of work may be prepared. For the men's Bible class or brotherhood there is nothing better than this plan of investigating the conditions existing in the neighborhood of the church. A copy of "Community Survey," giving full instructions, may be had for 35c.

These are only a few of the suggestions including the things that call for immediate action. The complete plan of campaign, which will be ready a little later, includes in addition to these the distribution of leaflet literature, presentation of stereopticon and other home mission lectures, a home mission entertainment, presentation of current events bearing upon the progress of the Kingdom of God, a method of teaching English to adult foreigners, the formation of prayer circles, the circulation of Missions, better methods of giving, with other miscellaneous methods such as the use of photographs, mottoes, maps, charts, bulletin board, blackboard, etc.

Every church should see that a committee is appointed at once, that investigation groups are formed and that the chairman of committee is reported to the Forward Movement in order that fuller details of the campaign may be received as they are developed.

#### The Young People's Convention at Toledo

The hearty invitation of the Baptist churches of Toledo, Ohio, to the executive committee of the Baptist Young People's Union of America, to hold the Nineteenth International Convention with them has been accepted, and the date fixed for July 4-7, 1912. The opening session will be Thursday morning when Dr. Russell H. Conwell of Philadelphia will deliver a patriotic address. The local committee is planning the participation of several patriotic organizations of the city in this Thursday evening will be devoted to "Christian Citizenship," Friday evening to "Baptists and the Modern World," Saturday evening to "Social Service," and Sunday evening to the Convention sermon and the closing consecration service of the Convention in charge of Dr. F. E. Taylor of Indianapolis. The day sessions are to be full of practical and interesting matters, excepting Saturday afternoon, when the local committee has planned a sail for all convention delegates and visitors. Many men and women now prominent in the work of the denomination

look back to a young people's convention as marking an epoch in their Christian growth. A strong convention has the accelerating and vision-imparting influence of a heaven-sent revival. Pastors and officers of Baptist Young People's Societies could do no finer thing than secure the attendance of their young people at Toledo.

A Correction

In the note to the June program on the Northern Baptist Convention it was stated that the Publication Society would furnish a leaflet giving answer to the questions forming the program. leastet referred to is a "Quiz" which raises all sorts of questions but does not answer them, only referring the inquirer to the Convention Annual of 1910. This should have been made clear.

In order that the June Program may be carried out easily, we publish in this issue the desired information, which will enable any church or young people's society to have a meeting of great interest. We have also put this model program into leastet form, and it may be had by sending a two cent stamp to Missions. Ford Building, Boston.

### Need of Religious Literature as a Corrective

The power of the press is steadily increasing, making it imperative that we have a strong religious press to put some check on yellow journalism. It is stated by Prof. Reinsch, in his book on "Intellectual and Political Currents in the Far East," that the growth of journalism in China has been the chief agency of political agitation and reform. Daily and weekly journals have sprung up since the new educational era in 1905, and the nationalistic movement has used this serious press as its strongest instrument of propaganda. Our motto is a religious weekly and Mis-SIONS in every Baptist home, as correctives and supplements to the daily paper, which too commonly magnifies everything else and minimizes religious news.



The Owl's Nest. By Anne Gilbert. Fleming H. Revell Co. 75 cts. net.

This is the account of a vacation among "isms." Followers of some of the fantastic cults and simple Christians met together in a country boarding house and the result is certainly interesting. We are treated to Demonstrations, Guides, Vibrations, Interrogations, Experiences, Realities and Changes, and the conclusion is one of profound thankfulness that underneath all there is an everlasting refuge from human vagaries in the gospel of Jesus Christ. The book is a good one for all kinds of readers, and may save many from making shipwreck of the faith on modern reefs.

The reviewers of Harold Begbie's book, Other Sheep, have been pointing out, with pertinence, that the author did not seem to be aware of any work worth while in India except that of the Salvation Army. It still remains true, as we said, that the book is a good one to read, both to interest people in missions and to get some new ideas as to methods that are effective. The stories of conversion are powerful. As for our great missions, they are sufficiently well known to stand it even if Mr. Begbie kept his eyes glued to one form of evangelistic effort.

### Missions in the Magazines

As for some time past the magazines are still full of speculations as to the fate of the new Chinese government. The National Review for April contains an excellent paper on the financial situation in China together with its relation to the other great nations of the world. In "The Finance of China" the writer sets forth his beliefs that the Banker's Syndicate, composed of banks of the six nations, England, France, Germany,

United States, Japan and Russia, is pursuing a mistaken policy in supplying Yuan Shi Kai with funds. There will never be a strong central government, he continues, as long as the leaders both at Nanking and Peking are supplied with It will mean endless dissensions until the country is involved in chaotic insolvency. It is clear that China needs funds, but if those needs are not to breed thousand-fold troubles in the future. England, France and the United States must make common cause and declare that these funds must be administered under the supervision and control of European accountants. China is yet too young as a republic to be put on its honor, so though the funds should be supplied, let it be under control.

"Can the Chinese Republic Endure?" by Adachi Kinnosuké, the first Japanese to be appointed literary editor on the staff of an American newspaper, is worth reading for the Oriental view of the subject. The article appears in the North American Review for April. Chung Hwa Republic, the name given by the revolutionary leaders to New China, has for ages been the home of the most democratic race in Asia. Yorozu Choho, the daily newspaper of the people of Tokyo, said recently: "China is a Yellow America and America a Yellow China." In 2357 B. C., China was a democracy and since then the people have always held as ideal "the days of Yao and the time of Shun." Many of their emperors have risen from the ranks of plebeians. As early as the fourth century before Christ, a famous Chinese philosopher, Motse, preached an "agricultural socialism," that is, that farmers were the real sovereigns of the land and the emperors were rulers in name only. During the reign of Emperor Shentsung (1068-1086 A. D.) these theories were put into practise by national-

izing the sale of produce of the whole empire, lending government funds to poor farmers at two per cent, a month and imposing an income tax on other classes. Moreover, through the trade guilds which have dispensed justice between man and man and governed the conduct of trade. the Chinese have established their reputation for financial integrity. Now there are even beggars' guilds; poor brides form guilds and raise money to buy their trousseaux: there is even a guild of the hired mourners at funerals. In these unions the people have learned republic forms of administration, which makes it safe to believe that the new republic will be able to govern itself.

For excellent accounts of life of the frontier in Burma there are two splendid papers. "Delhi Durbar Day in a Frontier Post," in Pall Mall for April is full of the dullness, loneliness and barrenness of landscape along the frontier. isolated was the fort from all civilization that the fireworks for the celebration had to be brought sixty miles from the nearest town, twenty miles of that distance being a rough mule track. April issue has an account. "Wild Burma," by Mary Blair Beebe, of a trip from Myitkyina, Upper Burma, where some of our missionaries are working, into the wilds in search of the native haunts of pheasants. The local color is excellent and the strange narratives of life among peoples and animals hostile to civilization will show the interested reader what our missionaries have to experience on their jungle tours.

Blackwood's for April contains an interesting story, "The Yamen Prisoner," furnishing a most vivid picture of the harsh treatment and the brutality accorded prisoners, and the way in which a wealthy criminal may buy someone to take his punishment, thus securing the means of ill-doing without its just reward. "Said," a story of China in the May number of Century, is a narrative of a Chinese girl's betrothal. "Said" is the Chinese term for engaged. The story contains an interesting description of the watch-tower where guard is kept against thieves who come to rob vineyards, cornfields or melon patches.

Work in the homeland is amply represented in the magazines this month. In McClure's for May, Maria Montessori gives an explanation of her method of instruction with children. There may be forty or fifty children in one room each one intent on his own work and each one probably doing something different from his neighbor, but all are quiet and busy. The teacher is at hand ready to assist when needed, but she does not intrude upon the children. Absolute obedience is emphasized. Four year old children wait on tables, set the tables, serve those eating and are most attentive and courteous. Such discipline cannot be obtained by commands, there must be a change in the spiritual natures of the children, comparable to conversion in adults. Children are taught to be quiet by being shown the motions attending immobility as they have been analyzed. "The child disciplined in this way is no longer the child he was at first who knows how to be good passively, he is an individual who has made himself better, who has overcome the usual limits of his age, who has conquered his future in his present. The goodness he has conquered cannot be summed up by inertia; his goodness now is all made up of action."

"The Immigrants' Portion" by Mary Antin, in Atlantic Monthly for May is a narrative of life on Dover Street in Boston as experienced by the writer herself. She writes charmingly of her meeting with Edward Everett Hale and other great men, of her aspirations for an education and a higher life, of the pleasure the other immigrants took in her triumphs and of her refusal to leave her family and become the adopted child of a wealthy old man. The story gives a splendid insight in to the life led by the newcomers to this land,— in short it will be an eyeopener to many that suppose the foreigner incapable of any higher longings.



American Baptist Fo	reign Mis	ssion Soc	eiety	
Financial Statement for twelve	months ending	g March 31,	1912	
Source of Income Churches, Young People's Societies and Sunday	1911-12	twelve i		
Schools (apportioned to Churches) Individuals (estimated) Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	\$532,384.9 230,000.00 80,495.00	289.	020.32 587.79 343.40	
	100,837.00 120,593.36			
Total Budget as approved by Northern Baptist Convention	\$943,716.92	\$890.0	044.87	
1	pparent Deficit. Less Saving in B	udget	•••••	\$53,772.05 36,466.07
	Net Deficit for ye Deficit last year.	ear	••••••	17,205.98 61,453.45
Comparison of Receipts		Test Year	•••••	\$78,659.43
Source of Income	1911	1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$381,141.84 232,104.79 87,918.19	\$391,020.32 289,587.79 88,843.40	\$9,878.48 57,483.00 925.21	
Income of Funds, Annuity Bonds, Specific Gifts, etc.	124,199.07	120,593.36		\$3,605.71
Actual Expenditures	825,363.89 887,938.47	890,044.87 907,250.98	68,286.69	3,605.71
Deficit	62,574.58 1,121.13	17,205.98		
Net Deficit	\$61,453.45			
Schools  Individuals (estimated)  Legacies  Income of Funds, Annuity Bonds, Specific Gifts,		\$853,792.86 150,000.00 60,000.00		\$250,267.31 119,097.56 60,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)		115,292.00	)	122,152.62
Convention	-ith These of	\$679,084.36	\$	\$551,517.49
Source of Income	1910-11		11-12	Decrease
Churches, Young People's Societies and Sunday Schools Individuals Legacies	\$251,022.6 123,987.7 60,000.0	'9 119	,267.31 ,097.56 ,000.00	\$755.3 4,890.2
Income of Funds, Annuity Bonds, Specific Gifts, etc.	145,127.0	6 122	,152.62	22,974.4
Totals	\$580,137.4	6 \$551	,517.49	\$28,619.9
Woman's American Bap Financial Statement for twelv Source of Income Churches, Young People's Societies and Sunday Schools (apportioned to Churches)			1912 R tw	y eccipts for elve months \$152,356.8 6,023.4
Individuals (estimated)		• • • • • • • • •		
Individuals (estimated) Legacies Income of Funds, Annuity Bonds, Specific Gifts,		31,800.00	•	• • • • • • • • • • • • • • • • • • • •
Individuals (estimated) Legacies Income of Funds, Annuity Bonds, Specific Gifts,	with Those of	31,800.00 \$211,782.00 Last Year	0 - 0	41,186.
Individuals (estimated) Legacies Income of Funds. Annuity Bonds, Specific Gifts, etc. (estimated) Total Budget as approved by Northern Baptist Convention Comparison of Receipts Source of Income Churches. Young People's Societies and Sunday	with Those of	31,800.00 \$211,782.00 Last Year 193	0 - 0 11-1 <b>2</b>	41,186.5 \$199,566 7 Increase
Individuals (estimated) Legacies Income of Funds. Annuity Bonds, Specific Gifts, etc. (estimated) Total Budget as approved by Northern Baptist Convention Comparison of Receipts	with Those of 1910-11 \$146.100.: 4.310.	31,800.00 \$211,782.00 Last Year 193 31 \$152 72	0 - 0	41,186.5 \$199,566.7

\$190,998.03

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## Financial Statements — Continued American Baptist Publication Society

Financial Statement for twelve months ending March 31, 1912

Source of Income Churches, Young People's Societies and Sunday Schools (apportioned to Churches) ...... Individuals (estimated) ..... Legacies Legacies
Income of Funds. Annuity Bonds, Specific Gifts, etc. (estimated)

Total Budget as approved by Northern Baptist

Budget for 1911-1912 Receipts for twelve months

\$87,582.68 21,800.00 16,301.70 6,826.79 51,273.88 36,161.37

\$184,378.13 \$146,872.54

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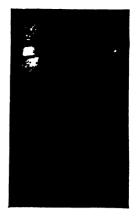
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PLAN OF THE GENERAL APPORTIONMENT
COMMITTEE ADOPTED AT DES MOINES

## The Deposed Emperor of China that Was



1. In the Grounds of the Summer Palace, to which the Child Emperor has been Retired. 2. Imperial Tomb now to be Completed by the New Government and to Cost \$2,500,000. 3. The Imperial Barge. 4. A Porcelain Tower in the Summer Palace. 5. The Regent, Prince Ch'un, and His Sons, the Emperor and Prince P'u Chien. 6. The Youthful Emperor who Abdicated (Picture taken in 1908). 7. The Emperor's Chair in the Temple of Heaven, Peking. 8. In the Gardens of the Winter Palace, Peking. .—From the Illustrated London News.



## From President Hunt's Des Moines Address

THE year shows some development of the sense of unity. We have been brought closer together in the effort to establish a provision for the veterans of the service—a comparatively small provision, but it is a beginning; it points the way and prepares us for larger things in this and other enterprises.

The preliminary reports of our missionary societies give some cause for gratitude that things are no worse; but they also advise us that it is time to call for united and earnest advance. Our people are looking to this Convention for leadership. It is important that we follow wise and careful business methods; but it is equally important that we make plans large enough to call out the best there is in us and which will inspire to larger service. We should devise larger things. We should declare the dignity of our mission.

We should plan a campaign to open the eyes of our people to the great and alluring opportunities of this time in our mission work at home and abroad. We should insist that this larger work represents, not a side issue for the local church, but its main business; that the church, "the body of Christ," is still to pour out its life for the world. We should sound a charge.

We shall have much to say about finances. We cannot afford to forget that every financial problem is at bottom a spiritual problem. In the last analysis it is a question of the surrender of the individual soul and his consecration to service.

Our denominational objective constitutes a fair standard of appraisal of the individual church and the individual Christian. In the light of it, we should proceed to a more intensive cultivation of our field.

Not more of us, but a better brand of us, should be our aim; with a better understanding of God's word and more loyality to it; with a wider vision of the field of service and a deeper consecration to it.

When we are compiling our statistics, touching the keys of our adding machine and taking our totals, we find there is no key there to record the divine element for our calculations. Our estimates and plans cannot afford to leave God out of the reckoning, "He is able to do exceeding abundantly, above all that we ask or think."

More than numbers, more than perfected machinery, do we need the power of God to descend upon our Churches. We need it the coming year in our work to the ends of the earth. We have money enough to do a much larger work. We have the people to carry it on, with the machinery and the organization to manage it. We have enough of everything except "the power not ourselves which makes for righteousness". We have no more important business here than to seek that.





## The Meetings at Des Moines

### By the Editor

Annual Meetings of the Northern Baptist Convention and the Cooperating Missionary Societies: Making Denominational History: Launching the Three Million Dollar Advance Movement



T was about 9 o'clock on the morning of Tuesday, May 21, when the Chicago train stopped at the station in Des Moines, and in company with friends I made my way to the

hotel that had been selected by the committee as headquarters. The day was warmish but bright with sunshine, and the business streets were alive with trade activity. The first glimpse of Des Moines justified the impression made by the excellent halftone illustrations in May Mis-SIONS, with the exception that the smoke which is the abomination of our modern manufacturing cities has left its dull effects upon buildings that ought to be fresh and white. After removing the stain of travel, proceeding to the Coliseum to investigate the meeting place, I found chairs being placed for a great meeting that evening at which Mr. Bryan, a Presbyterian, was to give a religious address under the auspices of the Catholic women of Des Moines, who saw their chance to make a goodly sum of money in that, for them, unusual way. There was a great crowd, it may be said, and it included many of the Baptist delegates who were eager to hear the remarkable Nebraskan, at once the most defeated and still most popular leader of his party.

Because of this use of the Coliseum on Tuesday evening the preliminary meetings of the Woman's American Baptist Home Mission Society were held in the First Baptist Church, fortunately for the ladies, who could be heard in the church. Their interesting sessions are described elsewhere. The church edifice is one of the best among a group of seven fine houses of worship in close companionship, as our illustration shows. It was good to learn that the churches are as near together in spirit of service as in location, and that the federation of the denominations makes it possible for the church forces to wield an influence for good in the movements for civic betterment. One would expect this in a city where Dr. Samuel Zane Batten, of our Baptist Social Service Commission, lives and serves. He radiates social service and Christian brotherhood.

#### FIRST CONVENTION DAY

It was necessary to be up betimes Wednesday morning if one were to meet the delegates from east and west arriving on the early trains, and attend to registration before the opening of the Convention at 10 o'clock. I went up to the Coliscum early, and found two registration lines taxing the energies of the clerks. Registration was necessary to secure the Convention badge, and the badge was a prerequisite for admission, so that it was almost impossible to get the delegates into place in the hall by the time fixed for the opening. President Emory W. Hunt was on hand ready to call to order on the minute, but he had to wait a little until the delegates found their places according to the State designations. The Convention Hall was seated to accommodate perhaps 1,700 delegates on the floor, while the galleries would seat more than that number of visitors. The platform was built in the middle of the great exhibit hall, and a heavy curtain divided the hall in two sections, the rear section being used for the Society exhibits. This was the best that could be done, but it was not over satisfactory, since comparatively few found their way behind the curtain, and the visiting was done in the entrance hallways, to the frequent disturbance of the audiences, which found it difficult to hear many speakers even when the circumstances were most favorable. was tastefully decorated, and charts, maps and mottoes told of work at home and abroad. It was interesting to see the delegates come in, to note the greetings of friends who seldom meet save in our annual gatherings, and to welcome the editorial fraternity at the reportorial tables in front of the platform. things began to look like business, as the officers took their places. Secretary Bitting was greeted with applause as was the President when he raised his gavel; and then the Convention opened.

"Let the first note of this Convention be the note of praise," said President Hunt: "We will sing together, 'All hail the power of Jesus' name.'" And they sang with power that great hymn of the church. Dr. Galusha

Anderson, veteran teacher and preacher, offered the opening prayer. Then we were ready for the official welcome from Governor Carroll and Mayor Hanna. both Christian men able to speak intelligently and sympathetically. Iowa has reason to be proud of the men it puts into high office. The governor's allusions to the pioneers of religious liberty and the closer sympathy between all denominations met with applause, as did the mayor's able plea for human brotherhood. Pretty good preachers, both of them, and valuable men in public service. President Hunt happily expressed the gratitude of the Convention at being given the freedom of the city and commonwealth by men who understood the Convention's aims.

Then he proceeded with his annual message, which was one of hope and outlook. The substance of it is given on the first page of this number. The president made it plain that no more important matter would come before the Convention than the Three Million Dollar Advance Movement, to be proposed by the General Apportionment Committee. The Convention rose to the inspiring words and gave continued applause. It means much to have such a presiding officer, whose geniality is contagious.

Getting in readiness for business followed. This might prove puzzling to one not acquainted with the Convention and the cooperating Societies. But the initiated understood what it meant when with rapidity four Societies held sessions of five minutes or so each in succession-the Foreign Mission, the Home Mission, the Publication, and the Woman's Home Mission Society. Each had its own presiding officer, and submitted its annual report, without reading, referring the same to the Convention Committee on Cooperating Societies. This placed the reports before the Convention for future consideration and preserved the regularity of Society The Societies voted also to autonomy. make the Convention's nominating committee their nominating committee too. The Convention's Executive Committee's report was presented. Then there was a half hour interregnum while the State delegations met and selected members of



PANORAMIC VIEW OF THE BUSINESS SECTION OF DES MOINES, IOWA'S

the nominating and other committees which are made up of one representative from each state and territory. When these names were reported the committees were duly declared appointed, and the session came to a close. It was evident that the attendance was to be satisfactory, as 1,000 delegates were reported enrolled at this opening session.

#### THE PUBLICATION SOCIETY'S MEETING

It was a happy provision that confined the Convention business to the morning sessions, and gave afternoon and evening to the cooperating Societies, thus avoiding the distraction of previous years. The first of the General Societies to present its work was the Publication Society, which had two sessions for this purpose. In the afternoon there were four addresses covering four phases of work.

Rev. J. M. Gurley of Kansas described Modern Sunday School Methods, indicating some of the difficulties met in the work, such as unsuitable meeting places, untrained teachers, and lack of home cooperation. There are encouraging features, however, and he pleaded for more intelligent and zealous application of improved methods such as the Society is introducing through its teacher training conferences.

Colportage Work in the Newer States was the subject of Rev. C. A. McKee of Oregon, who was born for his particular work. He gave a graphic portrayal of a colporter's life in a field of 25,000 square miles, full of opportunities for pioneering. A meeting beginning with a dog fight and

ending with a revival that added many to the nearest church was one experience related. He told of his travels on foot and by boat, and of the romance of a work that demands tact, courage and grace. Our readers will have chance to know him better,

The Chapel Car work, which has reached its twenty-first anniversary, was effectively set forth by Rev. J. C. Killian of Kansas, an evangelist who brings things to pass. There was a most interesting group of chapel car workers on the platform, and their singing was an effective feature of the session.

The closing address was by Rev. Charles H. Sears, Superintendent of City Missions in New York, whose book on "The Redemption of the City" is meeting with large sale and use. He spoke especially on the need of literature in the work for the foreign population, and made it plain that the Publication Society has a great service to render in providing suitable literature for the Italians, French, Greeks and Slavic peoples. It was also made plain that we are scarcely touching the fringes of this vast evangelistic and patriotic work.

At the evening session, with a great audience filling the hall—at least 3,000 people—there were three addresses. The first was on "Baptists and the Bible," by Prof. A. S. Hobart, D.D., of Crozer Theological Seminary, whose object was to emphasize the value and necessity of the Publication Society's Bible work and also to justify its modern expositions of the Sunday school lessons.



CAPITAL, WITH CAPITOL BUILDING IN BACKGROUND AND VIEW OF THE DES MOINES RIVER

Dr. H. F. Cope of Chicago, General Secretary of the Religious Education Society, spoke on "The Sunday School of the Twentieth Century," which he said would be the Sunday school of the twentieth century church. As the church faced its problems, and assumed its true function of education—that is, of growing persons —that would determine what the Sunday school would be. The church knows how to teach things but not how to live, and this learning how to live is the supreme thing which has to be taught in church and Sunday school. Since our homes are not teaching religion and public schools cannot. He made a strong plea for religious education, with aim to develop Christian character.

Dr. MacArthur was down to speak on "The Mission of Baptists to the World," but wrote that he was detained by pastoral duties in Atlanta, and his place was taken by Rev. Arthur G. Phelps, Ph.D., of California, who recounted the important contributions made by the Baptists along literary, patriotic and missionary lines. It was a late hour when the session and the first day of the Convention ended. But everybody felt that this was only the beginning. There were rumors of interesting and even exciting things to come, and to these rumors the newspapers gave startling headlines close akin to "yellow" in color.

#### THURSDAY MORNING-THE CONVENTION

At 9.30 the business began. Fraternal greetings were sent to the Methodist General Conference at Minneapolis and

to the Presbyterian General Assembly at Louisville, also to the Congregational Convention at Elgin, Ill., in response to similar action by these Christian bodies.

The report of the Finance Committee was made by its chairman, Andrew Mac-Leish of Illinois, one of our strong laymen. It recommends a total of \$2,413,906 as the budget for 1912-13. An important item in the report was the announcement that "there appears in the coordinated budget for the first time a provision for the Ministers and Missionaries Benefit Fund which amounts to \$70,000." The Finance Committee also gave hearty endorsement to the Advance Program of the Apportionment Committee, known as the Three Million Dollar campaign. The report was adopted.

A pleasant feature was the reception of fraternal delegates from the Southern Baptist Convention—Hon. E. W. Stevens of Missouri and Dr. A. J. Porter of Texas. Dr. Porter gave a charming specimen of Southern eloquence, arousing the audience to an enthusiasm that had been lacking. He was happy and cordial, and raised the spiritual temperature. He told of the action of the Southern Baptists at Oklahoma City, which means the raising of a million dollars for the home land and \$1,250,000 for educational plants and equipment on the foreign field. as the Adoniram Judson Memorial Fund. This amount to be outside of the regular He said they esteemed it benevolence. a special privilege to raise this special fund in honor of a man who belongs to us all. "American Baptists are together to

Digitized by GOOGLE

sound the note and uphold the banner of the cross the world around." The Southern visitors could not doubt the heartiness of their reception.

The report of the Executive Committee was taken up, and a lively debate took place over the financing of the Conven-The question was whether this should continue to be done by adding one per cent to the total missionary apportionments, or by putting the Convention expense as a separate item in the general Convention budget. Owing to criticism of the former method, the Executive Committee recommended the separate item plan, with the cooperating societies as collecting agents, and a guarantee by them for two years in case the contributions to the Convention prove too small for the expenditures authorized under There was a division of the budget. opinion in the Executive Committee, as there was in the body, and the debate was one of the best we have had; courteous, frank, full, bringing out the various shades of opinion, and aiding in the formation of a sound judgment. Twenty delegates participated before the previous question was ordered. President Hunt was most happy in his presiding function, and it was like the gracious days of Judson over again. And when the debate was ended, the vote was a very large majority for the new plan. The budget will now show two new columns-one for the Ministers' and Missionaries' Fund, and another for the Northern Baptist Convention. This will obviate all further charges that the Convention is using money contributed for missions. churches will contribute directly to its maintenance, and show how much they believe in the denominational policies of advance. The vote made it plain that the Convention believes in the direct appeal.

Fortunately this does not mean a new agency in the field to collect money or make special pleas. The Societies are committed to the inclusion of the Convention work in their appeals to the churches.

#### THURSDAY AFTERNOON AND EVENING

The Woman's American Baptist Home Mission Society had the two following sessions for its annual meeting, with Mrs. A. G. Lester, the President, in the chair. Miss Schuyler gives the account of this meeting elsewhere in this issue, so that it need only be said here that the attendance was excellent and the interest keen, the one drawback being the difficulty of hearing. The address of Rev. Marinus James in the evening was one of the quickening addresses of the Convention, and marked him as a worker who ought to be in charge of some large city work for the foreign peoples.

#### FRIDAY MORNING'S BUSINESS

The report of the Education Board was given right of way this morning. The Board had taken its work seriously, and was prepared not only to present a policy in advance of any we have had in the past, but also to ask for a secretary to carry out the plans proposed, putting \$7,500 into the budget of the Convention for this purpose. Involved in this was the question of the Convention's entering upon such new lines of work. The Board recommended that it be authorized to employ an educational secretary; that it be instructed to investigate the whole matter of education under denominational auspices in the Convention's field, to gather statistics concerning Baptist students in institutions of learning, and to give denominational institutions worthy of and needing financial help assistance in obtaining such help.

The discussion that followed was most enlightening. Naturally the educational leaders participated, and made plain the necessity of doing something large in the West if our schools there are to be maintained at all. The need of Baptist work in connection with the State universities was set forth by Prof. Galpin of Wisconsin University, who organized the Baptist Students' Guild there, which has been a Prof. Burton of pioneer in that line. Chicago said we had fallen behind other denominations in our educational work, and it was a question whether we are as Baptists to take our share in the great work of education and missions. President Hanley of Franklin said many of our colleges have got to get down to business or go out of business, and it was a question whether we should bring the facts

before the people until the people change the facts. Dr. C. A. Barbour, who is at work for the Y. M. C. A. among the institutions of learning, emphasized the importance of preventive work, making it hard to do wrong and easy to do right at the critical period of life. President Hunt could not forbear his own testimony as to the importance of this matter. It was a high order of discussion, and had the present action been taken thirty years ago, the Baptists would have gained a different position in a number of States. Later the Convention adopted the report, and the Convention Education Board acquired still greater significance when the Baptist Education Society was practically united with it under the Convention wings. Dr. Morehouse led in this happy result, as in the Ministers' and Missionaries' Fund, and thus has placed the Baptists under further obligation to his statesmanship. Good things ought to come out of this for the denomination, which, as President Hunt said in his annual address, is peculiarly dependent upon an educated membership.

The Commission on a World Conference on Faith and Order reported through Dr. Cornelius Woelfkin, recommending the annual appointment of a commission from the Convention to cooperate with like commissions from other churches, and the report was adopted.

Prof. Ira M. Price presented the report of the Permanent Commission on Religious and Moral Education—a report of the most thorough character, involving a year of investigation. The accompanying Bulletin No. 1 gives probably the most complete program yet made out for religious education, and puts us in the forefront in this respect. The commission suggests the use of the Sunday school, the organization of effective teacher training courses, instruction in missions, in service to the community, and in the origin, character and significance of Baptist churches. The report was adopted, and the value of the work done was recognized.

#### THE THREE MILLION DOLLAR CAMPAIGN

Then came the most important report of the entire Convention in many respects—the report of the General Apportion-

ment Committee. President Hunt did all in his power to make the Convention feel the importance of this advance proposition. Secretary John M. Moore presented the report, which regrets the deficits amounting in all to \$208,616.55, states the principles of the apportionment plan as now operated, and proposes a new objective as the ideal of the Northern Baptist Convention, namely,

# TWO MILLION DOLLARS FROM THE CHURCHES AND

one million dollars in personal gifts annually for the work of the cooperating and affiliated missionary societies of the Convention. This proposition was given in Missions for June, with the first steps and plan of campaign. The matter was simply introduced at this time to be discussed at a later session.

#### THE HOME MISSION SESSIONS

The afternoon and evening belonged to our great Home Mission Society, which was celebrating the fiftieth year of its work among the colored people. program was a good one, beginning with "Religion in the Rural Districts," and taking up first the older States. "Methods in Country Church Work" were set forth by Rev. Richmond A. Smith, who is now secretary of country church work in Iowa, and has had a rich experience. Twenty years ago there were 450 Baptist churches in Iowa and now we have only 400, yet the total membership is larger now than then. The trouble is not overlapping, but in regarding religion as a go-to-meeting affair. The social needs of the community must be provided for by such means as study classes and clubs. Attention must be given to the children, the hired help, and those in need. It was a thoroughly practical address, and the work he is doing should commend itself to other States.

The new fields were next considered by Rev. F. W. C. Parker, State Secretary of Oregon, one of the live wires in the great coast expanse. He made a strong case for home mission constructive work on the pioneer fields. The problem, he said, was not one of growing isolation, nor

one of reconstruction, so much as one of construction on the new fields. In Oregon the owners of farms are becoming more numerous. Evangelization and organization are needed. He expressed his belief that churches of various denominations must cooperate. We must have young men who are as willing to serve in these fields as they are to go into foreign fields. The town and city churches must send out workers into these country fields. We are not over-churched but underworked. Our evangelistic plans must be enlarged so as to reach the outlying districts. Our country fields should be turned into what may be termed Christian experiment stations. The discussion which followed showed that the members of the convention are alive to this important issue. A vote was called for to show how many in the audience had been converted in country churches and the great majority of those present arose. Another vote showed that a majority of the ministers came from the country churches. Morehouse spoke of the influence of the little church, recalling how one country church in Iowa sent one of its young men to college, and he became the great apostle to the Telugus, John E. Clough. Who can measure any church's influence?

#### HOME MISSION WEEK

The closing address on the projected Home Mission Week which the Home Missions Council has announced for this fall was by James M. Hunt, Esq., of New York, a member of the Executive Committee of the Home Mission Society and brother of President Hunt. With great force he sketched the problems that confront us, and called for a deep love of country to stimulate our people to take practical interest in these serious questions. The application of the principles of Jesus is the only solution. He explained the purpose and plans of the Home Missions Council, which brings the leading home mission organizations into cooperative relations and compacts Protestantism into a powerful influence for righteousness and evangelization. Our readers will know all about Home Mission Week as the program is developed. The session vas good throughout.

#### FIFTY YEARS OF SCHOOL WORK

The evening session was given largely to the educational work for the Negroes, which began fifty years ago. This formed the subject of the main address, which was historical and most carefully prepared by Dr. Charles L. White, Associate Corresponding Secretary of the Society. To cover the half century in adequate manner required time, and the address. which will be printed in full by the Home Mission Society, relates a remarkable story of accomplishment. The fine appreciation of Lincoln at the beginning was applauded vigorously, as was the closing suggestion, toward which the speaker had been leading the way, that now the time had come for the southern whites to assume the burdens of this educational uplifting of a race and leave the northern brethren to carry on other work. Emphasis will be laid upon this point in another issue. Excellent in style and statement. this address should be widely read.

Prior to this Rev. H. H. Clouse, missionary among the Blanket Indians in Oklahoma, told of work among the "American Pagans" and explained the increasing opposition as the Indians feel the influence of the gospel and realize the nature of its demands upon them.

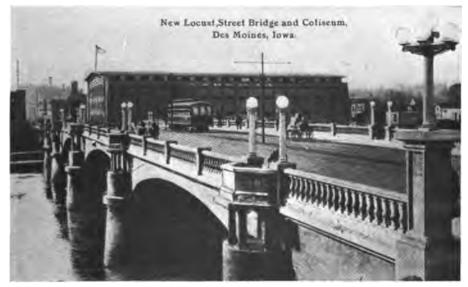
Following Dr. White there were moving pictures, with explanation by Rev. Sumner R. Vinton, who had school scenes and Indian scenes, and brought the home mission work before the audience in the most realistic manner. We now actually saw what had been made possible by the heroic home mission work in the South. Again it was late, and more days were to follow of stress and strain; but the great audience remained until the last picture was thrown on the screen.

#### SATURDAY MORNING

Two important matters came up at this session. One was the standardizing of the relations between the State Conventions and the Northern Baptist Convention. The receipts of the 38 State organizations last year were \$422,591, exclusive of interest from investments and amounts contributed by the Home Mission or Publication Societies. All of the organizations have apportionment compiguized by

mittees, and no serious objections have been raised to the apportionment plan, which on the whole is certainly approved. The recommendations, which were adopted, call for the closest possible mutual relationship between the Convention and the State Conventions; full recognition of the state organizations as one of the great lines of mission endeavor and activity; place on the program for the presentation of united State Convention work; affiliation of unaffiliated state organizations as speedily as may be; and presentation of

comity, had been adopted by the Southern Convention at Oklahoma Oity. The Committee had in view the wider interests of the kingdom of God and the future relations of the two great Baptist bodies. The recommendations were that the principles of comity agreed upon by the joint Committee be adopted; that the Convention adopt the plan for New Mexico as outlined; and that the present Committee be reappointed for the next Convention year with power to carry into effect the general provisions of the re-



BEAUTIFYING THE RIVER FRONT WITH FINE BRIDGES AND BUILDINGS

the Northern Baptist Convention at every State Convention, with a Convention committee in each State.

The second matter was the report of the Committee of Nine appointed to confer with a similar Committee appointed by the Southern Baptist Convention concerning the situation in New Mexico and the general relations of the two Conventions. This committee had a difficult and delicate task, and its findings were made public in advance through the religious press. In presenting the report Dr. Horr, President of Newton Theological Institution, spoke of the spirit that had characterized the work of the joint committee, and said that a report similar in substance, including the principles of

port. The plan for New Mexico was to request the two conventions of that state to meet within sixty days after action by the two general Conventions, to consider the question of dissolving the present organizations and forming a new one, with constitutional provisions preventing future misunderstandings such as had marred the past.

Missions has purposely avoided entering into this unpleasant subject, on the ground that it was unprofitable and could not help the cause. For the same reason the discussion that followed the report will not be given in detail. But it is pleasant to record the excellent spirit manifested by the brethren from New Mexico who have been under provocation

during more than two years, and who felt that it was only right that publicity should be given to the facts in the interests of justice, and in order to prevent repetitions of like methods in other sections. The speaking was plain and free, but without bitterness. Rev. P. W. Longfellow, late Secretary of the New Mexico Convention in affiliation with the Home Mission Society, related some of the unfortunate history, and said that he would vote for the committee's report, but must enter a protest against the campaign of agitation that had created the New Mexico situation. He moved an amendment deploring

not too much to expect. After the vote, the President asked a brother to pray, and then the delegates joined in singing, "All hail the power of Jesus' name."

#### CLOSING HOME MISSION SESSION

The afternoon was given to Home Missions, with three addresses. The first was by Rev. C. S. Detweiler of Porto Rico, who gave good account of the steadily progressing work in that island, in spite of adverse conditions arising from deficient morality in home life and a Lord's Day given over to business and pleasure. Special emphasis has been given



A SMALL SECTION OF THE CONVENTION DELEGATES PHOTOGRAPHED IN

the methods used to disrupt the churches and destroy the Convention. Discussion then centered upon this amendment, and Secretary Bitting of the Northern Convention and Field Secretary Barnes of the Home Mission Society, which is most affected by the report, both pleaded for love and forgiveness as loftier even than justice. The amendment was lost by a large The report then came up majority. again, and after some further remarks, when the question was put to vote it was adopted with but one or two dissenting hands—a triumph of Christian grace, making let us hope for fraternity and the future good of all concerned. It will be so unquestionably if the principles of comity adopted by the two Conventions are honestly adhered to; and this is certainly

by our missionaries to Bible teaching. The work of Protestant missions is evident, and a new Porto Rico is sure to come, educationally and religiously. Mr. Detweiler is one of the efficient workers in that field.

Rev. J. S. Umberger of Kansas told of the work he has been doing among the miners in the Galena district during the past five years, a work with which our readers have been made familiar.

The third speaker was the Society's labor evangelist, Rev. D. L. Schultz. Certainly nothing better could be done than to enlarge the sphere of service which Mr. Schultz has entered, and for which he is highly adapted. Let the editor of the Examiner give here his impressions of the man and his uncommon work:

"The most heart-gripping address of the afternoon was that of Rev. D. L. Schultz. Mr. Schultz is manifestly ordained of God for the special work to which he has been assigned. He is fearless, resourceful, consecrated and able to win the confidence of the laboring men of the country, by whom he is frequently invited to speak at their conventions, and whose counsels they gladly seek. Mr. Schultz, single-handed, has already won for the Baptist denomination a high place in the regard of the working people, and it will be our fault if we fail to take advantage of the opportunity thus afforded

spoke a deserved word for the denominational papers as one of the most efficient educational agencies the denomination posesses. All three speakers emphasized the importance of the local church, and the necessity of getting at the individual member, as the unit of efficiency and power. When every part of the local church organism reflects Christ, then, as the last speaker said, the church will have power with men.

#### DR. MOREHOUSE'S GREAT SERMON

The Convention sermon was preached in the Coliseum on Sunday morning by



FRONT OF THE COLISEUM AT NOON RECESS. FEW KNEW ABOUT IT.

to disabuse their minds of the idea that the churches of Jesus Christ are not in sympathy with them. This was one of the most stirring and effective addresses of the Convention."

#### THE DENOMINATIONAL OBJECTIVE

This was the Saturday evening subject, with three speakers—Rev. C. F. Ralston of Yonkers, N. Y., on "The Warrant for the Objective," President John A. Earl of Des Moines College on "The Education of Baptist Church Members," and Dr. G. W. Cassidy of Kansas on "The Efficiency of the Local Church." The Des Moines people were well represented at this session, and gave cordial recognition to the Des Moines representative on the program. He made a taking address, and

Dr. Morehouse, in spite of the fact that he was suffering from a recurrence of rheumatic gout. With the timely assistance of Dr. L. A. Crandall, who twice took up the thread of the discourse and rested the veteran missionary leader, Dr. Morehouse delivered a remarkable sermon on "The Making of a Denomination." The Convention did well to put in this place of honor the man who has devoted his life to the interests of the denomination, and who has led not only in the Home Mission work but in all the forward movements of the generation. Never before had the Secretary showed signs of physical wear, and it was to many pathetic to hear this message and realize that perhaps, like Dr. Strong's address last year, it was the last public utterance

of one of our leaders on such an occasion. It was worthy of the man and the hour, and its publication in full was unanimously voted.

The great hall was filled, the congregation numbering more than 3,000. President Hunt introduced the preacher with fitting words from the heart, and the great throng rose and greeted him with the Chautauqua salute, then broke spontaneously into a verse of "Blest be the tie that binds." Dr. Morehouse easily made himself heard, and was not lacking in eloquence and power. There was no uncertain ring to his utterances, which might well be heeded as prophetic. Pessimism has no place in his philosophy or creed, and he has no apology to make for loyalty to truth and conviction. Well for the denomination that it recognizes the worth of such leaders, who can give a reason for believing that its mission has not yet been accomplished.

#### SUNDAY AFTERNOON AND EVENING

It is impossible to do more than say that the Young People's Session in the afternoon was largely attended, and had an interesting program, a feature of which was the presentation of a historic gavel and block by Mr. Harry S. Myers, as the representative of the Free Baptist young people, with response by Rev. Geo. T. Webb. Addresses were made by Rev. W. S. Abernethy, Rev. W. W. Bustard, and Secretary Chalmers.

The evening session was one of the best The addresses on "The of the week. Social Gospel" by Rev. John W. Hoag of Connecticut, Dean D. J. Evans of Missouri, and Chaplain and Prof. Charles R. Henderson of Chicago University, were genuine messages of power, carrying conviction to the mind and stirring the heart. It is doubtful if Dr. Henderson ever spoke more tenderly and effectively, and as one said, his presence was like a The power of personality benediction. and of devotion to humanity was felt in all three men. It was an inspiring Sunday at the Coliseum.

#### MONDAY MORNING

This session had been anticipated with interest because the nominating committee

was to report, and many rumors had been circulated concerning its work. The committee had made long and hard work of it, and the persistent reports of "politics" beneath the surface were anything but pleasant to the great majority of the delegates, who desire above all things to keep the Convention truly democratic and free from wire pulling. That they intend to have things done in the open was manifest from the way in which matters were brought up on the floor and threshed out there. Publicity is far better than concealment, and hence while not all the discussions were altogether pleasant, they were on the whole profitable and significant. Many people do not enjoy thunderstorms, but they clear the air.

When the nominating committee came to report, it was discovered that there were not enough ballots, and while waiting for more the General Apportionment Committee's Three Million Dollar Campaign was taken up for discussion. The outline of this has already been given in Missions. It calls for a new objective, one that shall fire the imagination. Under the direction of the General Apportionment Committee, the Convention committee which is related closely to the missionary societies, it is proposed to organize a field campaign to raise the three millions, which would cover the deficits and the year's budgets and put us in position for advance. A competent person to secure individual gifts is to be employed. As a result of the discussion, it appeared by vote that the Convention believes thoroughly in the apportionment plan, and would like to have a policy outlined by the missionary societies for a ten years' campaign, showing why the total asked for is imperatively needed and how it is to be spent. This was made a part of the report, which was adopted. President Hunt did all he could to impress upon the Convention the great significance of this proposed campaign, and it is a pity that Dr. Stackhouse could not have put on the 'rousements at this point. He holds for an ideal big enough to appeal to big menthe six and a half millions which is the slogan of the Laymen's Movement.

The ballots having come, the election of Convention officers resulted in the

choice of Mr. Henry Bond of Vermont as President. Secretary Bitting received a unanimous vote, and has no chance to doubt the general appreciation of his great and gratuitous service. The other officers elected, with the complete list of officers, managers and general committees of the cooperating Societies, will be found on page 582 of this number. They were duly elected by the respective Societies, which



HENRY BOND OF VERMONT
THIRD PRESIDENT OF THE CONVENTION

held brief sessions for the purpose. President Hunt introduced his successor, expressing his gratification that the third occupant of the office was a layman, and his hope that when it came time to choose Mr. Bond's successor a plain pastor might be selected. The new President responded briefly, thanking the Convention for the honor conferred upon a layman. He had seen the possibilities of the Convention changing into probabilities more rapidly than could have been expected. He appreciated the privilege of working with such a body to increase the available power of the denomination, and accepted the place most humbly, depending upon the power of Christ for strength, guidance and wisdom. Mr. Bond has a pleasing presence and was most cordially received.

The important City Mission Commission report was presented by Rev. C. H. Sears of New York, and contains facts of The report seconded Dr. great value. White in the suggestion that the time has come when the educational work for the Negroes should be left more largely to the Southern Baptists, so that the Northern Baptists may devote themselves to the tremendous task of Christianizing the alien host above the Mason and Dixon line. The report was spoken to by Rev. C. A. Brooks of Ohio, Dr. R. M. West of New York, and Dean Shailer Mathews of Illinois, and was adopted.

The matter of the Persian Mission, referred to a committee last year, was brought up by the committee, which reported that after unsatisfactory efforts to effect an adjustment, notice had been received that the Shabaz Persian Mission Committee had transferred the Mission to the support and direction of the Southern Illinois Baptist Association, an organization not affiliated with the Northern Baptist Convention. The Convention unanimously voted to adopt the original recommendation declaring it to be unwise and uneconomical to take over this Mission, thus relieving the Northern Baptists of further embarrassment from that source.

#### THE FOREIGN SOCIETY'S MEETING

Monday afternoon was the first session of the Foreign Mission Society for informational and inspirational purposes, with President Woelfkin in the chair and a good attendance, although the strain of warm weather and of warm and long sessions was telling upon many.

The subject was "Educational Opportunities in Christian Missions," and these were presented with great force by President L. E. Hicks of Rangoon College, Miss Harriet Ellis and Miss Mary Adkins of the Women's Foreign Societies, and Rev. J. T. Proctor of China. Brief messages were also given by Mrs. MacLeish and Mrs. Edmands, presidents of the Eastern and Western Societies.

President Hicks said Rangoon College is the only institution of the kind which is all our own, and he urged its full equipment and endowment before we undertake any new enterprises. Education in his judgment is the most important feature of our work at present. The Baptists have the missionary control in Burma and therefore ought to promote the work to the extent demanded by the needs.

Mr. Proctor has a grasp of the entire educational problem in the Far East, and will rank among our missionary statesmen. His grouping of facts was most impressive, showing how the new China has been made possible by the evangelistic and educational work of the Christian missionaries. We shall have his striking statement of the situation in China to place before our readers. He is informed also as to the needs in Japan and Burma, and if his plans could be carried out a new day would dawn indeed in the Orient. His address was one of the masterpieces of the week. It was joy to feel the spiritual tide rising.

#### THE MEN'S BANQUET

The banquet under the auspices of the Laymen's Movement and the Baptist Brotherhood, which should be so closely allied as to be indistinguishable, was one of the most remarkable meetings ever held at a Baptist anniversary. There is a great Methodist Church in Des Moines, with a basement in which 600 men could be seated at dinner, and an auditorium seating more than 1,200. When the 600 tickets were sold there were still several hundred men anxious to get in, and so the speaking was done up stairs, where all could be accommodated. The dining hall presented a rare sight, and the enthusiasm was in evidence from the beginning, when the crowd, closely packed and kept waiting in the hallways, sang hymn after hymn and also some verses not hymns in a strict sense. Comradeship, fellowship, gladness in the consciousness of such a body of Baptist laymen at the Convention, all combined to make this a great meet-

Dr. J. Whitcomb Brougher presided, and of course had a number of good stories to add to the general enjoyment, as well as some pithy points. Rev. Robert C. Hull of New Jersey, spoke for the Brotherhood in the absence of President Fosdick, impressing its importance in the

church life. Dr. Francis, whose devotional meetings have been one of the best features of the week, followed with a ringing address on social service that brought the men to a great height of feeling. Mr. Bond, the new President, gave a telling message on the Laymen's Movement, and was followed by Mornay Williams, Esq., of New York, a leader not



WHERE THE MEN'S BANQUET WAS HELD

only in our own but in the interdenominational Movement. Then Dr. Stackhouse took the platform and the whole house, for that matter, and swept it with his plea for a really big movement. He made the ten cents per member, with its six and a half million total, seem small beside the Baptist wealth and the claims of the missionary cause. If only the impulse generated by such a meeting could be converted into action, things would be moving at a different pace. Dr. Stackhouse believes it can be done, and the Baptist men certainly believe in him and in his work. It was a pity this meeting could not have been held two days earlier. Let there be more gatherings of this kind hereafter, was the general expression.

#### TUESDAY MORNING

Again there was expectancy, for the report of the Commission on "Administration, Method and Expense" of the Foreign Mission Society was to be presented, and the newspapers had on the first day announced in glaring headlines that startling waste would be exposed. To disclaim the rumors and reports was the first thing the Commission had to do when Dr. H. G. Beeman of Minnesota rose to read the report.

Prior to this, however, came the report on the Ministers' and Missionaries'

Benefit Fund, by Secretary E. T. Tomlinson. Our readers know how the \$250,-000 was raised in two months, and this splendid movement established means so much for the future of our ministry. Dr. Morehouse's initiative and essential work in carrying the thing through received full recognition, and he was applauded again as he told how graciously Mr. Rockefeller had assumed the \$10,000 donation (made by Dr. Morehouse) that probably saved the day. The report was adopted, with a note of appreciation to the "Man from Pennsylvania," who. Dr. Morehouse said, sent his check for \$50,-000 as soon as he was notified that the total had been raised by pledges. About \$142,000 has already been paid in. meet present calls, \$70,000 had been put into the convention budget for the coming year; none of this to be used for salaries or office expenses.

#### THE QUESTION OF HOME EXPENSE

Now came the home expense report, which was listened to with intentness. None of the secretaries or officers of the Society concerned had seen it. Publication of it in the religious papers in advance would have saved rumor and aided in thoughtful consideration of it; and the same thing is true of all such reports. Why there should be secrecy is not easy to see, and the Convention later approved Dr. Morehouse's motion that as far as practicable such reports should be given out in advance.

In view of the importance of this subject, Missions intends at a later date to give this report entire, with the reply in full of Secretary Haggard, as a matter of record which can be referred to. To do this in connection with the report of the anniversaries is impossible. A summary of the report is therefore given at this time, with brief record of the discussion, showing the drift of expression and sentiment.

The report records appreciation of courtesy shown and full information given by the Society. It gives details of receipts and home expenses at various times since 1890, tracing the growth of home expenses. The Commission does not offer any specific plan of elimination, but sug-

gest some directions in which economy might be practised. First is literature, concerning which the report says:

"In 1890 literature cost \$1.671.40; in 1911, \$13,583.82. Many people think that there is a lack of economy here. store room shelves and the waste basket of the supposed readers are the receptacles of too large a portion of this literature. We believe several thousand dollars could be easily saved by practicing economy in respect to this one item. We desire, however, to express our appreciation as a committee of the magazine Missions. and to suggest the unwisdom of tampering with its present excellent form. It is indeed published at a loss and ought to be self-supporting. Let it be put on a paying basis, but let us not eliminate any of its excellent features to make the expense of publishing it less."

The applause which greeted this part of the report left no one in doubt as to the Convention's approval, which will serve to stimulate MISSIONS to greater effectiveness, always at the lowest possible cost short of impairing its value.

The report questioned whether Deputation work, the Forward Movement, the Lavmen's Missionary Movement, the Budget campaign, and the Northern Baptist Convention expense fund, which are all important, should be paid out of money contributed for foreign missions. transporting of the entire body of secretaries to the May meetings was criticised as an unnecessary expense. As to district secretaries, the present tendency to joint occupancy of the territory by the three great societies was commended. system in the rooms at Boston was admired, but a more economic system was recommended, as was reorganization with a single head, in order to bring the Society and its operations nearer to its constituency. The report concluded with the following resolutions:

"Resolved, That the appropriation for the entire home expenditures of the Foreign Mission Society for the year 1912-1913, which includes all of the expense of the Society outside of those on the foreign field, be restricted to a sum not exceeding \$120,000.

"Second, That a Committee be ap-

pointed by the Convention to consider carefully the entire question of the Society's organization, its management and its co-operation with affiliated Societies."

Then the discussion began. President Hunt directed with rare skill, putting in the apt word when it was needed and by his fine spirit tempering that of the body. There was plain speaking, but with few exceptions the debate was kept on the right level of Christian discussion. Convention evidently wanted to know the facts, and to do what was just. Mornay Williams opposed the resolution limiting the expenditure to \$120,000, saving it was like tying a horse to a post and then whipping him because he doesn't Other boards spend much more than Baptists, as he knew, and had many more secretaries. It must be remembered that the great work of missions could not be carried on properly until the interest of promotion has lifted the dead weight of an indifferent church. The duty was not to pare off but to raise more money till the work is done. The foreign field cannot be evangelized unless the home field is developed. Secretary Wilcox of Iowa thought \$8,000 to \$10,000 could be saved in literature, as the day of the pamphlet has passed, and that of the magazine and paper has come. Rev. A. M. Bailey of Indiana asked if any business man could carry on his business at an overhead charge of 17 per cent. He said many of the young men thought that if those who come here to criticise would spend their time and energy in raising the budget and stimulating their churches there would be no trouble. Andrew Mac-Leish, of the Finance Committee and one of the big business men of Chicago, said he was on his native heath on this subject of finance and his name was Mac-Gregor. In his judgment no undue expense had been found, and the business view of it was not to cut down the expense but increase the business. That was the paramount duty.

Mr. MacLeish's words had great weight, and at this point it was moved to strike out the first resolution. As this was the most significant thing in the report, the discussion now turned to this mendment.

Rev. M. Jameson of New York said there had been retrenchment on the foreign field but none in home expense. Dr. T. S. Barbour, now honorary secretary, answered that there had been no retrenchment in the field, and not a dollar has been spent at home except with intent that there might be advance abroad. He denied that our mission work is less successful than that of other denominations, even on the low plane of finance. To limit expenditure might jeopardize large interests. Mr. R. S. Holmes, of the committee, said that apparently other denominations were doing effective work at much less expense, varying from 10 to 12 per cent, while our Foreign Mission Society, when the expenses of the Women's Societies were added, reached 19.4 per

Then Dr. Haggard, Home Secretary, took the platform and gave a masterly exposition of the subject, thorough grasp and accurate knowledge, and clearing away the fallacies, as he termed them, which have misled many in studying this question. He was willing to assume the chief responsibility for increasing home expense and advocating it as essential and justifiable. He thought it unfortunate that the secretaries had not been permitted to see the report so as to consider carefully its suggestions. The object of home expense should be to arouse the churches. As to comparative expense, he showed that comparisons could not fairly be made with other denominations because their methods of bookkeeping were not the same. The Methodists, for example, have a hundred superintendents of missions not charged to home ex-Three Presbyterian secretaries are paid out of private funds, and so on. It is a fallacy that home expense is wasted. Half of it should be characterized as missionary influence. What we seek is not the missionary dollar but to bring the heathen to Christ. The board will gladly eliminate the district secretaries if the brethren will do the work. The business system criticised as costly is maintained at less cost than that of any business house in Boston of similar size. Does the denomination want \$120,000 worth of promotion work done or does it want the

kingdom to come? Let us be businesslike and economical, but let us advance. Dr. Haggard never appeared to better advantage. His arguments and appeal carried conviction, and the continued applause showed how strong a case had been made out. The Standard says "it was the fullest, most authoritative and most convincing presentation of this subject ever given in our denominational gatherings, in this generation at least."

Dr. Beeman, who read the report, supported it, saying at the same time that if the Convention voted to make the expense \$200,000 instead of \$120,000 he would go home to raise the apportionment. time has come to adopt a business policy that would commend itself to the denomination. Rev. L. L. Henson of New York said the board should be as economical as possible, yet must strive for efficiency. To save pennies at the expense of losing dollars was not wise. Rev. F. E. R. Miller of Illinois favored the resolution limiting expenditure. Secretary Haggard asked the privilege of commending the commission for the spirit in which it had done a disagreeable duty. Its work was unselfish and untiring, its sincerity unquestioned, and for the board he pledged the most rigid economy. It appeared that the budget had already been cut down to \$130,000, showing this disposition. Morehouse had a trenchant word about literature. Business men expected that only one circular in ten would hit, but it was the tenth man they were after. If church closets are full of literature, as charged, whose fault is it? Let some pastors answer. The demand for literature, he said, was greater than ever. He spoke too of the new order of district secretary demanded for the joint work.

When the previous question was moved, after this long but instructive discussion, President Hunt said it was well first to seek the divine guidance, and he called on Rev. M. P. Hunt of Colorado to lead in prayer. Then the vote was taken, and by an overwhelming majority the first resolution was stricken from the report, which was further considered. Rev. J. W. Bailey of Iowa said he was glad the Society had given so good an account of itself, and he would like to ask if the pas-

tors could give as good an account of themselves? This was greeted with applause which showed that the pastors were willing to take their share of the medicine, if it was to be general medicine day. Members of the board expressed hearty approval of the second recommendation. which includes consideration of the management of all the societies, and it was The commission was thanked, adopted. its work approved, and it was discharged. Many have felt that the Foreign Society should not bear the whole brunt of investigation, when all are equally concerned.

By rising vote the Convention unanimously endorsed the placing of Dr. Stack-house in the field and voted that he continue to serve in the position he has so efficiently filled. There was to be no mistake as to the feeling on that point.

Further, as an echo of the Men's Meeting, the Convention adopted unanimously a motion by Dr. Brougher not only to do all in its power to raise the deficits and to secure the \$3,000,000 called for by the Apportionment Committee, but to attempt to reach the \$6,500,000, the ten cents per member objective of the Laymen's Movement. It was further voted to make the matter a subject of special prayer, and to give place on next year's program for Christian stewardship and the Baptist Laymen's Movement.

Thus closed an eventful discussion. The light of investigation had been turned on, and diligent search had failed to disclose anything to justify the vague rumors and suspicions of years. It is high time, as one said, to stop "knocking" and begin "boosting." The expense of promotion can be lessened when the churches will give without it. All hail that day!

Another discussion was precipitated when the nominating committee presented the list of officers and managers for the Foreign Society, and it was found that two of the leading members of the Board, in point of service and familiarity with the intricate details of the Society's work, had been dropped. This led the chairman of the Board, Mr. George E. Briggs, a business man who years ago gave up a part of his business in order to devote time to the Society, to resign on the

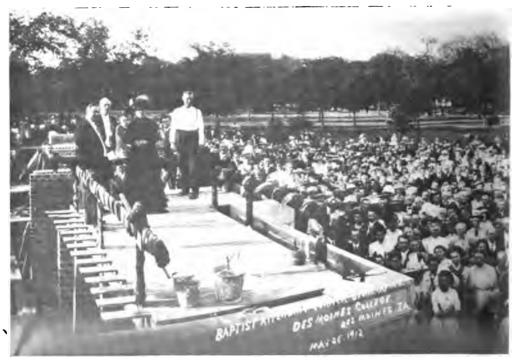
ground that he could not bear the added burdens that such a change would entail: besides, if this action was taken as a means of charging the Board with mismanagement he was the one to bear the blame. After some discussion and various offers of withdrawal by members of the Board, including Dr. Woelfkin and Rev. H. S. Johnson, the Convention voted to substitute the names of the two brethren in place of two named on the ballot, and the unpleasant incident was closed. If such things are to occur in future, the Convention should insist on having all the facts. The hour was 1.30, and the delegates had been in session for four hours!

#### THE KING'S BUSINESS

The afternoon session was necessarily late in beginning, but it was a delightful change in atmosphere, as the large audience was brought face to face with the problems of the foreign field, presented by missionaries just arrived in this country for rest. They spoke of "Strategic Points in Mission Fields," and the effect

was cumulative. Rev. S. A. D. Boggs, twenty years in Assam, told of the changed attitude toward Christianity, and how caste has been broken. Rev. A. E. Bigelow of the Philippines believes the educational advance most necessary there. Rev. W. F. Armstrong of Burma was followed by three women missionaries of Burma, all emphasizing the needs of that great field.

China was represented by Miss Helen Rawlings, Dr. Emilie Bretthauer, Rev. R. T. Capen, Rev. A. F. and Mrs. Groesbeck. Mr. Capen said China is the strategic center of all mission lands, since from no port do so many emigrants go as from Swatow. All the Chinese missionaries agree as to the need of immediate reinforcements there. But the Burman missionaries say Burma is the central mission field, and not a country but needs more helpers. Dr. F. P. Lynch made a plea for Africa and the Congo hospital work. And Rev. S. D. Bawden of South India, showed the need there of special-Rev. H. R. Murphy, of Bengal,



THE BEST PICTURE TAKEN IS THIS OF THE DELEGATES ATTENDING THE LAYING

medical missionary of the Free Baptist mission, told of the 1,500 church members gathered on that field, while often the missionary has to use a megaphone to make the eager crowds hear. Secretary Franklin paid eloquent tribute to the work of Dr. Barbour, his predecessor. It was the best kind of a field session.

#### A GREAT EVENING

In many respects the high mark of the week was reached at the evening session, when the audience filled the great hall, the large chorus sang, President Woelfkin delivered his inspiring address, and then Secretary Haggard introduced a score of outgoing missionaries, mostly young men and women who told in few but fitting words of the reasons why they had dedicated their lives to the foreign work. This is always a touching sight, and on the present occasion the group was unusually interesting. Nearly every speaker had a saving sense of humor. One young woman brought down the house when she said naively, "One main reason why I am going you have just heard." We had indeed heard the fine looking young man who stood beside her, and the reason seemed sufficient.

Dr. Woelfkin spoke on "The Genius of our Denomination as Applied to our Foreign Mission Work," and expressed this genius as a conviction and an attitude. It was voted to put the address in printed form, and the question was heard on all sides, "Why did not the committee renominate Dr. Woelfkin?" No answer has been heard to that pertinent query. Certainly, as has been suggested, another annual address like this year's would have been worth while. It brought the meeting up to the desired spiritual level, and made the large things large to the vision.

The interest grew intense as one after another the recruits were called upon and responded, the married couples and the engaged couples standing together. The roll call was as follows:

Rev. Ernest N. Armstrong, of Oregon, goes to Burma; Rev. Ward E. Bailey, of



THE CORNER STONE OF DES MOINES COLLEGE'S NEW DORMITORY

Illinois, goes to Central China, accompanied by Mrs. Bailey, whose home is in Epworth, Iowa; Rev. Edward H. Clayton, of New Jersey, goes to Central China. Rev. John A. Foote, of Kansas, goes to Japan. Rev. E. C. Freemark and wife, of Ohio, go to Assam. Rev. Linn W. Hattersley, of Ohio, and Mrs. Hattersley, of New York, go to Burma. Rev. John A. Howard, of Illinois, and Mrs. Howard, are appointed to Bengal. Rev. Augustus I. Nasmith, of New York, will go to East China. Rev. Francis H. Rose, of Connecticut, and his fiancee. Miss Gertrude H. Coombs, of New Hampshire, go to the Philippine Islands. Rev. William Smith, of Nebraska, and Mrs. Smith, go to Assam. Rev. Walter R. Taylor, of Ohio, and Miss Harriett E. Duguid, of Ohio, his financee, go to Japan. Miss Edith E. Crisenberry, of Nebraska, under appointment by the Woman's Foreign Society, goes to Nowgong, Assam. Rev. Theodore V. Witter, of Massachusetts, has Madras, South India, as his field, and his father, Dr. W. E. Witter, of Massachusetts, goes to the English-speaking church of Rangoon, Burma.

The evening closed with an impressive series of moving pictures in which Mr. Vinton brought close the scenes of missionary life in the Far East. Although late when the session closed, it was felt that a great uplifting of soul had come. As Mornay Williams puts it, the evangelization of the foreign field is necessary for the salvation of the home churches. The breath of self-sacrifice comes as the life of the Spirit. The meeting had carried the people to the heights, to the mount of vision.

#### WEDNESDAY, THE LAST DAY

An immense amount of business had been crowded over into the Wednesday morning session, which began at 9. But it was most of it pushed along rapidly. At the start the Denver delegation good naturedly tried to take the decision as to place of the next Convention out of the hands of the committee, which had decided on Detroit, and a clever presentation of Denver's claims was made by the breezy Coloradans, who would have won if two good stories could do it; but the delegates stood by the committee and Detroit was voted for, the Denver delegates moving to make it unanimous.

The committee on resolutions reported

a long list, strong on temperance, on reforms in divorce laws and clerical carefulness as to the marriage ceremony, on sex instruction, and arbitration of all dis-The President was urged to restore and enforce Commissioner Valentine's order, No. 601, forbidding sectarian instruction and the use of sectarian garb and insignia in government schools for the There was a special resolution Missions and our denominational ٥n papers. It was recommended that the churches provide in their budgets for the expenses of their representatives to state and national organizations, thus dignifying the importance of representation. Thanks were given to the Greater Des Moines Committee and all who had aided in the success and enjoyment of the meetings.

The Foreign Society held a session long enough to change the by-laws to allow the election of a general secretary, as recommended by the General Committee.

The reports of the Baptist Brotherhood and the Social Service Commission were submitted and adopted, with recommendations looking to arrangements with the Publication Society for the promotion of both organizations.

The report of the committee on cooperating societies was presented by Rev. G. W. Cassidy of Kansas, and adopted, together with its recommendations and endorsements. We shall refer to this in another issue. For the Convention a budget of \$6,775 for administration and \$77,500 for the Convention's work was voted, this including the \$7,500 for the Education Board, which is to restrict its investigations to the home field, leaving the foreign educational work to the Foreign Society.

The Russian work was referred to the Foreign Society, and the work of Mr. Fetler and the plans for the new college were also placed in its care, so far as the Northern Baptists are concerned.

The apportionment committee was authorized to secure a secretary at a salary satisfactory to the executive committee, to conduct the three million dollar campaign. At half past twelve the business sessions of the Convention were concluded.

There was a meeting of the Baptist Historical Society in the afternoon with

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an address by Dr. C. H. Pendleton of In the evening the large audience heard three closing addresses on the theme, "The Mission of the Baptists." Dr. H. J. White of Hartford spoke of their mission to spiritualize democracy. Dr. F. E. Taylor of Indianapolis said they were to champion spiritual liberty still. Then Dr. Stackhouse gave the spiritual message, urging the need after such a convention of going out to live our best for the kingdom of God. President Hunt spoke of the kindly and helpful spirit of the Convention, and of the thoughtful care given by those who had its conduct in charge, and called on Rev. J. W. Graves, of the local committee, to offer the closing prayer, after which adjournment sine die was declared.

## Convention Sidelights

"Gentlemen, it takes saving grace today to get through without grieving the Spirit," said an old colored waiter at the Grant Club, which was crowded to its capacity. Wouldn't it be difficult to pack more quaint philosophy in a sentence than that? Asked to what church he belonged, he replied, "The church of the firstborn saints." There was not time to learn just what group that designates, but there was no doubt of the waiter's sincerity.

Most things connected with the Convention will be forgotten quicker than Dr. Brougher's story of the jury that could not agree and came back the second time for instructions. The judge said the case was plain and the jury ought to agree and he sent them out saying that he should keep them all night if necessary. He added that he would have dinner sent to them, however. Whereupon the foreman said, as they were leaving, "Judge, send us eleven dinners and one bale of hay!" That carried the Convention.

The complete enrolment showed a total of 1465 delegates and 866 visitors, a grand total of 2,331. Of this number 729 were ministers and 736 laymen, including women. Iowa had the largest attendance,

having 417 delegates and 784 of the vis-Illinois had 208, Nebraska 119, Minnesota 91, South Dakota 41, Kansas 80, Massachusetts 45, Missouri 66, New York 49, Ohio 46, Wisconsin 41, Pennsylvania 30, New Jersey 19, Texas 9. This indicates how largely geography enters into the make-up of the Convention representation, and the need of a more equable division in some way. It is to be said, however, that there was no apparent line of division in the Convention, and no question was discussed or settled with any evidence of sectional bias. Anyone who imagines that the denomination can be swept off its feet is likely to be disappointed.

Secretary Bitting ought to feel gratified at the way his work for the denomination is appreciated. He had little to say in the Convention, but the delegates knew he was there, and when he did speak it counted. Presidents come and go, but the Convention knows what to do when it comes to the corresponding secretary, and sets an example for pastoral permanency.

In its first two presidents the Convention has had model presiding officers. It was thought that Dr. Judson could have no equal; now it is questioned whether Dr. Hunt can have a second. Certainly a high level has been established for Mr. Bond to maintain. The Convention passed a special vote of praise to President Hunt, as it had good reason to. A presiding officer can easily sweeten or snarl things. Some of President Hunt's asides were delightful.

When a crowd at the rear was disturbing the proceedings, President Hunt said, "Brethren, you are under no obligations to stay, but you are under obligations not to stay there!" When things grew tense he always had a soothing sentence to inject, or called on some delegate to pray.

Rev. Herbert S. Johnson told a good one on himself. His little boy was asked, "What does your father do?" and replied, "My papa does the Warren Avenue Baptist Church." The Convention appreciated the point, as perhaps the church does, for he does it well.

The suggestion that a "Question Hour" be included in the next Convention program, with the Board Secretaries on hand to answer all sorts of questions about the work of the Societies and the freest and frankest inquiry germane to our work, is one that should commend itself to the program committee, as it surely will to the people at large.

It is seldom that two eminent doctors of divinity get better advice than that given to them as they were leaving a lunch table. The waiter said earnestly, "God bless you, gentlemen; read the Bible, pray much, and do all the good you can!" The Convention evidently made some impression upon Des Moines.

The daily Bulletin of the Convention was one of the helpful features, and those who understand such things know that it cost Prof. Samuel Zane Batten many hours of faithful work each day; and this was in addition to the large amount of work he had to do on the Des Moines Committee. No formal vote of thanks could adequately recognize such generous and efficient service.

The difficulty of hearing in the large

auditorium was as hard on the speakers as on the delegates and visitors. How to secure a place large enough to accommodate the great numbers and at the same time seem homelike and be actually fair to hear in is the constant problem. Detroit will try to solve it next year. Des Moines did its best, and the Coliseum is big enough, but both for social and exhibit and acoustic purposes it left much to be desired.

"The doors are wide open: the only question is whether or not we are going to enter those doors." This statement was made by Dr. Parker in support of the new plan for putting the Baptist educational work in America on a firmer footing. The words are exceedingly familiar also to students of the present situation all over the Orient. The fact is that in all departments of our work for God we must now make large plans or go out of business.

"Out of 300 officials in the province of Kwantung 200 are Christians. This is not because we have taught them to be revolutionists, but because the religion of Jesus Christ is a bond-breaking influence." That is the testimony of Mr. Groesbeck of Chaoyang in Kwantung, South China.



NEW EDIFICE OF THE CALVARY BAPTIST CHURCH OF DES MOINES Digitized by GOOG



The Des Moines Convention



OOKING back upon it, what are the outstanding features of the Convention at Des Moines?

For one thing, the Northern Baptist Con-

vention was more completely identified with the missionary societies and the missionary work of the denomination. Its committee had been appointed to investigate home expenses of the Foreign Society, at the request of that Society, which desired to have vague rumors and criticisms settled. This committee reported, and the Convention found that rumors of extravagance and waste were not supported by its investigators, who did their work faithfully. They suggested that several thousand dollars might be saved in the literature department, but without specifications, and this is of necessity a mooted question. As Secretary Haggard stated, for every criticism of too much literature there is a demand for more to offset it, and the Society does the best it can to steer a course between over-supply and undersupply. But without entering into argument, the point is that the investigation vindicated the management of the Society against a class of insinuations and rumors that are most injurious to the whole cause of missions. Confidence is absolutely indispensable to the success of the missionary work, and the report of the committee should establish this full confidence. The Convention was not even willing to limit expenditure as recommended by the committee, thereby emphasizing its faith in the management, and its conviction that promotion must be gauged in accordance with the need of it. As Mr. MacLeish said, the supreme duty is to increase the business.

Secondly, the Convention adopted a new policy of self-finance, doing away with the one per cent addition to the society budgets, and establishing a separate column in the budget for Convention expenses and enterprises which it ought to prosecute. In this budget was placed \$70,000 for the Ministers' and Missionaries' Benefit Fund, which is thus put on a proper basis before the churches; also the \$7,500 for the Education Board. This marks a positive advance.

For another thing, the Convention took a most significant step along educational lines. The revival of the Education Society and its practical union with the Education Board of the Convention makes possible a denominational educational policy and progress worthy of us. The importance of education to a denomination of our democratic principles and practices was not over-emphasized because it hardly could be. But our educational history reveals the need of the new order. With a man of the right calibre at the head of the Education Board, we may expect great things for our institutions and for Baptist students in state universities as well.

In connection with the points already mentioned, it was significant that the Convention placed the matter of the Russian College and work in charge of the Foreign Society, and also limited the Education Board to investigation and work in this country, leaving the educational interests of the foreign field to the Foreign Society. This does not mean that the Education Board will take no interest in education abroad, but that it has a great task at home for the present, and that it was deemed wiser to impose the duty of providing a foreign educational policy upon the Society that has to do with the fields involved.

Another feature was the establishment of principles of comity in mission work between the Baptists of the North and South. This action involved generous yielding on the part of the Home Mission Society, which has for a generation been putting money and thought and oversight into the development of Baptist interests in New Mexico, but its justification is to be found in fraternal relations thus made possible, with the long look in view.

A further feature that made the Convention significant was the adoption of the three million dollar campaign proposed by the General Apportionment Committee, as setting a goal toward which we may hasten, thus relieving the deficit situation without making a special plea for debt raising, and moving us forward toward the mark which Secretary Stackhouse keeps before our While this feature was not given the mighty impetus that it deserves, it has the Convention solidly behind it. We are not to have Society efforts, independent and conflicting, but a general denominational movement that is designed to wipe out the deficit and make advance possible. The apportionment plan is not interfered with, but is a part of this campaign. The purpose is to stimulate our churches to exceed the apportionment sufficiently to reach this new and practical goal.

Taking it altogether, therefore, there

is reason to be glad in the outcome at Des Moines. The Convention said, let us have prudence and wise economy but not cheese-paring; let us put our denomination on a new educational plane at once dignified and worthy; let us have absolute confidence in the men whom we place at the head of our organizations; let us fix a goal that will appeal to all as worth trying for; and then unitedly, enthusiastically, confidently, impelled by the divine demands at home and abroad, let us press forward!



#### The Time for Advance

We wish to give here in order to emphasize them, the closing words of Secretary Stackhouse's report of the Baptist Laymen's Movement, made at Des Moines:

"We are convinced that the time has come for a mighty advance movement along all lines of our missionary work. Other denominations are leading us in the enlargement of missionary territory and missionary giving. Our Baptist brethren elsewhere are forging to the front in missionary endeavor. We believe our American Baptist people possess the material ability and the financial strength, which when thoroughly united and properly organized, and backed up by those convictions of truth and that consecration of life so indispensable to ultimate triumph, will yet make our great denomination second to no other on this continent or any other, in its practical allegiance to Jesus Christ and His Great Commission."

#### 

THREE MILLION DOLLARS FOR MISSIONS
THIS YEAR

TWO MILLIONS FROM THE CHURCHES

ONE MILLION IN PERSONAL GIFTS

WE CAN DO IT IF WE WILL

CHANGE THE "IF" TO "AND"



ISSIONS is largely given up to the Convention and Society anniversaries this month, and to field news. This is matter of value, and thousands will be able to get the gist of the meetings at Des Moines. The Woman's Foreign Missionary Society of the West appears for the first time as a member of the magazine family and is heartily welcomed. For the fine reception given it at the Convention Missions is grateful. What it is after now is greater excellence and More Subscribers. The latter will help to secure the former.

The Handbook of the Foreign Society makes a booklet of 120 pages, with a new set of maps covering all the mission fields. The contents are varied, and cover the information that should be in the hands of every pastor and missionary committee, and of Baptist families as well. The illustrations will catch the eye of the children and the time to begin missionary interest is early in life. The price of the Handbook is 20 cents. In print and makeup it continues the model plan and appearance of last year. Send for it to the Literature Department of the Society, Ford Building, Boston.

The Home Mission Society has issued "The Story of the Year," a sixteen page pamphlet giving the significant facts in briefest compass. This summary of the principal facts and figures of the annual report will be of value for reference and quotation and is intended for the widest use. Send for a copy to the Literature Department, 23 E. 26th Street, New York City.

The Carnegie Foundation for the Advancement of Teaching has an endowment fund of \$12,123,000, which yielded last year a retiring allowance of \$526,000. Meanwhile the ministers, whose profession is more poorly paid and whose work is

certainly as much in the public interest, have no General Fund. How long before some philanthropist will establish a Fifty Million Dollar Fund for ministers, so that a retiring pension may be provided for every worthy case?

I MISSIONS purposes giving from month to month the best missionary hymns, words and music, so that subscribers will be able to make a collection of great value. It is our plan also to publish four-page hymn leaflets, so that at nominal cost the new hymns that are worthy may be placed within the reach of our churches and young people's societies, for use in missionary meetings. The equipment of our printing house, the Arakelyan Press, with musical type fonts, makes this possible. The right kind of hymns have much to do with interesting meetings.

I More particularly among our Western subscribers the magazine does not arrive promptly each month. The following quotation from a recent order of the Postmaster General will go a long way toward explaining irregularities and delays in delivery: "Certain publications heretofore carried in railway post offices will be transported by freight, which will involve an advance in mailing by the publishers, a longer time in transit, and more or less irregularity in the time of arrival at the office of destination."

¶ In Northern California during the last year 56 missionaries labored, serving 153 churches and 19 out-stations. A part of the fruitage of their work is seen in 847 baptisms; and these mission churches raised for local expenses \$33,837.68, and \$4,111.46 for missions. Six missions became self-supporting, and many others were enabled to ask for less financial assistance from the Convention and the Home Mission Society than during the previous year.



### Yu Gin Min's Letter

#### With Comment by Missionary Davies, who Received it

CLEVELAND, May 14, 1912. EAR FRIENDS OF THE KIATINGFU STATION:

The report letters from Kiatingfu these days are all in Chinese hieroglyphics, as all the missionaries have left. Perhaps you would be interested in a translation of a letter I received today from Yu Gin Min. Mr. Yu has been a teacher in our boys' school for some years, and when we came away he accompanied us down river as far as Chungking. (This last sentence reminds me of a young woman who was asked if she had any musical ability. "A little," she replied. "Once there was a flood in our town. My father was carried down river on the kitchen table and I accompanied him on the organ.") Our case was not so bad as that. Mr. Yu's letter with some condensation runs as follows:

#### DEAR MR. DAVIES:

After you left for America I remained in Chungking and was confaith, listening stant in prayer and for news from all quarters, and reviewing my studies at home. On the second day of the tenth moon Chungking declared independence and since then not one gun has been fired. After two weeks I took a position in the Foreign Relations Department of the new government. There, by God's grace, I met no reverses. Straight to the end of the year everything was peaceful, except that everywhere bandits were seizing property. On the sixth of the eleventh moon Mr. Taylor and Mr. Dye came through from

Chengtu and we talked over our experi-

They told me how Mr. Openshaw at Yachowfu had won fame by saving many lives and healing eight-tenths of the sick. Mr. Taylor repeatedly urged me to continue in the service of the church. So feeling led of the Holy Spirit, I promised to go to Yachowfu to teach in the boys' school; and I resigned from the government service. On February 26 I left Chungking. Many had warned me not to travel, but the Lord was in my heart, and on March 7, we reached Kiatingfu. All the way we had peace and met no dangers. The Lord's light shone upon our path. I am truly grateful for your pravers.

When I met all the Kiatingfu friends. words cannot express the warmth of our feeling. It was like the joy of resurrec-Kiatingfu had been in distress twice. In all, it was besieged five days and four nights. Only two or three hundred people had been killed. The church and boys' school are about as usual, and everything is being carried on according to your ideas. After three days I set out for Yachowfu and was on the road four days. All the brethren I met on the way talked of the panics they had been through. Yachowfu had been worse than Kiatingfu. The east and south gates were burned like a wilderness. The city had been besieged forty days. Over a thousand had been killed and many hundred wounded. I could not in three or five days write an account of all that had happened.

I met Mr. Openshaw and he asked me to teach all the Western subjects except English and music; i. e., arithmetic, geography, science, Bible and drill. Thank the Lord I have good health. My salary is to be the same as last year, \$168.00 Mexican (about \$84 gold). I have not



YU GIN MIN AND HIS WIFE

yet asked Mr. Openshaw to increase it. Could you not manifest a loving heart and help me a bit in this matter? This year the cost of living is very high.

Li Dzi Hong has not yet come up to school, because his father's illness is heavy and he will not be a guest in this world much longer. The Yachowfu church, with Mr. Openshaw has sent down 10,000 cash for the funeral expenses. After the burial the boy will come up to school.

I have one thing more to say. When you return to China I certainly want to go down to Shanghai to meet you and Mrs. Davies; firstly, to lengthen my vision; secondly, to study the down-river churches and schools. Now, no matter what the task, I am eager to work. My idea is to develop men of ability for the nation so that China shall become an excellent Republic. May God speedily save our nation! We are now changing many customs; for the women, releasing the feet; the forbidding of opium; and the lessening of idolatry. Our Christian church is going to expel all sorts of old superstitions. I beseech you with all my might to urge many of the pastors of your honorable country to come to China and preach the Doctrine. And I urge you to come back soon, because the words of the Lord Jesus are fulfilled:—the harvest is already ripe; send forth many laborers. My greetings to the Baptist men and women of your honorable country.

Your little brother in the church,

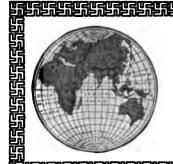
Yu Gin Min.

First year of the Chinese Republic, Third Month, 26th Day.

What would you think if you received such a letter as this from a good friend? Will you not join me in prayer that the Lord will speedily send forth many laborers into the peculiarly ripe fields of West China? Faithfully yours,

JOHN PATON DAVIES.





# THE WORLD SURVEY

FOR THE MISSION-ARY MEETING



## Glimpses of the Foreign Fields

Caught from the Field Reports Prepared for the Annual Report of the Foreign Mission Society

#### Missions in Burma

HOUR great events of 1911 were the government census, which shows the population to be more than twelve millions, over ten millions of them Buddhists; the crowning of the king-emperor at Delhi; a quite widespread partial failure of the rice crop; and the meeting of the mission conference at Henzada, with sessions of more than usual power and importance. Christianity has made a gain of 43 per cent in the past decade. George V.'s princely gift of \$5,000,000 for education and his mingling with the people stimulated loyalty and evoked affection. The failure of crops causes decrease in some parts of mission gifts for support of schools and worship.

Elaborate plans are making for an adequate celebration of the Judson Centennial. A definite aim is 100,000 membership and a special thank offering of Rs. 100,000 (\$33,000, a rupee being about 33 cents) between now and the anniversary.

#### THE SCHOOLS AND PRESS

The sixty-seventh year of the Karen Theological Seminary was one of prosperity. Of the 142 students registered 37 were in the entering class. The Karen churches contributed Rs. 3,598 for seminary support. There were 28 graduates,

two of whom go as foreign missionaries to work among the Lahu in Kengtung. Note that—Karens going as foreign missionaries!

The enrolment in the Burman Theological Seminary is 34, and ten students were graduated at the last commencement—six Burmese, one Shan, one Pwo Karen, one Kachin.

At Rangoon Baptist College Rev. E. W. Kelly, Ph. D., continues as principal with growing favor. The addition of the new high school building gives the Society an unrivaled educational equipment in Burma, which suitable dormitories will complete. Mr. Safford says: "Officials in Burma who employ students say that the boys from the Baptist College in their command of English always excel those from other schools."

The Mission Press issued 71 publications, 30 belonging to general religious literature. New machinery is needed.

#### WORK FOR BURMANS

The subdivision of the Rangoon field has been sanctioned, and Rev. H. P. Cochrane has removed to the new station at Pyapon. Twenty-one baptisms reported. Rev. M. L. and Mrs. Streeter were designated to Tavoy, and have devoted themselves to language study, helping wherever possible. At Bassein Mr. Soper has had three

evangelists employed, ministering to small groups of Christians and preaching in new villages. In the Henzada field a large native staff has been at work, and 31 converts were baptized. Some strong additions have been made to the membership in Toungoo. Dr. W. F. Thomas of Thonze reports that this one self-supporting church not only provides for its own pastor but also for a Bible woman in Thonze and a preacher in the adjoining town of Okkan. What an example that is.

Mr. Parish has found a motor boat of great service, enabling him to tour during the rains. From the field as a whole the reports are of progress, only limited by the physical inability of the few missionaries to meet the demands for extension work.

#### WORK FOR KARENS

Partial failure of crops, high prices, difficulty in financing churches and schools are the outstanding features. The Christians have been urged to undertake new occupations, as one way out of distress. Dr. Cronkhite has been jungle touring to non-Christian villages in the Bassein field, and found the people generally favorable. He has enlisted volunteer workers pledging unpaid service for from five to sixty days each, and hopes thus to overcome infrequent visitations and inadequate staff. This is a laymen's movement in Burma. Dr. Nichols has found that a brass band and choir are attractions among the Sgaw Karens of Bassein. His touring party numbered fifty at times, yet free entertainment was provided. The Karens love music. Mr. Phelps reports 230 baptisms on the Henzada field. A ten days' tour by Mr. Crumb of Toungoo resulted in 46 converts. Dr. Johnson at Loikaw reports year of steady progress. This was Dr. Bunker's field. Life in the churches has encouraging manifestations. The Rangoon Association voted to give three rupees a member for the Judson Centennial and also to work on the "Win One" movement.

#### SHANS AND CHINS

The Shan mission has only three men to care for five stations. Dr. Henderson divides himself between two of these, and has utilized native helpers among the Taungthus. At Bhamo in the Shan-Burman work Mr. Spring finds the motor boat of great service as well as a great curiosity to the people. Rev. W. W. Cochrane of Hsipaw describes the year as fruitful and satisfactory, with healthy growth and good spiritual condition. Evangelistic work at Kengtung continues. It is especially interesting to learn that the Christians in Lower Burma feel very strongly for the work across the border in They have the true missionary The liberality of the Taunggyi spirit. church in helping jungle Christians is most enheartening. Dr. Henderson says one of the brightest events of the year was the interest shown by two Christians in starting work in Kalaw. These two joined together and promised support of a teacher; one of the two was a Lutheran. Mongnai, during the celebrations of the coronation Christians were the only ones invited into the prince's palace, where they were entertained. At the Christmas entertainment given by the Christians the rulers of the town, the prince and his wives all attended. This is significant.

Dr. and Mrs. Woodin at the end of their first year can speak the ordinary language and understand it. In Tun Zan, the home of the most powerful and treacherous Chin chief, there is a movement among the men and women, who are asking baptism, where formerly only schoolboys became Christians. The Chin work is promising.

#### CHINESE AND ENGLISH IN RANGOON

Missionary Speicher of South China has visited Burma and investigated the Chinese population in Rangoon, finding about 25,000 there, and 125,000 in Burma. Most of them are well to do. He recommends the appointment of a missionary to spend a part of each year in Burma directing Chinese evangelists there, giving the rest of his time to the Chinese in Siam and the Straits Settlements. Six Chinese have been baptized at Rangoon.

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WE SHALL BEGIN A SERIES OF ARTICLES ON BURMA AND A CEN-TURY OF MISSIONS IN SEPTEMBER.



MR. HARDING'S CAMP COOLIES AT TURA, READY FOR A TOUR

#### Missions in Assam

Owing to the change of capital from Calcutta to Delhi and the reunion of the hitherto divided province of Bengal. Assam will revert to its former status and again be administered as a district. There have been stirring times in the Abor country and at Sadiya owing to the influx of a large number of foreigners who in one way and another were connected with the punitive expeditionary forces sent against the tribesmen on account of the murder of a political officer, as noted in last year's report. Quiet has been restored, the country opened and made more accessible by the construction of new roads, and outwardly good feeling and loyalty toward the government now prevail among the tribes. A somewhat serious condition of affairs seems to be developing in the region of Impur, where native Christians are being subjected by minor government officials to great hardships and persecutions, especially in connection with attendance upon markets and violation of their rights regarding Sunday as a day of rest.

An increasing number of European and American travelers are visiting Assam. Among the Garos extensive touring has been prevented by the small staff. Dr. Phillips edits the Garo monthly paper, and has prepared a Garo grammar.

Rev. P. E. Moore says 44 converts have been baptized at Kampur. They are from six different villages and mostly adults. A memorial chapel is being erected, the natives assisting with labor. After the day's work special meetings were held about the campfires. Mrs. Moore has held women's meetings.

Mr. Pettigrew has seen the Gospel of Mark in Tangkhul through the press and placed on the market. The manuscript for First and Second Corinthians is completed and in the hands of the printer. This concludes the translation of the first eight portions of the New Testament, which are finally to be bound together as one volume.

At Impur Dr. Bailey gave about 3,000 treatments in the dispensary. He needs an adequate operating room and also a trained nurse. At Kohima Dr. Rivenburg did more medical work than in former years but only a small part of what could be done if he were free from other duties. Dr. Kirby of Sadiya reports a special donation of Rs. 200 from the valley commissioner, who visited the dispensary. Hundreds of Naga coolies were brought up for treatment. The lieutenant-governor came to Sadiya and promised Rs. 300 for 1912 and a like sum for 1913. In all 6,020 patients were treated.

Dr. Kirby rejoices that what little fighting has been done in the Abor hills is all over. The people now profess friendliness to the government and the country has been opened up in such a way that progress seems bound to follow. The church at Sadiya now has 60 members, 15 having been added by baptism.

#### Missions in Bengal

What was formerly known as the American Free Baptist Mission of South Bengal now for the first time appears as a mission of the American Baptist Foreign Mission Society. A new province is to be formed including the southern part of the Short crops are reported in parts of Balasore and Midnapore, affecting three outstations especially. The 140 Christians in Ujurda were reduced to hardship. The staff is in process of reinforcement. Evangelistic work has been crippled for want of workers. The native church at Kharagpur numbers 94; 11 baptisms last year. There are three classes in Sunday school, each using a different language. The church at Contai has 300 children in Sunday school.

The high school at Balasore is prosperous, with 220 students. A dormitory for Hindu boys from the country is needed. A thousand dollars would provide quarters for 50 boys. In the middle English school at Midnapore 114 boys were enrolled—37 Hindu, 43 Mohammedan, 27 Christian, 7 aborigines. In the 13 schools under Mrs. Ager's care at Midnapore there are 365 Hindu boys and girls. The school work is very prosperous. Sixty boys are in the Balasore Industrial School.

The medical work shows 4,505 patients at Bhimpore; 4,650 treatments at Contai, where Khirod Singha, a medical assistant, has been in charge in the absence of the resident missionary. An accident has made it necessary for Dr. Mary Bacheler to return to America on furlough.

#### Missions in South India

Growth has characterized almost every department of work. Baptisms totaled 2,336, a gain of 711 over the previous year. Sixty of these were caste converts. Growth is evident in self-support and in home and foreign mission sentiment. The work in Natal, South Africa, carried on by the Telugu Baptist Missionary Society continues to be a great stimulus to the life of the churches in South India. Each year now witnesses an appreciable ingathering



ASSAM MISSION CONFERENCE AT GAUHATI, AT WHICH DRS. BARBOUR AND ANTHONY WERE PRESENT Digitized by

from among caste people and the time seems not far distant when large numbers will be pressing into our churches.

The Conference of the Mission was held at Narsaravupet and was a delightful season of fellowship, as well as a time of important deliberations regarding interests connected with the more than 60,000 Baptist believers and the vast populations among whom the missionaries and their native brethren are at work.

#### THE SCHOOLS

President Heinrichs of Ramapatnam Theological Seminary reports: "At commencement in April, 1911, 26 students left us for the various fields of our mission. In July 31 entered, making the total enrolment 82. Eight men are educationally qualified to study in the higher or Anglovernacular course. Our text books continue to be used by other denominations. Taxing as the extra work has been, I believe I have never been privileged to render a more important service to the Master and to the mission than by joining the British and Foreign Bible Society in the revision of the Scriptures."

The Ongole High School has 266 students, 145 of whom are Hindus, 113 from Christian homes. Former students are occupying responsible positions. The Nellore Boys' High School has a new building, the cost, \$10,000, borne by Dr. and Miss Coles of New York. The plan of requiring boys to earn one-half the school expense is beginning to be accepted by the people.

#### MEDICAL WORK

By foregoing his vacation and remaining at Hanumakonda, Dr. Timpany kept the hospital open all the year. He reports the largest patronage in its history, 137 inpatients, about one third of whom came from other stations and missions. Cases from the Christian community have been especially in evidence. The number of villages represented by patients is 552; receipts Rs. 4,306; treatments 13,616; prescriptions filled 14,907; anti-plague inoculations 193. The Nellore hospital for women and children has also had a record year, in-patients 412; calls 418; outpatient department 12,130. Dr. Lena A. Benjamin, upon return to the field from furlough after a short service in Nellore, was transferred to the hospital at Nalgonda. Mrs. Hubert cares for a heavy practise in Sooriapett hospital. Mrs. F. W. Stait, M. D., of the Etta Waterbury hospital, Udayagiri, was absent for some months in England for personal medical attention. Mr. Stait reports for the hospital; out-patients 6,500, in-patients 400.

#### The Japan Mission

Work in Japan met with uncommon obstacles and successes. In the matter of direct evangelistic work and also to some extent in the conduct of institutions, the effect of a reactionary movement caused by agitation against anarchism was felt. Many Japanese, including some government officials, were unable to distinguish anarchism and between Christianity. Cities more than rural communities were affected. Tokyo especially seemed to be a storm center. It is cheering to note that Christianity is coming out of the agitation much better understood than it went in, with no anarchistic stigma attaching to the work of the churches and with the odds decidedly in its favor. The mission as a whole is still undermanned and in urgent need of strengthening. Large property equipment is also called for, especially in educational institutions, as the Seminary and Duncan Academy, for which both land and buildings are required.

#### EVANGELISTIC WORK

Four evangelists, one of whom is ordained, are engaged in country work about Yokohama under the direction of Dr. Dearing. A new work has been opened at Kanagawa near Miss Converse's girls' school, and already some believers have been baptized. For the first part of the year Yokohama interests were in charge of Dr. Parshley, who reports the removal of the church in Kawasaki from a very insanitary and out-of-the-way place to quarters on the main street where a better audience has been secured. Nine persons were baptized at Haramachida; these were won by Mr. Wakamatsu, who is the evangelist at that place. Mr. Hill says: During the year we have had frequent special evangelistic meetings in all our centers of work. Digitized by Google

#### FUKUIN MARU

Capt. Bickel returned from furlough and is busily engaged in the building of a new gospel ship for work in the Inland Sea. In his first letter after returning he wrote: "Things have gone on very well indeed during my absence. I was prepared for many unpleasant things but was surprised at there being comparatively few problems. Ito San's district is blossoming out beautifully: a fine Sunday school has been started on Yuge Island; Akamatsu has built a new building at Mitsunosho at the back of his house for our use; his wife's mother has been baptized and so has Mrs. Saito at that place: Kabuto San. whose father has died, has done well; Asaki San seems to have done splendidly with four Sunday schools on Hakata Island and three on Omi Island; reports from the other islands are most satisfactory; several people are waiting for baptism."

#### DORMITORIES AND GIRLS' SCHOOLS

About midvear Mr. Benninghoff opened the new dormitory near Waseda University. He says, "I am greatly gratified at the results so far. Every room is taken and such a spirit of brotherhood is developing that we are beginning to realize all the blessings of a Christian home. The conduct of affairs is on the self-governing principle within certain limits. The plan is working splendidly. All our members belong to the University Christian Association, but few of them find time for Christian work outside of what is immediately connected with the dormitory and with individual churches. Two young men from the dormitory have received baptism since the opening of the university in October.

Dr. Dearing spent the early part of 1911 on special deputation in West and Central China. In June it was decided that he resume activities in Yokohama. Early in the fall evening school was opened in the old seminary recitation hall with 150 students in attendance, composed mostly of men who work during the day and have no opportunity to study except at night. Dr. and Mrs. Dearing and six other teachers, two foreign and four Japanese, give instruction. In addition to the

school, a business men's hostel has been opened. The venture has demonstrated beyond doubt that there is a place for just such work. Most of the men in residence are of good education and employed on good salaries. Already many are attending Bible class and manifesting considerable interest in Christianity. Japanese are giving frequent and genuine expression of appreciation regarding this phase of our work in Yokohama.

Dr. C. K. Harrington reports that at Matsumoto Mr. Ito has begun a new form of evangelistic work by opening a comfortable lodging house for day laborers to whom instruction is given in Christian truth. Miss Anna H. Kidder had 47 girls in her boarding school at Tokyo, who paid fees for board and tuition amounting to more than Yen Himeji Girls' School is prosperous. Classrooms and dormitories are crowded. As a result of the morning chapel talks of the head teacher, the completion of whose fifteenth year with the school was recently celebrated, several girls have been brought to baptism during the year.

Of the Mary L. Colby Home School Miss Converse says, "The story of the year is a happy continuation of the last one. Mary Duncan Harris Hall and our new home are no longer looked forward They are realities. A good library and teachers' office and treasurer's room, well lighted, comfortable recitation rooms, new apparatus! What a difference it all makes! How restful the order and system made possible every day! Our hearts overflow with thanksgiving for these added blessings. Nor do we forget the human agencies of devoted friends at home, whose prayers and money have helped to make it all possible." Pupils 73, teachers five men, seven women. One day school with 25 pupils: four Bible women: 12 baptisms.

#### The China Missions

#### SOUTH CHINA

It is gratifying to report that in spite of the general turmoil throughout all China, our mission in the south has maintained to a large degree its accustomed activities. Excepting those engaged in Hakka work at Hopo and Kaying, none

of our missionaries left the stations on account of political disturbances.

Mr. Speicher, of Kityang, reports more itinerating than formerly in spite of interruptions caused by his service on the commission to Anyuan, and also his special trip to Burma. He gives the following figures for Kityang field: population 2,000,000, preachers ordained and unordained 27, churches 33, of which 12 are self-supporting, preaching stations 42, baptisms 53, church members 1,220, contributions for churches \$3,180, for education \$730, for missions and benevolences \$716, total \$4,626.

Ashmore Theological Seminary has had a prosperous year. Principal Capen reports that the South China Baptist Academy at Swatow has celebrated its first formal graduation exercises, with the British and American consuls present in official capacity.

## HOW THE MEDICAL MISSIONARIES HELP THE PEOPLE

The doctors in addition to their general practise are preparing to do as much inoculating for plague as possible. Edythe A. Bacon, M. D., and Miss Withers, who were sent out by the Woman's Society of the West, having qualified in their study of Chinese are now in full charge of the Josephine M. Bixby Memorial Hospital for Women at Kityang. Dr. Adkins was prepared to remove to Chaochowfu, where he proposed to erect a new hospital, a memorial to his wife, who died within a year after reaching Owing to the political disturb-China. ances, however, Dr. Adkins has continued at Kityang in charge of the medical work for men. Plague has been rampant, claiming hundreds of victims. Inoculation has been carried on and of those treated not one died. Missionary physicians cooperate with government authorities and boards of health in their campaign of public education by posting at the city gates and elsewhere instructions about rat-killing, destruction of waste, sewer and street cleaning, house disinfection and the urgent necessity for inoculation of all. In addition, lectures are given before the chief men of the city and students in government schools in the effort to disseminate

information widely. Of the total hospital expenditure 37 per cent., or \$1,257, was raised from Chinese sources. There is hope that the work can be made increasingly self-supporting.

#### EAST CHINA MISSION

The annual conference of missionaries met at Mokanshan and spent several days in making a minute survey of the mission and its institutions. Efforts are being made to secure uniformity of practise on all fields in development of work, making of estimates, paying of native salaries, conduct of schools, etc. Shanghai Baptist College and Seminary was requested to offer at the close of the seminary in June or at some other convenient time a brief course in Bible study, Sunday school and evangelistic work for the benefit of pastors and evangelists; and the evangelistic committee was instructed to consider arranging for a series of conferences in the various stations of the mission for the deepening of spiritual life. Population of the area in which stations and institutions are located 14,800,000, our mission holding itself responsible for 4,200,000.

#### MEDICAL WORK

Dr. Eubank makes urgent request that a second physician be associated with him in our hospital at Huchow. He says: "Conditions are changing rapidly in China just now. I am expecting that we shall have a great evangelistic opportunity in the near future. I wish to do some of that work. If we had another physician I could give much time to evangelistic work." Dr. MacKenzie has completed building operations at Kinhwa and now has a fine plant in readiness for occupation and use as soon as political conditions in the country become settled. The Nanking Union Medical College, of course, had to be closed on account of the military activities and the state of siege. For a brief time Dr. Brown visited Shanghai but quickly returned and engaged in Red Cross work. Dr. Tompkins, of Suifu, West China, who was on his way back to the field, being unable to proceed further than Shanghai, has been assisting Dr. Grant, of Ningpo, in caring for the large interests of our medical work in that station.

#### WEST CHINA MISSION

Throughout all the turmoil brought on by the revolution in West China the missionaries at Ningyuanfu, Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys, remained in their station, as did also Mr. and Mrs. Openshaw, of Yachowfu. The missionaries at Chengtu narrowly escaped falling into the hands of the belligerents. For many weeks they were in the besieged city, from which finally they found it advisable to take flight. Mr. and Mrs. Taylor, whose furlough was overdue, returned to America. Mr. Dye, Mr. Foster and Miss Bassett retired to Shanghai, whither Mrs. Salquist, Miss Page and Miss Mason also had gone. Mr. Dye went on special famine relief service; Dr. Morse and Dr. Shields engaged in Red Cress work in and about Hankow; Rev. I. B. Clark, Mrs. Clark, Rev. I. P. Davies and Mrs. Davies came home on furlough. Sudden failure in health caused Dr. Humphreys with Mrs. Humphreys to leave Ningyuanfu for Yachowfu.

#### CENTRAL CHINA MISSION

Central China in general, and Hankow, Hanyang, Wuchang in particular, were in the very vortex of the Chinese revolutionary activities. All three cities suffered severely from fire and pillage. So far as known, our mission properties in Hanyang have not suffered great damage. All active work in the mission of necessity had to be abandoned and the missionaries were compelled to flee. Mr. S. G. Adams has continued in China, his family being left in Shanghai while he himself has rendered strong service in Red Cross hospital work and other activities in and about Hankow. Dr. Huntley, Miss Crawford and Miss Cody have been similarly occupied among wounded soldiers and others. Rev. Earl H. Cressy and his wife were engaged in language study until recently, when Mr. Cressy's services were loaned to the Central China Famine Relief Committee for a time.

#### The Philippine Islands

Gratifying progress has characterized the work of our missionaries. The most notable achievement of the year was the completion of Mr. Lund's labors in the translation of the Old Testament into Panayan. In communicating this intelligence Mr. Lund wrote: "In this year of grace 1911, on the ninth of December at four o'clock in the afternoon, we, my Filipino helper and self, finished the translation of the Old Testament into Panavan. Praise the Lord! The islanders of the Panay, Negros, Guimaras, Romblon and neighboring smaller islands have now the Bible complete in their own tongue." This, together with former translations of the New Testament, now places Mr. Lund in the list of those notable missionaries, many of them Baptists, who have had the high privilege of giving to a people the complete translation of the Bible. The constituency of the Foreign Society should rejoice that one of its missionaries has made such lasting contribution to the language and spiritual uplift of a hitherto oppressed and unenlightened people.

The evangelistic work has been zealously prosecuted. Nearly all of the 25 churches on Negros Island had special Christmas services. Gifts have increased and systematic benevolence is gaining way. The first Sunday school convention has been held in Iloilo, and about 100 Baptist and Presbyterian churches were represented, with about 350 persons in attend-In Capiz 121 additions to the Forty-two per churches are reported. cent of the new converts are women. Among the Filipino Christians there is no dissension or discord. Lay preachers are Work in the Bible rapidly developing. School progresses. Forty students were steadily in attendance.

#### The Congo Mission

Three notable events occurred during 1911. The first was the arrival of new and returning missionaries, beginning in May with the coming of Mr. and Mrs. Harvey to Banza Manteke and continuing until Sunday, December 3, when the populace of the same place turned out en masse to welcome the home-coming of Mr. and Mrs. Henry Richards. With the exception of Mukimvika, every station in the mission—Palabala, Banza Manteke, Matadi, Lukunga, Tshumbiri, Sona Bata, Ikoko, Cuillo and Kimpesi—has profited by these reenforcements to the general staff. The second event was the confer-

ence of missionaries at Matadi in August, at which 27 were present, 14 of whom were new or returning missionaries. It was a real family reunion. A number of important resolutions were passed, one of them a recommendation that the Board of Managers reopen our station at Leopold-ville. Growing out of the conference was the third important event, namely, the appointment of a commission to the Kwango for the purpose of exploring the whole

seed of the Kingdom in the hearts of the workmen, their wives and children, who are expected to come from all over the district to live at the plant. They would daily be brought under the influence of the gospel in schools, preaching services and ministration to the sick. When the time of their contract is finished they would return to their villages carrying the good things they had learned to their friends and relatives. This would accom-



MR. LUND COMPLETING THE TRANSLATION OF THE BIBLE INTO PANAYAN

region east of Cuillo with a view to finding a suitable location for a permanent station for Dr. Leslie and those who may be associated with him. The commission started on its journey immediately after conference and continued its explorations for many weeks, finally reporting that a site is available about 200 miles from the mouth of the Kwilu River at Leverville. the center of a large concession in the form of a circle about seventy-five miles in diameter granted to the Sunlight Soap Company, of Liverpool. The company's superintendent offers to the mission charge of the educational work of the concession, with every opportunity for conducting evangelistic work as well.

The Commission believe this is a rare opportunity for sowing broadcast the good

plish more than could be done by itineration, no matter how often towns were visited, and would be much less expensive and exhausting to the missionary. There is no Protestant mission in all this vast region. Our own Society's station of Sona Bata is the nearest on the west 300 miles away, and Tshumbiri and Ikoko are the nearest on the north about the same distance as Sona Bata. Rev. Thomas Moody in writing concerning the General Conference of Protestant Missions at Bolengi, a former station of this Society but now occupied by the Disciples, says: "We have in Congo Belge sixty new fields of 10,000 square miles, each without a missionarv. That means, to man the Congo we need 360 more missionaries and \$420,000 per annum to take the Congo for Christ."



From the Point of View of the General Missionaries

#### MINNESOTA

URING the year 73 men were under appointment as missionary workers: 55 of these were pastors, 5 students engaged in summer work, and 13 general workers: 61 churches were served by the pastors and 45 outstations. while the general workers gave more or less service to perhaps 100 other places. These 61 mission churches had a membership of 3.162 or 13.14 per cent of the Baptist membership of the State. The congregations averaged 2,326, and the Sunday school enrollment was 3,701. One church was organized; 480 persons were received into church membership, 328 of whom were baptized; and \$41,320 was raised by the mission churches for all objects, \$3,795.83 of which was given to benevolence.

Nine churches that received aid last Convention year have had no aid since October, 1911, and 12 other churches have less aid than heretofore; thus some progress is being made toward self-support. There should be expended each year in mission work at least \$25,000. The expenditures were \$14,510, of which the Home Mission Society gave \$2,000. The total gifts of Minnesota Baptists for State Mission work were \$17,313.

#### NORTH DAKOTA

During the year there have been 20 missionary pastors at work; about 200 new members have been added to the churches, mostly by baptism. Three churches have voted self-support. North Dakota is a State of largely foreign-speaking peoples, the Scandinavians being greatly in the preponderance. Already we have a good

foothold among the Norwegians and Swedes. We also have four churches among the Russians and several other preaching places. There are a thousand Russians either already Baptists or who sympathize very much with us. There are several Hungarian colonies also which have a good sprinkling of Baptists. We ought to do some work among these people.

#### SOUTH DAKOTA

Four churches have come to self-support, 7 new churches have been organized and 9 new fields occupied; 50 missionaries have been commissioned during the year. There were 433 received by baptism and 393 otherwise, a total addition of 826. There is much new territory to be occupied. In the Belle Fourche district, where the Government has just completed its three million dollar dam, there is a large section to be irrigated, and this will be allotted in comparatively small plats, making a thickly settled district. The new line of railroad will be extended much farther during the coming year. In the Rosebud Reservation a large section of country was opened up to settlement last fall and another large strip will be opened this spring. It is highly important that we occupy many fields in this new territory during this coming year. In the older settled part of the State also there are many destitute fields that ought to be occupied.

#### NEBRASKA

During the year 35 missionaries supplied 37 churches; \$7,853.41 was spent for their salaries and expenses; 8 churches became self-supporting; 4 new churches

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were organized, and 19 rejuvenated; 91 evangelistic meetings were held: 54 conducted by our pastors and 37 by evangelists. Large numbers have been churches converted and encouraged. Number of churches pastorless where there is a good prospect of carrying on work, 15; number of churches where the people have moved away, leaving the church building and possibly one or two members, 20; number of churches built or rebuilt, 4; number of churches planning to build or rebuild during the coming year, 8: number of churches provided with pastors during the year, 56. Nebraska Baptists stand face to face with great opportunities. The whole North Platte Valley is open to us to organize new fields and build up our old churches. Irrigation has become a practical and permanent thing, so that people are pouring in. We have great opportunities also in our country fields, long distances from towns and railroads, and the people need the gospel.

#### COLORADO

The Colorado Convention did a vast amount of effective work, raised a total of \$9,784.48, or an average of 75 cents per capita for our membership, the largest offering in our history. There were 62 men under commission; 19 new churches were constituted. Two large sections of the State present outstanding claims—the Montezuma Valley, where oil has been discovered, and the Routt County country, where railway enterprises of vast magnitude are being planned.

#### WYOMING

Twenty-two missionaries have been commissioned, five churches organized, and two church buildings and two parsonages built.

#### EAST WASHINGTON AND NORTH IDAHO

The last year was one of real progress. The convention spent by far the largest sum in its history. In 1909 the receipts from the churches amounted to \$3,000; in 1911 to about \$7,000. This increase has been of steady growth and there should be little or no falling back. The convention employed 52 missionaries, who reported 307 baptisms and 317 other ad-

ditions, with services held in 100 places. We are systematically planning for the future occupancy of these fields. Two more pastors-at-large have been appointed, and are thoroughly studying the Yakima Valley and the country north of the Columbia River with a view to the gradual building up of our work in the towns that give promise of ultimate growth. Four new places have been opened up in the Yakima Valley and three in the other district. If money were available the same systematic occupancy of two other sections of our territory should be entered upon. Under the auspices of a City Mission Union some good work has been done in Spokane. Four new churches have been organized in outlying sections of the city. Last year two of our district missionaries wrote that they could organize from six to ten churches each if the convention would man them. Not only could this not be done, but it was necessary to withdraw the appointments of the two district missionaries because of lack of funds. General Missionary F. A. Agar traveled last year 42,411 miles in his district, and 9,271 miles in the interests of the Home Mission Society in the New England States.

#### IDAHO

The past year has witnessed a larger growth and development than any previous year. The financial aid given by the Home Mission Society during the many past years has been an indispensable factor in the enlargement of our work, and a large share of credit is due the Society for the work outlined. Four churches have been organized, two of which are in communities where no other Protestant denomination is at work, and all are in communities destined to become strategic Two new church buildings were erected, one of which ranks among the largest, most attractive and best equipped in the State. The Society assisted in this work to the amount of \$1,500. parsonages were built; 500 new members were received; 150 were baptized; \$1,000 more money was spent in State mission work than in any previous year; 34 men have been commissioned. Among them one state evangelist, two district missionaries and one general missionary,

#### WESTERN WASHINGTON

Some fields are largely dependent for their resources on the lumber business and unable to make sufficient contribution for incidental expenses even. To keep these fields up would mean that the convention assume practically the entire support of This condition faces us in the pastor. the greatest molding period, and on a field that may be most affected by foreign immigration. During the year 56 missionaries have supplied 83 churches and out stations. In addition 8 workers are employed by other societies in co-operation with the convention; 10 fields formerly receiving aid now have pastors serving for what the churches can pay. The total number of places reached by our Baptist pastors, including self-supporting churches. missions and outstations, is 135, with 92 ministers. Of these 16 labor among the Swedes, four among the Norwegian-Danes, two with the Germans, two with the Finns, two with the Japanese and Chinese, and one with the Negroes. There are four general workers.

The past year has seen the erection of 11 meeting-houses and five new stations opened. The baptisms numbered 899, making the total number of church members 10,747—an increase of 525. The amount spent on missionaries' salaries was \$15,393, of which the Home Mission Society furnished \$8,000.

From the preparations made in civic, commercial, mercantile and shipping circles, people are evidently expecting many changes and much growth to follow the opening of the Panama Canal. The preliminary survey made by the Home Missions Council shows that there are large rural areas of religious destitution. We must meet these conditions and make adequate preparation for future enlargement.

#### OREGON

Unprecedented railroad construction and railroad advertising are two outstanding facts that give practical assurance concerning the increased missionary opportunity demanding greatly enlarged activity. During 1911 there was spent for railroad construction in Oregon \$29,570,000. For this year plans are made for work to the

extent of \$39,350,000. It is impossible to enumerate all this includes. A railroad has been completed to the coast and progress made on other branches. The opening of this great railroadless area—equal to about half the State and about the size of Pennsylvania—has been the chief point of interest in plans for advance missionary work. We preceded the railroad by a district missionary, and when his health failed, placed in that important, newly developing section the Convention Pastor, Rev. H. B. Foskett, who is doing an excellent constructive work.

For work in this great section we ought to be using \$5,000 and to have available large and generous edifice funds. This is absolutely impossible in view of the vast amount of work for which we are already responsible in the more settled parts of the State.

During the last Convention year a distinct advance was made in the extent of our work. The business of the year amounted to \$18,134.48, against \$15,-789.33 last year, and in addition there was expended \$1,730.47 in edifice work; \$224 for aged ministers' fund, and \$242.08 for the Russian brethren-a total of \$20,331. During this period 46 missionaries were employed. In addition to the large amount of work accomplished by the general workers, the missionaries served 52 churches and 19 out stations. Five churches assumed self-support, and three churches were organized.

#### NORTHERN CALIFORNIA

The Convention reached high-water mark in many respects at its last annual meeting in San Francisco. The total enrollment was 431. The results of the missionary work for the year were most encouraging. Eight new churches have been organized, church buildings dedicated, valued at \$100,000, and all of these but three received help from the Church Edifice Fund.

California is already feeling the impetus due to the Panama-Pacific Exposition in 1915. The whole world is being informed systematically of the merits and possibilities of California. Scores of irrigating projects are being worked out for our fertile valleys, and colonization on a large

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scale has already begun. This means a large number of prosperous towns and cities and increased demands upon our Missionary Society. Our most imperative need at present is a fund with which to secure lots in new towns for future Baptist churches; prices now are very low as compared to what they will be in a few years.

#### SOUTHERN CALIFORNIA

The year 1911 was one of general ad-Enlargement was the key word. Besides the 10 general workers and missionaries, 41 missionary pastors served part or full time. Statistics for these workers: Sermons preached, 4,727; average attendance at services, 1,700; visits made, 23,140; baptisms, 336; received otherwise, 731. Churches were organized at Los Angeles South Park, Los Angeles Mt. Olive, La Mesa, and for the Mexicans in Los Angeles. Mission stations were opened at McKittrick, Olig, Blythe, Sunnyside and El Segundo; also for the Mexicans at two points in Los Angeles, Santa Barbara, Monrovia, Long Beach and Bakersfield, and for the Russians in Los Angeles.

The rapidly growing cities and towns offer overwhelming opportunities and demands for new work. Los Angeles and San Diego offer not less than six strategic points for new work. Besides these, as many as eight towns with a population from 500 to 3,000 could be occupied to advantage. The foreign population is presenting a new problem in Southern California. Large numbers of several nationalities are receiving no Christian privileges whatever. Among these are Italians, Slavs, Greeks and Hindus.

#### UTAH

The missionary work has been prosecuted faithfully by nine missionary pastors and two general missionaries, reports General Missionary Varney. The Rio Grande mission reports 61 baptisms. The total membership reported is 336, 45 non-resident. In Salt Lake City we have three missions in active operation—Rio Grande, Burlington and Lincoln Street. The members of these city missions hold their church membership in the Immanuel Church, but the work is under the super-

vision of a special committee on city missions appointed by the convention board. We are planning no new work, but expect to concentrate every effort on the fields we have entered. The Lincoln Street work, Salt Lake City, is the only new undertaking during the past year. It has a most encouraging prospect. A fine building has been completed without debt and a good following secured since the opening of the chapel in November.

#### NEVADA-SIERRA

April 14, 1911, the Nevada-Sierra Convention was organized with 9 churches in this vast territory; now there are 11. Two county seats, Elko and Winnemucca, possess these two promising organizations, both of which have secured lots and taken steps toward erecting houses of worship. Eleven missionaries, including two general missionaries, have supplied the seven mission churches and done faithful work. We could use in this Convention conservatively at least \$2,000 more from the Home Mission Society, without whose liberal gift of \$4,500 the work of the past year would have been impossible. whole Convention field is big with promise. Our people are united as one man in their desire and effort to take this part of Christ's kingdom for Him, but they must have help.

#### **OKLAHOMA**

Notwithstanding the general financial stringency caused by an unprecedented drouth, we had the best year's work of our history, reports J. C. Stalcup. More baptisms were reported; more churches organized; more meeting-houses built; more effective Sunday-school work done; more organizing and maintaining mission study classes and general development work. In addition to this, 28 meeting-houses have been built at a cost of from \$1,500 to \$3,000 each, made possible and greatly encouraged in building by gifts from the Home Mission Society and Home Board of the S. B. C. Building adequate meeting-houses is a work sorely needed in this State. There are several churches in both town and country greatly handicapped and hindered for want of a suitable place of worship. The Indian Digitized by GOOSIG work among the five civilized tribes has prospered.

While there are many new fields which should be opened, the most important problem confronting us in this new State is the matter of developing and equipping the churches which we now have for more efficient service.

#### KANSAS

Kansas reports 5,298 additions, 2,656 of them by baptism; net gain 855; 14 new churches organized, in new and important communities; 6 new houses dedicated and three remodeled; 92 workers were under appointment, the largest force ever sent into the fields. Besides 92 churches and 54 out stations regularly served, hundreds of fields were visited. The missionary force reported 1,200 conversions and reclamations, 833 baptisms and 775 other additions. Six churches came to self-support and 8 new fields were entered. That is the report of General Missionary Crawford. In the church edifice department gifts aggregating \$1,100 were made to four churches and loans to others amounting to \$2,100. The Society pays two-thirds of the gifts and furnishes all the loans.

#### THE CROW INDIAN MISSION

At Lodge Grass, Montana, we have what is said to be the best equipped Indian mission plant of the denomination. On a quarter section of land there is a home for the missionary, with a large council room for the Indians, a chapel, and a good school-house. There is a Crow Baptist Church of about thirty members and an enrollment of some fifty children in the day school. There has been much opposition on the part of the Catholic priests the past two years, but some of the withdrawn pupils have been returned and the outlook in this matter is more hopeful. Rev. W. A. Petzoldt and his wife have

been in charge of this mission from the beginning, some eight years ago. No words of praise could do these faithful workers justice for the self-sacrificing service they have rendered to the living, the sick, the dying and the dead.

#### NEW MEXICO

Superintendent P. W. Longfellow says: During the past year the work has been prosecuted with great earnestness and devotion by 37 missionaries, as efficient a body of workers as the convention has ever sent into the field; 15 new churches have been organized, the total number now being 85, grouped in five associations, with a membership of 3,050; there were 503 additions by baptism and nearly as many more by letter and experience. Never in a single year have we had so many additions by baptism.

#### WEST VIRGINIA

The ten missionary workers report more than 150 additions, large increase in Sunday school attendance, and a more active spiritual life.

Joint District Secretary Stump says: We still aid in the support of the general missionary of the Baptist State Convention (colored). Satisfactory progress is being made along all lines of work among the Negroes of the State. They need substantial encouragement in denominational school work. Foreigners of many Slavic tongues and many Italians are coming in ever increasing numbers to our coal fieldls. Nothing whatever is being done for their They are of the better evangelization. class from their several countries and would make valuable helpers in evangelizing their country people if we should win them for Christ. There ought to be at least \$1,000 set apart for this work in conjunction with the State Mission Board. which might thus be induced to undertake to meet this great opportunity.



RAILWAY TRAIN AS DRAWN BY A JAPANESE ARTIST igitized by



THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

## The Appeal of Oriental Women and Children

By Mrs. Andrew MacLeish

PRESIDENT'S ANNUAL ADDRESS AT THE ANNIVERSARY IN ST. LOUIS



NLY at rare intervals in the history of this old world has it been permitted to human beings to go behind the scenes, as it were, and see history in the making. Such a time

is upon us now. The steady impact of Christian civilization upon the hoary antiquity of Asia has been going on for centuries. At last, in our own day, the breach has been made. Before our very eves are dropping away the customs that for ages have held sway and have seemed adequate,—customs of education, of social life, of government, even of religion. And There are commercial reasons. There are educational reasons. The great highways of travel offer reasons. But back of it all is not the vital reason the fact that all the nations of the earth must at last know their Father: that Christ. the Savior of the world, must come to His own? Do you remember what the Lord once said to the Prophet Zechariah? "It shall come to pass that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Substitute "him that is a Christian," for "him that is a Jew," and is not this prophecy being fulfilled in our day?

What does it all mean? Simply this, that the cycle of Christianity is being completed. It had its birth in Asia. For political reasons it went toward the West rather than toward the East. Every nation that has embraced Christianity in its Protestant form, that is, in the form which recognizes the rights and the responsibility of the individual soul, has become a strong nation, a live and hopeful nation. All down the centuries this life which is the light of men has shone out, even through the dimness of human sin and error, till now, in our day, it has reached to the darkest corners of the



IN ANNUAL MEETING IN ST. LOUIS AT DR. BITTING'S CHURCH

earth, and the religion of Jehovah is coming to be recognized as the source of successful national life, and as the one great, true, satisfying religion of the world. The fruits of Christianity are so apparently good that the thinking nations of the earth want them. To be sure, they many times want the fruits without the roots, but even that desire makes room for the entering wedge of Christianity.

The time in which we are living will go down to the future as one of the great epochs of history. In it Asia has had her renaissance. Japan has advanced from complete isolation and a feudalism as complete as that of Europe in the Middle Ages to a place among the great nations of the earth. Turkey, the stronghold of Mohammedanism, and perhaps the most absolute monarchy which the earth knew, has secured a representative form of government. Persia has been forced out of her seclusion. India, still under British rule, is developing a strong national spirit. Korea, the hermit nation, is teaching us all lessons of Christian devotion and serv-China, the greatest nation on earth, home of one-fourth of the human race, has passed successfully through a complete revolution, political, educational and social.

What bearing have all these facts upon

us Christian Baptist women of America? What are we doing to come to the help of the Almighty in this great religious crisis of the world? Our denomination is working in three of the great countries of Asia,—in Japan, in China, in India, including Burma and Assam, and in one of our own possessions, the Philippines. To us women is entrusted the welfare of the women and little children of the Baptist stations in those lands. What we succeed in doing for them is our joy and crown. What we fail to do is left undone, for there is no one else to meet our unmet opportunities or to assume our neglected responsibilities.

In each country the work has individual characteristics and problems. The great outstanding fact in regard to Japan is this—Japan is to be the strongest influence in shaping the new civilization of Asia. All the other nations now go to school to her. With her mental quickness and alertness, she has seized upon the salient points of western civilization, and is translating them into terms of the East. If Japan could become strongly permeated with Christianity in this generation, she would exert an influence for truth and righteousness throughout Asia.

Our strongest point of attack is through

the schools. Among the young men and women, the boys and girls, are those who may become the educated. Christian leaders of the future. The missionary schools of Japan ought to be the strongest, the most attractive in the land. On the spiritual side they are all this, but alas! in material equipment, and even in educational capacity, they many times fall below the standard of the splendid public school system inaugurated by the Japanese government. We must be ready to pour money into all our denominational schools and colleges, that they may be put on a plane where they will compare favorably with the government schools.

A little more than a year ago our school at Sendai was brought up to the requirements set by the government, and has received government recognition under a pledge from us that within five years from that time certain improvements, involving a new building, should be made. Nebraska, as her part of the Jubilee, is helping us to redeem that pledge. Two new missionaries were sent to the Sendai school last year, Miss Mary D. Jesse and Miss Helen F. Topping.

Our Bible training school in Osaka has at last come to its period of expansion. The faithfulness and generosity of the women of Minnesota have made it possible to start the new group of buildings that are to house the school in its beautiful new location in the suburbs of Osaka. In that school we are training Japanese girls for the evangelization of their own people, a work which must very largely be done by the Japanese Christians themselves.

In China the work has naturally been somewhat interrupted for the past few The educational work there is months. assuming a new phase. With the wellbuilt schools that the government is putting up for its public school system, finely equipped and soon to be adequately supplied with teachers, our poor little meagerly equipped missionary schools would have little chance under the old denominationally separate policy. The only way, in many cases, for the Christian schools to hold their positions of influence was by combination, a putting together of the Christian educational forces existing in one city. We already have a part in two

such union schools. In Hangchow, East China, we have united with the Presbyterian women, North and South, in the conduct of a union school for the upper grades and high school work, which, it is expected, will develop into a woman's college by and by.

In Chengtu, West China, in connection with a strong union university, there is to be a union normal school, in which we shall have a part. We last fall sent out Irene Chambers to teach in this school, where we hope a large number of the fine girls of West China will be prepared to serve as Christian teachers in the native schools. The schools at Ningpo and Suifu are growing well, and increasing in their needs as all healthy children do. At Huchow, we are to have a fine new school building, the Jubilee gift of the women of Michigan.

In our Bible training work in China, Ohio has a large part. A few years ago the Ohio women put up a Bible women's home in Ningpo, as a memorial to Mrs. Stillwell, and this past year their Jubilee gift has been a fine building at Swatow for the training of the Bible women under Miss Sollman. The year has seen the opening of work for women at Kavin. South China, a place where, three years ago, there was not a woman member in the church. Miss Louise Campbell went out last fall to help her mother develop this work, and the women of Washington have assumed a woman's building as their part of the Jubilee.

Our two hospitals, at Swatow and Kityang, have both been full and doing their usual splendid work. Dr. Scott, at 74 years of age, is in full charge of the Swatow hospital, and has treated over 24,000 patients during the year in addition to training nurses and doctors. Dr. Bacon, at Kityang, with Miss Withers, the nurse, are working hard at the language, to be ready to carry the work another year. The girls of Minnesota and Illinois have done nobly in their work of furnishing the hospital, and providing supplies. Miss Withers is starting a nurses' training class with eight girls from some of the best families of Kityang. She is also overseeing Mrs. Speicher's evangelistic work while the latter is in this country.

Over in the Philippines your own representative, Miss Whelpton, is making a happy home for girls in our Christian dormitory. Miss Bissinger's school has been laying the foundation for a future of great usefulness. It is for that that the women of Missouri have been making their Jubilee offering. Miss Anna Johnson's Bible training school is doing as fine work as ever, but her furlough is overdue and she must return this spring. Our pressing problem is to provide for the work during her absence.

The Parsees have increased 4 per cent. The Jews have increased 6 per cent.

The Mohammedans have increased 8 per cent.

The Christians have increased 63 per cent.

This, you understand, is the increase; not by any means the present ratio of populations. With it all there is but one Christian to a hundred adherents of other religions. There are 25,000,000 children of school age, and only 5,000,000 have school facilities. Worse than that, there



CLASS IN THE ELLA O. PATRICK HOME, SENDAI, JAPAN

One of the striking features of the work in India and Burma is the great tribal movements of the people. There are signs of such movements just now toward Christianity on the part of the Sudras, the great middle class, and the Brahmans, the keen, intellectual upper class. It is really Christianity which is at the bottom of the present unrest of India. Unconsciously, her unsatisfied peoples are reaching out for Christ. The Empire is moving toward Christianity. The last census gives startling figures.

The whole population has increased 21/2 per cent.

are 400,000 children of Christian parents, and provision for only 168,000, less than one-half, in Christian schools. The proportion of doctors for the native peoples is as though we had but thirteen physicians for the whole of the United States. But in all the darkness there is hope.

The news from all of our Burman stations is encouraging. Our year of Jubilee is leaving behind itself in Burma two fine memorials, a home for Miss Fredrickson in Rangoon, the gift of Colorado, and a home for Miss Parrott and Miss Parish in Mandalay, the gift of Indiana. These two homes, so long needed and so richly

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deserved, are a source of the greatest gratification to the Board as well as to the missionaries who will occupy them.

The oldest station on our field, Nowgong, Assam, is one of those most actively growing just now. Our plan of cooperation with the British government for such an enlargement of the school as will open opportunities for the high class Hindu and Mohammedan girls is working well. The new building, gift of California and Illinois, is up, and Miss Long has just sent on pictures of some of these little secluded, high-class maidens who, through our help, are having the eyes of their minds and souls opened, and their lives brightened and made useful. One of our appointees of last year, Miss Florence Doe, was sent to Nowgong, and there one of this year's candidates is to go, to start Christian work at the grade of the kindergarten.

From every one of these countries the call comes, "Now is the day of salvation." If Japan is not evangelized in this generation, she will be a great stumbling block to the progress of Christianity in the countries beyond her. If China is not moulded for Christ now, while she is in this plastic state, she will harden in an atheistic mould, and then difficult indeed will be the task of her reclamation. If the open door of India is not met by an army of entering servants of Christ, it will be closed again, and Christ shut out. Women, are we realizing our responsibility and meeting it?

From all over our great field, it has seemed to me that I have felt of late a

quickening of interest, a deepening of consecration. Let me tell you two little stories. Out on the Pacific Coast is an associational secretary waiting to be built up to sufficient strength so that a serious operation may be performed. weakness she sat at her typewriter and copied a letter of missionary information till every circle in her association was provided with a copy. As the result of her faithfulness her association exceeded its apportionment. In Colorado is a woman who had pledged a certain amount to our foreign work. When certain circumstances deprived her of the money to redeem that pledge, she took in washing that she might not fail in the Lord's work. These are but two instances out of many of devotion among our workers.

We have received this year from our territory \$21,000 more than we ever received before. If that had all been paid in on the general fund, it would have more than paid our debt. It belonged to the Jubilee fund, but perhaps in the splendid new jubilee buildings, so desperately needed, it will accomplish more than in the payment of debt. At least it has revealed to us our resources. If we can do as well another year, we shall be free from debt and ready to advance.

Women, God is not only working wonderful things among the nations of the earth. By His still small voice He is speaking in our hearts, calling for nobler service, for larger giving to His work. We are but at the entrance of the promised land, but we are at the entrance. Shall we go up and possess the land?



BASKET BALL AT THE GIRLS' HIGH SCHOOL, SENDAI, JAPAN



## Prayer for Converts

ALMIGHTY and Most Merciful Father, We give Thee humble thanks for the light of Thy gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind. Upon all the redeemed souls whom Thou hast gathered to Thyself, through thy laboring servants throughout the world and in our own land, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Deliver them from all remaining sin, darkness and superstition; and grant that their faith and hope and love may grow exceedingly; make them to be ready for every good work, that by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy name before all. Bless all missionaries of the cross, and especially give comfort and strength to those who are encompassed by dangers and difficulties. Hear Thou the prayer of Thy people in their behalf, and in behalf of all nations, that peace and righteousness may reign in them. Thy Name's sake. Amen.

#### PRAY-

That a revelation of spiritual needs may be made in all our churches, leading to true repentance for unspiritual and unfruitful lives.

That the true Christian life may appear in its beauty and blessedness to the boys and girls in the Sunday schools.

That the home life of our land may be purified and preserved, as the essential strength of our national life.

#### Sentence Prayers

Gracious Father, may some glimpse of larger truth be given to me to-day! May I not be contented with yesterday's revela-

tion! May my windows be opened toward the East that I may catch the dawn of new days and the coming of new light!

Send forth more laborers into Thy harvest, O Lord, that there may be no unoccupied fields, that deserts may blossom into gardens and every dead sea be made alive.

May Ethiopia come to Thy light, O Master, and her Kings to the brightness of Thy rising.

# Thoughts to Grow Upon

To lighten a dark room, one does not need to sweep out the dark. — Hahn.

The teaching of our Lord in the Sermon on the Mount made a special appeal to me when I was a Hindu. The death of our Lord on the Cross and his prayer, "Father, forgive them, for they know not what they do," also made a special appeal to me. It was the sense of sin that forced me to accept Christ as my Lord and Saviour. I found no remedy for my sins but the Lord Jesus Christ, who shed his blood for me.—Nihal Singh, Indian Missionary.

The essence of the Christian Gospel is a distinct and unique spirit. You cannot replace Hindu error by Christian truth without thereby replacing the Hindu by the Christian spirit.—A Missionary's testimony.

Wherefore putting away falsehood, speak ye truth each one with his neighbor.

- Eph. 4:25.

He who would understand a painting must give himself to it. — Ruskin.

The life alike of the corn and of the conscience, was, as Jesus saw it, a process of development through service, of self-realization through self-sacrifice. The life that witheld itself was checked and dwarfed; the life that yielded itself was enriched and confirmed. — Peabody.

Character is what a man is in the dark. Character is not Sundayness but every-dayness.



#### Figures That Talk

Nearly all these churches have made the Every-member Canvass, and have reported the following pledged increase to missions for the year 1912. Many of these churches also report a marked increase for the support of the local work. For several of these churches the increase indicates only the amount for the Home and of Foreign Mission Societies, and for some others it includes all benevolences. Fuller facts concerning these churches is given in the annual report of the Laymen's Missionary Movement. Kindly read.

NAME OF CHURCH

NAME OF CHURCH INCREASE
Calvary Church, Sacramento, Cal \$200.00
Immanuel Church, Spokane, Wash. 260.00
Broadway Church, Denver, Col 1,101.00
First Church, Belvidere, Ill 132.00
First Church, Downer's Grove, Ill 302.00
Baptist Church, Peoria, Ill 476.00
Berwin Church, Berwin, Ill 1,005.00
First Church, Columbus, Ohio 217.00
Wilkes-Barre Church, Wilkes-Barre,
Pa 534.00
Roxborough Church, Philadelphia . 327.00
Wayland Memorial Church, Phila-
delphia 384.00
First Church, Minneapolis 2,000.00
Hammonton Church, Hammonton,
N. J 83.00
East New York Church, Brooklyn 105.00
Elmhurst Church, Brooklyn 568.00
Richmond Hill Church, Brooklyn 514.00
Marcy Avenue Church, Brooklyn 1,460.72
Hanson Place Church, Brooklyn 905.79
First Church, Rochester 1,552.35
Lake Avenue Church, Rochester 1,757.10
Park Avenue Church, Rochester 214.65
Second Avenue Church, Rochester 558.33
Calvary Church, Rochester 384.61
Roslindale Church, Boston 317.20

First Church, Beverly, Mass	312.00
South Church, New Bedford, Mass.	1 56.00
First Church, New Bedford	228.80
Winter Hill Church, Winter Hill,	
Mass.	527.00
West Somerville Church, West Som-	
erville, Mass	900.00
First Church, Medford, Mass	330.72
Washington Street Church, Lynn,	<i>.</i>
Mass.	590.00
First Church, Melrose, Mass	260.00
North Church, Brockton, Mass	1 58.60
First Church, Brockton	624.00
First Church, Jackson, Mich	315.00
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Total increase ..... \$20,445.87

## Campaign in Southern Illinois

On April 7th we completed our Laymen's Missionary Campaign in Southern Illinois. We held ten meetings, nearly all of which were group meetings, at the following centers:—Alton, Jacksonville, Quincy, Springfield, Champaign, Aurora, Rockford, Kankakee, Elgin and Joliet.

Executive Secretary J. F. Ingram and the District Secretaries assisted the pastors and committees in setting up the meetings. We were assisted in carrying out the program at the meetings by Drs. J. Y. Aitchison, E. P. Brand and T. L. Ketman. At Champaign Mr. John Chapman delivered a strong address to the 160 men gathered in that service.

This was one of the very pleasant and successful campaigns of the season. The pastors and committees in all the group meetings were most hearty in their support of the very definite policy for advancement presented and adopted by the

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men at each of the services. Our laymen also were very appreciative of the program that is being presented to our Baptist forces by this great Movement.

At the ten meetings named, seven of which were preceded by a supper, we had a total attendance of 1,202 men, beside the ladies who were present. What was true in many other places during the winter campaign was true here also, that much of the success attending our meetings was due to the splendid service rendered by the ladies. In some instances they provided the supper free of cost. We desire here to record our very high appreciation of all they have done to make our meetings both pleasant and profitable.

#### The Year's Work

A review of the year's work will appear in later issues, in extracts from the Annual Report of the General Secretary. Or the full Report may be obtained by dropping a card to the General Secretary's office in New York, No. 23 East 26th Street. The Report contains some facts that should be read, especially as we are passing through that period in our Convention work when many are asking "Does it pay?" and "Are the results worth the expense incurred in getting them?"

These questions are fair. Read the answer. The Laymen's Movement will govern itself according to the honest verdict.

# The Missionary Education of Men

#### 4. THE MISSIONARY MAGAZINE

No one questions the power of the printer in the work of education. What the daily and weekly papers are as an agency for the dissemination of general news, so is the missionary magazine for the dissemination of missionary news. Every denomination has its missionary periodical. These should be published at a cost within the reach of every home; and

a supreme effort should be made to secure every family as a subscriber. The denominational missionary magazine should be among the best periodicals published. It should be up to date, well written, well illustrated; and it is sure to be well read. Our Baptist Magazine Missions ranks among the very best, and should be found in every Baptist home.

In some judicious way, an effort should be made by the missionary committee of every church to put a missionary magazine into every home in the congregation. In cases where the family is unable to subscribe some wise method should be adopted by which the reading of the missionary periodical should be regularly put at their disposal.

#### 5. THE WISE DISTRIBUTION OF LITERA-TURE

Great good has been achieved by the dissemination of missionary literature throughout the congregation. Much also has been done by the distribution of books and pamphlets of a missionary character at Men's meetings, where special attention has been called to the purpose and merit of the material to be disposed of. It is a well known fact that much of the literature sent through the mails goes into the waste basket, and that much of the missionary material generally circulated is read only by those already interested. The question requiring an answer, is how to get those who are not interested, and who do not read missionary literature, to become interested and to read this literature. Various methods other than those already mentioned are being triedand with some measure of success. For example, the pastor calls the attention of the people to some book of great interest and merit that he has read, giving some striking fact that may whet the appetite of the hearer, and thereby cause him to secure and read the book. He in turn will tell some one else, and thus the book may be read by many. The pastor may not only direct the missionary reading of his people very materially, but he may induce many to become readers in this way.

(Concluded next month)



#### OBSERVATIONS OF THE OUTLOOKER

UST how the Baptist historian of the future will estimate the Des Moines Convention the Outlooker does not pretend to forecast. Probably it will not be regarded as epochal or startling; vet it is certain that the week was one of no small importance. Distinct progress was made in some directions, and the ground was cleared for aggressiveness. The delegates would doubtless agree that it was worth while to be there, even if the strain of trying to hear put an added tension on the nerves. If there were weak spots in the program, there were also exceptionally strong ones. No one who was present will soon forget the Sunday morning hour when Dr. Morehouse, veteran statesman missionary leader, preached the Convention sermon. Nor will the inspiration of the evening when the outgoing missionaries were presented, and President Woelfkin gave his address, be lost. Two such occasions, even standing alone, would make the meetings memorable; but there were others, as the report indicates.

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The Outlooker is frequently impressed with the fact, which ought to be singular but isn't, that men whose business it is to know how to speak, since speaking is their profession, do not seem to have learned how, or else have forgotten. There is that bad habit of facing now toward one side of an audience and then the other—bad, that is, when the audience is so large and the auditorium so imperfect acoustically that only by speaking straight ahead with the chin up and the enunciation clear and perfect can the speaker be heard. There is the bad habit

of dropping the voice at the end of the sentence without increase of vocal force. so that the sentence is left unfinished. There is carelessness as to result, for a speaker who is alert to a difficult situation can detect whether the audience is hearing or not. Now the people have a right to expect effective speaking from those who occupy speaking positions, and some men who have wondered why pulpit committees did not go further with their highly commended names would get a light on the matter if they were told frankly that it was because they did not properly use their voices and exercise their wits when they stood before an audi-

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Take it at Des Moines, for example. Grant that the Coliseum was a difficult place to speak in, it was not impossible. Not a speaker on the program or floor but could have made himself heard if he had known how and looked after the matter sufficiently. It was not lack of voice but of appreciation of the requirements. When a speaker was called upon to speak louder, he immediately turned toward that side of the house whence the call came and left the other side blank, instead of increasing volume and looking straight at the center. The simplest rules of clear expression and common sense were disregarded day after day, and interest was often lost. Our seminaries have enough to do, but their graduates should be taught two things—to have something to say worth saying, and to say it so that it can be heard and understood in any and every place or situation. It ought not to be over difficult to learn not to

shout in a small room, not to use a low tone in a big room, and not to mumble one's words in any room. The brethren who knew how were heard at the Convention and the others weren't, and the latter lost even more than the Convention did.

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The Outlooker frequently heard it said at Des Moines, after some debate over petty things, that it was better to have things out. Perhaps, but it is vastly better never to have them in. That ought to occur to Christian men. A Convention like ours must move on the plane of principles, not personalities. There is possibly some talk in religious conventions as in political ones, where democracy means "my"-ocracy and not the other man's.

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Mr. Mornay Williams of New York got off one of the good things to a group of friends. The headlines in the morning paper for the first two days were of the somewhat yellow type, one reading, for instance, "Reported Waste of Missionary Money," with nothing but rumor to support such a startling statement; the other spreading in great type this: "Baptists lose faith in the Bible." "Well," said Mr. Williams, "the papers vesterday morning said we had lost our money, this morning they say that we have lost our faith, and I don't see anything left for them to say tomorrow morning except that we have lost our reputation." was, however, the newspaper perpetrating such headlines that lost reputation. And things went better afterwards, owing in part perhaps to an interesting interview between some delegates to the Convention and the newspaper men, who meant well but had a penchant for scare headlines.

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If there is one thing we should seek for more than another, it is to be providentially prevented from saying the wrong thing at any time. It is bad enough to say the right thing at the wrong time, but not so bad. Once or twice at Des Moines one was reminded of the ancient but always applicable bull fastened on the orator who was said never to open his mouth but he put his foot in it.



STUDENT VOLUNTEERS IN SUMMER CAMP IN MAINE

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

#### August Topic: Our Educational Work

- 1. DEVOTIONAL EXERCISES.
- THE NORTHERN BAPTIST CONVENTION'S COMMISSION ON RELIGIOUS AND MORAL EDUCATION.

A five minute paper on the purpose and work of this most important commission. Material found in the Des Moines Report of the Commission.

3. THE MORAL AND RELIGIOUS EDUCATIONAL FUNCTION OF THE LOCAL BAPTIST CHURCH.

Paper or address. See page 3 of Commission's Report.

4. Education Concerning the Church.

What is a Baptist church, its origin, history, character and significance. A denominational study.

5. THE SUNDAY SCHOOL AS AN EDUCATIONAL FORCE.

The new ideas and methods of graded lessons and teacher training.

6. THE YOUNG PEOPLE'S SOCIETY AND EDUCATION.

Mission study classes, training for social service.

- 7. Suggestions for a Committee on Religious Education in a Local Church.
- 8. THE NEW EDUCATION BOARD AND ITS MEANING.

Address by the Pastor. Basis of facts found in the Report of the Convention's Board of Education at Des Moines. The Baptist advance movement in education and its great promise for the future of our denominational schools of all grades, academy, college and seminary.

NOTE.—The material for this program is contained in the (1) Report of the Board of Education; (2) Report of the Commission on Religious and Moral Education, together with Bulletin No. 1; (3) leaflet on Suggestions for a Religious Education Committee. As none of these Reports will be available in time, Missions has prepared a Bulletin giving the necessary information. Sent on application, for a two cent stamp.



#### The Annual Meeting

BY FRANCES M. SCHUYLER

On Wednesday, May 23, at two o'clock, the annual meeting of the Woman's American Baptist Home Mission Society was called to order by the President, Mrs. A. G. Lester. Mrs. Andrew MacLeish, of Illinois. President of the Woman's Foreign Society of the West, led the devotional services.

The address of Mrs. Lester, after a happy allusion to the spirit of the Iowa people as evinced in the welcome extended and the prevailing hospitality, included devout expressions of gratitude for the blessings of the year, not the least that of a slight balance in the treasury; the appointment of twenty-four young women who have gone into twenty new fields, and twelve into fields already occupied; the waiting list representing most urgent needs, and an expenditure of \$20,000 more than the board could command. changing conditions of America were touched upon and Mrs. Lester asked "Have we become complacent, calling ourselves a Christian nation, satisfying ourselves with the belief or hope that some how, because our forefathers put upon this land the stamp of Christian—that somehow, because thousands of church spires are pointing heavenward—the people would be won for Christ? We are gladly receive the gospel, here they are Our hope is 1 argely in the children—this is our special work."

Reference was made to the vast immigration peroblem, the character of these

foreign people and the cults that have developed, and the question was raised, "Are we a Christian nation when only 20,000,000 out of 90,000,000 to 100,000,-000 of our population are members of evangelical bodies and a very small proportion of these are active church mem-Children to the number of bers? 12.000,000 with no religious influence are a factor in the 58,000,000 of non-Christians in our own United States." The beneficent work of the missionaries of the Society at Ellis Island, the cooperation with city mission societies, our obligations to the Indians to the Latin Americans, to Mexico, Cuba, Porto Rico, the appeals of the Negroes of the Southland, the special appeal of the National Training School at Washington, D. C., the provision of a cottage for domestic science as a memorial to Miss Marv G. Burdette, the excellent work of Miss Jennie L. Peck in this school, and the need for a wider vision of the service the board may render were emphasized.

"We have our Training School on a firmer foundation than ever before and for this we are in large measure indebted to our pastors of our Chicago churches and the instructors from the University. We have splendid machinery now beginning to move in State and city organization. We have the local church, and now we want the vision of God's power that alone can make all these agencies effective. Shall we not be much in prayer for this great awakening-that America may be saved not for her own sake but for the world's sake." This was the conclusion of this excellent, comprehensive address.

Miss Harriet P. Cooper, a general



MRS. A. G. LESTER, PRESIDENT

worker for the western sections, gave a graphic review of "Open Fields," and closed with an appeal for workers and funds to reach the vast unchurched regions.

Dr. W. H. Geistweit of California in presenting his theme, "The Heathen Invasion," threw a searchlight upon the cults and "isms" that are so prevalent and so destructive to the spiritual life of the follower. This address will soon appear in leaflet form.

A vesper service led by Mrs. W. P. Topping of Illinois encouraged the workers to "strengthen their stakes and enlarge their tents" until the sympathies and service shall include the whole world. The sweet singing of Miss Mary Walker of Des Moines added much to the interest of the hour.

Evening found the great auditorium filled. Many missionaries of the Society were upon the platform. After devotional exercises, in which Mrs. L. A. Crandall and Dr. J. A. Francis took part, Miss Nathana Clyde of the City Mission Society of Kansas City spoke of her field and the great and increasing needs of this district. Misses Anna Hagquest, Anna Pederson and Anna Gustafson gave glimpses of their labors among the Scandinavians in Council Bluffs, Topeka, Kansas City, and Omaha. Miss Anna Hughes called attention to Wyoming with its almost limitless possibilities, and Miss Minnie Matthews spoke earnestly of the mill and mining regions in Missouri and the gratifying returns for the efforts made.

Rev. Martinus James of Boston was introduced by Dr. Howard B. Grose, who told of Mr. James' conversion and evangelistic work, and of sending him over and back in the steerage to investigate conditions. His address on "The Bitter Cry of the Immigrant" was based upon personal experiences and embodied a brief recital of the horrors of former steerage conditions and some improvement made as a result of government investigation, closing with an impassioned appeal for Christian love and sympathy to be extended to "the stranger within the gate." After the benediction by Dr. Grose the President declared the third annual meeting of the Society adjourned. This session was one of the best of the Convention. The report of the Board and the Treasurer will be considered elsewhere in this issue.

# The Preliminary Meetings at Des

The opening conferences of the Society, in connection with the annual meeting, were held in the First Baptist Church of Des Moines on Tuesday afternoon and evening. At the request of the President, Mrs. Lester, the officers and members of the board, with the district and state representatives went on the platform that the delegates might see the faces of the women they had learned to know through the work of the Society.

A delightfully interesting feature of the exercise was the roll-call of the States. Each representative responded with greetings from her constituency and a few sentences relative to the conditions, favorable or unfavorable, in her territory. The

general tone was cheering and hopeful. Scarcely a failure was announced and an admission of discouragement was not heard from any source.

Words of greeting were spoken by Mrs. S. A. Wilcox and Mrs. Mel Webster of Iowa, to which Mrs. L. A. Crandall responded with fitting allusions to the cordiality of the welcome extended the character of Iowa's loyal sons and daughters, her political standard and educational advantages.

With a brief introduction Mrs. Lester presented the State representatives. Mrs. W. P. Topping, the aggressive leader of Illinois home mission forces, responded with the cheering tidings that her State had more than met its apportionment. "We have gone ahead of the sum asked of us and expect to do better next year." She said young women's work was increasing in interest and 21 societies are enrolled. The Over and Above League had raised three scholarships for the Training School in Chicago." Mrs. Webster reported that Iowa had met her apportionment, and Mrs. Charles G. West of Kansas told of the joy of her followers that the Society closed the fiscal year without a deficit. She gave a brief word picture of the needs of her State and asserted that Kansas was in many sections a field for home mission effort. That Michigan had more than doubled her gifts and been exceeded in legacies only by New York, was the triumphant message of Miss Florence E. Grant, director; while Mrs. Eugene C. Forest of Minnesota reported the stimulus brought the local circle by the "Every to Canvass." Member Minnesota reaching the children in the Sunday schools and counting upon great returns from this faithful sowing of the seed in the young hearts. Mrs. R. G. Davidson rejoiced in the work of the three missionaries sent to Nebraska by the Society, and spoke of the helpful influences of Miss Harriet P. Cooper's work among the churches. "But," she concluded, "there remaineth much land to be possessed."

South Dakota through Mrs. E. T. Cressey was seen in its struggle with "crop conditions" which had seriously affected some localities. However, the con-

tributions were over \$100 in excess of last year. They rejoiced in having a young woman in the Training School, the interest was growing in the cause of missions, and there was no suggestion of discouragement or of retreating from their position.

A marked feature in Wisconsin's report was the statement of Mrs. Mary S. Smith that this was her twenty-fifth year in the service of the Society. She had seen the small struggling organization increase in strength and influence and rejoiced that her "beautiful and breezy" state had been a factor in its progress. Wisconsin had in these years given twenty-five fine young women to the work, a large number of whom had been in the Training School.

Mrs. Leon Tucker of California brought greetings from her State. Miss Mary Denny of Iowa said that the young women of her constituency had been brought very near to the field of operations and had been made to feel themselves real co-workers through the letters of Miss Mabel Young of Cuba, a former Iowa girl. "We are praying that our young women may be brought to a greater realization of the work this year and of the privilege of being Light Bearers of His truth," was her closing word.

Mrs. L. K. Barnes, assistant director for Western New York and a valued general worker, brought greetings from Mrs. William M. Isaacs, whose affiliation with the Society has been long, but who was prevented by illness from being pres-She also conveyed the message of Mrs. John H. Coxhead of Western New York, that her loyal women had reached the desired goal and were already planning for an advance movement for the new fiscal year. Of those of her own field Mrs. Barnes had only words of warmest commendation. As a whole the State had not only sustained her reputation as leading the sisterhood of States but had gone beyond the mark suggested. A State organization had been effected, young woman's work was growing in interest and circles were increasing in number. Splendid leadership is telling in the Empire State and we may look for still greater things in the future. Digitized by Google



MISS LORILLA BUSHNELL

Mrs. MacMurray, President of the Brooklyn Branch of the Society, gave interesting statistics regarding their organization and the successful outcome of the year, and Miss Cooper told of her "many visits to many States" and of the heroism of the women she had met. Mrs. R. Mapelsden, District Secretary for the Middle States, gave a touching illustration of the loving devotion of a woman she had recently met at a meeting and paid high tribute to the love and loyalty of the women of her large terri-Mrs. Newell brought greetings from Oregon and the same brave spirit that had characterized others who preceded her was apparent in her personal testimony of daily intercourse with women whose hearts beat in unison with ours for the great cause represented.

A mere sentence from each of the missionaries upon the platform was all the time would permit, but it was a joy to look into the faces of the "Matthews twins" of Novinger, Missouri, Miss Anna Hughes of Wyoming, Miss Mary P. Jayne of Watonga, Miss Clara Flint of Colorado, Miss Anna Pederson, of Council Bluffs, Miss Mabel Young of Cuba,

Miss Lorilla Bushnell of Nashville, and Mrs. W. A. Petzold of Lodge Grass, Montana.

The evening devotional service was led by Mrs. Charles West of Kansas. Mrs. Leon Tucker of California urged greater Bible study on the part of the young women who are to be leaders and spoke of her class of Philathea girls who are growing into real missionary helpers.

The address of Mrs. Smith Thomas Ford on "Training for Service" was concrete, practical and beautiful. It was a statement of plans worked out in the experience of a devoted primary Sunday school teacher and a busy pastor's wife, and as such was extremely helpful.

Mrs. A. E. Reynolds, Principal, told of the home life of the students in the Training School, of the practical field work, the course of study, and the splendid corps of men and women comprising the faculty. She then introduced the missionaries upon the platform. Miss Alice Matthews said they were changing the ambition of the boy who had been content to reach the proud distinction of wearing a lamp upon his hat and horse shoes on his feet to something higher and better. Some of their boys are now in preparatory school, others in college with Christian service in view.

The condition of the public schools in Cuba was the burden of Miss Young's message. She pleaded for more teachers and better equipment and showed the very great possibilities presented in the island.

Miss Mary P. Jayne out of a full heart told of the advance in the work among the Arapahoes and Cheyennes and of the plans they were pursuing for the education and development of the Christian Indians.

The appalling need of the mining section and the vast stretches of territory utterly destitute of any gospel influence was the report Miss Clara Flint presented. An earnest plea for more helpers and funds for the Society closed the thrilling message of our young missionary.

Miss Bushnell, now in charge of the work of the Fireside School at Nashville, spoke of the vast influence of the work originated by Miss Joanna P. Moore, and the helpfulness of Hope, the monthly

messenger. Miss Bushnell's delineation of the improved conditions and her vision of possibilities revealed her grasp of the work and her fitness for its leadership.

At the suggestion of Mrs. Barnes telegrams of love were sent to Mrs. J. N. Crouse and Mrs. A. H. Barber, in response to their messages of the afternoon. This closed a very interesting and helpful session.

#### THE TRAINING SCHOOL

The graduates of the Baptist Missionary Training School held their annual meeting in the parlors of the Young Woman's Christian Association on Mon-Twenty-two women representing eleven States and Cuba, Burma, China, Japan, India, and the Philippine Islands, were present. Among them were pastors' wives with many cares, missionaries from the mill and mining section, from the Indian fields, from the work among the foreign-speaking peoples, from the Spanish-American populations, and from distant Asia. It was a delightful reunion and the love and loyalty expressed for alma mater was hearty and unanimous.

# Officers and Managers of the Woman's American Baptist Home Mission Society Elected at Des Moines

#### GENERAL OFFICERS

Honorary President, Mrs. J. N. Crouse, Chicago; President, Mrs. A. G. Lester, Chicago; First Vice President, Mrs. George W. Coleman, Boston; Second Vice President, Mrs. L. A. Crandall, Minneapolis; Third Vice President, Mrs. T. S. Tompkins, Pasadena; Corresponding Secretary, Mrs. Katherine S. Westfall, Chicago; Recording Secretary, Mrs. F. L. Miner, Iowa; Editorial Secretary, Miss Frances M. Schuyler, Chicago; Treasurer, Mrs. Emma C. Marshall, Chicago.

#### MANAGERS AND GENERAL COMMITTEE

Board of Managers, re-elected for three years—Mrs. John H. Chapman, Mrs. S. T. Ford, Mrs. Frank Miller, Miss Martha E. Harris, Mrs. S. C. Jennings, Mrs. H. N. Lathrop, Mrs. C. V. L. Peters, Mrs. Johnston Myers, Mrs. A. E. Wells.

General Committee, re-elected for three years—S. H. Greene, D.D., H. F. Stilwell, D.D., Frederick E. Taylor, D.D., Edward S. Clinch, D. G. Garrabrant, Orrin R. Judd, Frank C. Nichols, E. L. Tustin, Mrs. Charles E. Baker, Mrs. F. O. Draper, Mrs. Benjamin Dunwiddie, Mrs. D. J. Harris, Mrs. L. T. Hawley, Mrs. Charles P. Ladd, Mrs. Wm. M. Lawrence, Mrs. C. T. Lewis, Mrs. E. J. Lindsey, Mrs. E. J. Longyear, Mrs. W. S. Main, Mrs. C. A. Porterfield, Mrs. S. E. Price, Mrs. N. H. Smith, Mrs. Dewitt G. Wilcox, Mrs. John Williams, Mrs. Mornay Williams.

#### The Baptist Institution Where the Races Commingle



#### CONFERENCES

Three helpful and interesting conferences were held at intervals between sessions of the Convention. Methods of work in the local circles, state and associational organizations were discussed. and the benefits of systematic mission study considered. At the closing conference on Tuesday afternoon, the three presidents of the women's societies-Mrs. M. Grant Edmands, Mrs. Andrew MacLeish and Mrs. A. G. Lester-each gave message for the year, to be passed on to the constituency. The thought presented was that the work was God's work, that no matter how much methods of administration might differ, the objective in all the service rendered was the advancement of His kingdom, the extension of His saving gospel.

It will prove the efficiency of the publication of an address and of a request in Missions, for me to make known that before the April number of the magazine reached me in California, I had received a letter and a box of sewing school materials from Massachusetts in response to a request for these published in this April number! It does not seem such a very "far cry" after all, from Massachusetts to Los Angeles, when a letter comes in exactly four days and nights. I have already thanked the prompt sender of this help to a busy missionary. A morning is easily spent in cutting and basting for an afternoon class, and it is a comfort each week to find work already prepared.

Los Angeles is a great and wonderful city. It attracts and yet appals, with its building schemes and other business en-



MEXICAN CHILDREN IN LOS ANGELES

# Work Among Mexicans in Los Angeles

BY MRS. JANIE P. DUGGAN

I was very glad to see my present address given in the April issue of MISSIONS as, for some months, letters have had a weary time in following me from Porto Rico, here and there. Correspondents had been duly notified of my coming to Los Angeles, but some unknown friends, and representatives of missionary societies will have found it hard to understand the delayed answers to their letters of inquiry and of cheer, during the past several months.

terprises. There is nothing that I know of, except the Pacific Ocean, to keep it from growing more than the twenty miles westward which stretch between its limits and the coast. Already, the "shoe-string" strip bordering the Pacific Electric Railroad from the city to its port, San Pedro, is being laid off in embryo suburban districts.

These great works call for camps and permanent communities of foreign workmen, in brick-making, railroading, gardening and farming, and many nationalities are gathered here. There is a Mexican village—no other people—at a

railroad station on the Santa Fe road, ten miles from town, for a large brickyard. The beet industry takes the Mexicans into camps for several months in the year, in the districts given to this, so that when one misses families here and there and asks for them, the answer in these days is very likely to be: "Gone to the beets."

The Japanese have a handsome Buddhist temple not many blocks from our own Baptist Mission. It seems to me that every cult, every division, sub-division and variation of every cult that there can possibly be is found in Los Angeles. In fact, I read recently on the Sunday service page of a Los Angeles paper that this city of the Angels comes next to Boston, Mass. in this respect.

But evangelical Angelenos are alive and at work, and those who know better than I, with my short experience, are writing of the special work of the Baptist churches here. Baptist mission work among the Spanish people must be a difficult matter for some time to come, but progress is being made. The work in Southern California is under the State Convention of this southern section, with Rev. J. F. Watson as secretary and Rev. L. E. Trover as superintendent of this special work. The Convention cooperates with the Home Mission societies of Chicago and New York City in this branch of the religious activity. Woman's Society of Chicago has two workers among the Spanish population here: Miss Edna Miller, now in Monrovia, a neighboring town, and the writer, for the present located in Los Angeles it-Time may suggest the advisability of my moving to a more needy point, but just now we are concentrating here until the way opens to larger things. There is already a little Mexican church organized, with interesting an Sunday school founded by the indefatigable Mr. and Mrs. Trover. I find it much harder to touch and influence the children and their mothers for the Gospel in this city than it was in Porto Rico, partly owing to the fact that they are only parts of great American communities instead of being natives in their own land, with their own customs. The Mexican character also is more reserved. But difficulty in a work only adds interest and we do not despair of finding a people chosen of God among these dark-browed, serious, thoughtful foreigners, belonging to the Roman Catholic Church. In many a home I have found a welcome at first because of being able to speak with the women in their own tongue. It always seems a surprise



MEXICAN HOPEFULS IN LOS ANGELES to them that some of us know their own country and speak Spanish, for many of the better class of them feel isolated in this foreign country, as Americans do in Mexico.

·I find them here in great numbers from all the border states of Mexico, and some even from the center and south of the Republic. I like to have them tell of their wanderings, on foot usually, from home into this country across the border. Many of their stories are full of hardship, of grit, of persistence that speak for the Indian strain in their blood. I know a family from Torreon, another from Saltillo and also one from Parras. come from Zacatecas. A young wife is a member of the Baptist Church in Toluca, having been baptized by Rev. W. D. Powell, then missionary under the Southern Baptist Convention in that city. And so it goes—a fascinating study of conditions, ravelled edges of all sorts of

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lives and experiences, promising much when we can concentrate our work and gather up the threads.

As a tenderfoot I have a good deal to learn yet, for this city mission work at home has its perplexing, complicated side for me, hitherto a foreign worker. I hope the churches, societies and bands which were so faithfully interested in some phases of the work in Porto Rico during my residence there, will not lessen their interest in the Island work, but will continue also to enlarge the borders of their study and personal effort to keep up with this wonderful coast-country of the Pacific and the Lord's work here in Los Angeles.



Lights and Shadows in Sunny Mexico
BY EDNA C. KIDD, MEXICO CITY

One of the hindrances to our work the past year has been the war. No one thinks seriously these days of anything but the revolution, and as Juarez has once more fallen, excitement reigns. "To what are we coming?" "Where will all this end?" murmur the helpless ones. Then at the thought or mention of the intervention of the great United States their looks towards us blacken who, to their thinking, are so unfortunate as to come from that land. So our work is hindered again by racial prejudice.

Then the people as a mass are very ignorant, hence exceedingly fanatical; and others although convinced of the falsehood

of their own faith and the truth of ours refuse to obey. "What will the friends and relatives say?" "Well, this has been the religion of our fathers and must be ours also." So great is their fear of our religion that many believe that to live in the same block with a Protestant is dangerous, and when they find we are near, put out palm leaves on their balconies to scare away the "devils."

When ignorance is not the chief cause of their unbelief, liberal-mindedness usually is, for education quickly helps them to see their errors, and as soon as they are convinced of this, they turn from every form of religion and it is harder than ever to convince them of the truth.

One of the chief causes for discouragement in our mission at Mixcoax this past year was the woman of the house. We found to our grief that although her tongue was always generously oiled with religious sentiments, her life was anything but an example to those around about us there. There is little doubt that many people think still and will for years to come, that all Protestants lie, steal, drink pulque and smoke just as she does. The very mission room, in our absence, was used as a banqueting hall where liquors were served in generous quantities. More than once I encountered this woman under the influence of drink—the children trying to lull my suspicions by saying that "mother had a fever." One young woman in particular, whom we had interested greatly in the gospel, upon becoming acquainted with this member of our mission, was led far from us and has never returned. Greatly hurt and most unjustly angry with us she refused to let the children attend our services, and as the family was large, it crippled our work considerably, especially as two families of children had just moved from the pueblo.

Still another difficulty is that some evilminded persons in the street throw stones and sometimes fruit through the window into the mission during services. They have broken the lights of the window and for this reason some of the more timid refuse to continue with us.

The last discouragement in our work this year is a very sad one—the death of our kind pastor, Mr. Barocio. There are

few in any land so gentle, kind and thoughtful of all, and especially of their wives and families. The people of the church mourn his death deeply. I have taken care to visit the members in their homes and tell them that although we have lost our much loved leader, the cause of Christ must go on.

a pulpit, a large lamp, a sign-board and a dozen chairs. This makes quite an addition to our room. I have taken pains to put up a pretty red curtain just back of the pulpit, white curtains at the windows and a little white cover on the table. This, with white walls and red floor, makes a very cheerful and inviting in-



CARTING WATER—A PRIMITIVE MODE STILL EMPLOYED



BAPTIST PARSONAGE IN MEXICO CITY A REFUGE DURING THE TROUBLES

But although the clouds hang heavy over us, still the sunshine bursts through at times and we lift our eyes in thanksgiving to the great Giver of all joy. There are also reasons for real encouragement in our work. First, we have at least secured a new house for our Mixcoax mission, and our faithful Trinita, a fitting example of Christianity to all around, cares for it with a shining face. glad to be of a little service, if only in a humble way, to the cause she loves. It is a room directly on the street, so that it is convenient for passers-by to enter. They prefer to stand at the window and listen, however, fearing eternal punishment if they enter.

We have also had some improvements made to our mission by special donation—

terior, and the people enjoy coming to an attractive place.

If only the war does not molest us here, we can safely say that our work will progress. These are days of seed-sowing, but we are confident of a harvest at last. Pray the Lord of the harvest, with us, that He may not only thrust out more laborers but that the ingathering may be speedy and abundant.

## Enough for the Present

The response to Mrs. Duggan's request for patchwork and bags has been so prompt and generous that her three sewing schools are now well supplied for the present. This shows how Missions is read.



#### "From Ocean to Ocean"

HE Woman's American Baptist Home Mission Society has issued a record of the last year's work, under the above title. The 178 pages of closely printed matter contain news from all the fields of the Society, which has a devoted and capable force of missionary workers and teachers, whose enjoyment of their service, however hard or disagreeable, is evident. We indicate here what is to be found in this record of achievement. Missionary committees should send for a copy, as it will be invaluable in the making of programs.

First comes the Training School, which has rendered such signal service to the world, sending forth into the home and foreign fields trained women of high character. Mrs. A. E. Reynolds, the Acting Principal, tells of the year and the home life of the institution. Next month the Training School will claim attention, with the report of the graduation exercises.

Alaska is the first field considered. The only work the Baptists are now doing in that vast territory is that of the Woman's Society in the Orphanage at Wood Island, where twenty-four girls are cared for.

Messages from teachers and matrons in the Mission Schools among the Indians and Negroes follow. There are 11 workers in the Indian Schools. In the National Training School for Women and Girls in the District of Columbia, which seeks to do for the colored girls what the Chicago Training School does for its students, the Society provides the dean, Miss Jennie L. Peck. We shall soon have a sketch of this school. There are 94 teachers and matrons under the Society's appointment in the Negro schools, this constituting the largest group in the field force. Next come the 21 teachers in Mexico, 15 among the Chinese, and 9 in Cuba and

Porto Rico. Thirty-two of these school workers furnish detailed reports of their progress, and the story is bright and helpful, full or quotable things for prayer meeting or mission circle.

Next we are taken into the Western Fielus, and see the young women at work as missionaries, evangelists, home visitors and general helpers. In Colorado, Idaho, Kansas, Nebraska, Utah, Washington, Wyoming, South Dakota, Missouri, West Virginia, South Carolina, among the mill and mining people, the Mormons, the frontier folk, this splendid service is rendered in the Master's name. In all these places there is a work for women which only women can do.

Realizing the gravity of the immigration problem, the Society has undertaken work among the newcomers, beginning with Ellis Island, where Miss Martha M. Troeck is one of the most valued workers. It takes fifty pages to give the field reports of the young women engaged as missionaries to the various nationalities. More than 80 of the Society's appointees are in this kind of work, and their experiences reveal the readiness of the foreign populations to receive the gospel when it comes through human kindness. It is good to note that the Secretary of Commerce and Labor and the Commissioner of Immigration at New York are heartily in favor of all proper Christian efforts to reach and help the immigrants as they are passing through their first tests in a strange land.

The Department of Fideside Schools, originated by Miss Joanna P. Moore and now in charge of Miss Lorilla E. Bushnell, discloses in its report the nature and extent of a work destined to accomplish much good for the Negroes. This work touches the mothers as well as the children, and has for its ideal a new home.

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life for a race. Miss Bushnell says she has found in it the happiest service of her life, as certainly the most needed.

The record closes with the reports from the work among the Slavic races, the Inlians, and the Spanish-speaking peoples in Mexico, Cuba and Porto Rico. A complete list of missionaries and teachers is given, with addresses.

From this summary the value of the handbook will be apparent. Miss Frances M. Schuyler, the editor, is to be congratulated upon such a presentation of a varied and extensive work. The illustrations add to the interest.

#### MISSIONS AND MISSIONARIES

	States and	Stations or	Mission-
Missions	Territories	Headquarter	s aries
General Workers		6	9
American Popul	ations		•
in West		9	12
Mill and Mining	Pop-	-	
ulations	4	4	6
Landing Place .	1	1	2
Finns	1	I	1
French	1	1	1
Germans	11	14	24
Italians	5	11	20
Jews	1	1	1
Syrians	1	1	- 1
Danes and Norwe	gians 4	4	5
Swedes	12	18	17
Slavic Races-			
Bohemians	I	1	1
Hungarians .	1	1	1
Mixed Races .	4	4	8
Poles	1	1	1
Russians	1	1	2
Indians		7	16
Negroes	15	26	41

Spanish-speaking Peo-		
ple—		
Cuba 1	7	7
Mexico 6	7	10
Porto Rico 3	2	7
Orientals—		
Chinese 2	2	2
Japanese 1	I	2
T-4-1		

#### SCHOOLS, TEACHERS AND MATRONS

•	
3	11
25	94
5	15
6	7
I	2
5	21
1	3
	25 5 6 1

Total				<b></b>	153
Total	number	of	Missionaries.	Teachers	

and Matrons ..... 350 Ten workers are counted twice in the above numeration, making 340 Missionaries, Teachers and Matrons on the field during the year.

PARTIAL SUMMARY OF WORK
Religious visits111,690
Religious conversations not included in
visits 29,090
Fireside School, Families enrolled 10,075
Bible Bands and Teachers' Meetings 4,645
Industrial Schools and Children's Meet-
ings 6,604
Sunday School Sessions labored in 8,702
Young People's Meetings attended and
conducted 1,781
Women's Meetings attended and conducted 2,619
Missionary Meetings attended and con-
ducted 1,865
Temperance Meetings attended and con-
ducted 323
Sunday Schools organized 79
Temperance Societies organized
Other Meetings attended 30,528



#### Curious Customs Among the Russians

#### BY EMMA L. MILLER

Our Sunday school on Easter Sunday was unusually small and at the close a group of the girls came to tell me why they were not there. One of them said to me, "Miss Miller, it is a sin for us to come to the school today for it is a holy day and we have not eaten anything since morning and will not until we break our fast tonight." I was invited by one of the sisters at the mission to go with her to the Molokan meeting and gladly improved the opportunity. This meeting of the Holy Jumpers as they are called was held in the basement of a building and it was full to the doors. The people stood or kneeled through the entire service. The leaders would exhort, then the people would pray in concert, with their faces to the floor, confessing their sins. One of the leaders opened the Bible and then as they believe the Holy Spirit came upon them and made them jump and dance. The windows must be closed or the Spirit would escape and so the room was hot to suffocation. They sang in unison, in weird and strange tones, gradually working themselves up to a frenzy of excitement, when they would shout and clap their hands and dance and jump, and the clatter of feet could be heard all over the house keeping time to the music. No instruments were used, as they think the use of instruments wicked either in their church or homes. When they were worked up to a state of frenzy they would embrace and kiss each other, men and women promiscuously. This order of service was kept up for hours and sometimes far into the night when the people go home exhausted. The men who led in this service sat around a table piled high with bundles done up in white cloths. When they were through with the meeting they brought in benches, the people sat down in rows, and a group of men and women went to the table, unwrapped the bundles of food and broke it up, and then it was passed without dishes and eaten from the hand; after which water was passed. The food consisted of bread, cakes, pies and fruit-apples, oranges and And thus they broke their bananas.

Easter fast. Those who took part in the services were mostly old or middle aged people; for they do not allow the children to take part, and there were few children there. A group of large girls stood at one side but did not jump or dance. There are eight congregations of these people in this city and they all hold their meetings like this and have similar services every Sunday, morning, afternoon and night. These are the people among whom we have our work. The children are bright and dear and interesting, and were it not for the opposition and fanaticism of the older ones we would hold many of them in our Sunday school and industrial Their parents forbid them to come and yet we are gaining some of them a little at a time in spite of the opposition.

#### 4

#### Seed Sowing Among Syrians

#### BY RAHME HAIDER, LOS ANGELES, CALI-FORNIA

I will give you a little glimpse of our Syrian Mission. Three things have hindered our work this year from being what it ought to be. The building of the new chapel, the changes and the lack of volunteer helpers, all seem to have lessened our attendance for the last few months. But now we have a meeting place and the children are gradually learning the new rules and regular school hours, we are ready by His help to go forward, trusting that all this may be a new step for progress. I seem to hear God's voice saying "Be of good courage and He shall strengthen your hearts." During the past year I have made more than six hundred visits, held one hundred and sixty religious conversations aside from visits, have attended one hundred and twenty meetings including women's and missionary meetings and have conducted one hundred and twenty-one including teachers' meetings. I have labored as a Sunday-school superintendent for forty-six Sundays, have attended four superintended one hundred twenty-three sessions of the day and evening schools, in connection with which I have conducted one hundred and twentyfour devotional exercises, not mentioning the many hours spent in drilling the children upon the Word of God. I have spoken over eighty times in public. Three young people from the evening school have bought Bibles and promised to read the Word in their homes. Four girls from the day school bought New Testaments and promised the same. May much good be done for the glory of His Name!

Rev. Mr. Tellfer who is the field secretary of the American Bible Society called a few months ago to see me concerning the need of Arabic Bibles for the Syrian Mission. Just then our new building was not yet completed and I asked him to meet me at the home of Mrs. Pettruccila, a French woman. Somehow she overheard our conversation, came forward and said: "I will donate five of these Bibles to the Syrian Mission," and gave four dollars for them. Leota Pettruccila is a faithful member and my Sunday secretary. We left her home rejoicing and praising God, greatly impressed that He had spoken to the heart of the mother. Oh, that He may speak to the hearts of many Christians. Pray that God may enable me to hold evening services this coming year and place the Bible in every home on the field.

"What have I planned for His Kingdom this year?" I ask myself. Three years and six months have gone by and so little has been accomplished. Has the preaching and teaching and drilling the children upon the Word of God all been in vain? But again I hear the sweet, silent voice, "My Word shall not return unto me void."

#### Rock River Assembly

The Home and Foreign Mission Conference will again form part of the Chautauqua program of the Rock River Assembly at Dixon, Ill., July 27-Aug. 10. Mrs. D. B. Wells has again been secured to lead the Mission Studies, and will deliver the lectures for both the Home and Foreign Missions Course, using the text books on Mormonism by Rev. Bruce Kinney and on China by Dr. Isaac T. Headland.



#### PRAYER CALENDAR FOR JULY

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

July 12.—MISS R. AMELIA WILLIAMS, missionary among Negroes, James City, North Carolina.
MISS MATHILDE BROWN, missionary among Scandinavians, Boston, Mass.

July 15.—MISS MAIME DAVIO, missionary among Italians, Boston, Mass.

July 19.—Miss Freada Goebel, general missionary in Idaho. Senorita Maria Mendoza, missionary, San Luis Potosi, Mexico.

July 23.—MISS NELLIE FIFE, missionary among Japanese, Seattle, Wash.

July 25.—Miss SARAH E. NOYES, missionary among Italians, New York City. Miss MARY BROWNE, missionary among the Indians, Watonga, Okla

July 29.—Miss Gertrude Miller, missionary in Guantanamo, Cuba. Miss Maude Edwards, teacher, Crow Indian Mission, Lodge Grass, Mont.

July 30.—Miss Edna C. Kidd, missionary among Mexicans, Mexico City.

July 31.—Mrs. JANE E. LINDSLEY, missionary among Negroes, Jefferson, Ark. Miss Helen Tenhaven, missionary among mixed Slavic races, Detroit, Mich.

August 4.—Miss Bertha Nicolet, missionary among French, Taunton, Mass.

August 5.—Miss Elizabeth Hamstrom, missionary among Scandinavians, San Francisco, Cal.
August 6.—Miss Anna M. Dingel, missionary among Germans, Milwaukee, Wisconsin.

August 8.—Miss Bertha Kirschke, missionary among mixed Slavic races, Detroit, Mich.



#### Immigration—A Study

PART I.

- 1. Query—Were the Pilgrim Fathers Immigrants? What induced early migrations? Which is America intended to be, a refuge or an asylum?
- 2. Conditions Abroad—Are they expellant? What induces immigration?
- 3. How many immigrants have arrived in the United States this year? How many countries are represented by immigration?
- 4. What nationalities are least desirable? Why? What countries send few women? Why? What one country sends more women than men? How many nationalities pass through Ellis Island?

References:
Aliens or Americans? Incoming Millions;
Challenge of the City; Report of Immigration of

1911; Washington, D. C., Census Report Bulletin 103; Table 5.

Obtained from the Woman's American Baptist Home Mission Society.

At the Landing Place.

A Visit to Castle Garden in 1885. First Touch at America's Gateway.

# PART II AT THE LANDING PLACE

#### 1. Examination at Ellis Island:

What classes are excluded despite methods of examination and investigation?

What are the experiences of those detained?

Is any provision made for their return to
Europe if excluded?

#### 2. Objectionable Classes:

Do the exclusion laws keep out all undesirables?

How many illiterates land yearly?

Do criminals creep into America in spite of the law?

How are anarchists debarred?

What of smuggling across the border from Canada and Mexico?

Can we expect greater reforms in exclusion laws?

Are there special laws for the exclusion of the Chinese?

What of the Japanese and the East Indians? Are they among the desirable elements?

3. Desirable Classes:

What do we gain by commingling of the

Taces?

Does the foreigner meet an economic need? Is he always persuaded to settle where his labor is most desired?

References.—Aliens or Americans? Report of Commissioner of Immigration. On the Trail of the Immigrant, Edward Steiner. Objections to Chinese Immigration, Outlook, December, 'os. Why Chinese should be admitted, Forum, March, 'o2. History of Immigration Laws and the Chinese, Atlantic Monthly, January, 'o6. Coming Americans, Miss Crowell, pp. 26-29.

Obtained of Woman's American Baptist Home Mission Society:

An Italian Missionary, 1 cent.

At the Landing Place, 3 cents.

A Personal Message from Miss Troeck, 1 cent. Our Foreign Population (Lesson), 2 cents.

Italians in America, 2 cents.

Bohemians in America, 2 cents.

Bohemian American Catechism, 2 cents.

America's Newcomers, free.

Missions, 50 cents for a year's subscription.

+

#### New Auxiliaries

New York—Manchester (Y. W.) Ohio—Canton (Y. W. Whatsoever Society).

#### New Directors

California—San Francisco Association, Mrs. G. J. Oehrli, 832 14th St., San Francisco. Vice—Mrs. C. Lamar, Res.

Indiana—Monticello Association, Mrs. C. L. Constable, Curry's Prairie Association, Mrs. C. R. Parker, Terre Haute. Iowa—Cedar Rapids Association, Mrs. W. F. Garrett, 340 7th Ave. W., Cedar Rapids.

Nebraska—Northeastern Association, Mrs. Ellen Gemmell, Carroll. Vice—Mrs. M. McVeigh, Res. Northwestern Association, Mrs. C. B Stephens, Chadron.

New Hampshire—Milford Association (Y. W. & Ch.), Miss Edith Cutts, Milford.

New York—Buffalo Association (Y. W.), Miss Edith Roos, 15 Holland Pl., Buffalo. Vice— Miss Wilkie Kahle, Res.

South Dakota—Northwestern Association, Mrs. Mary Feathers, Bottineau. Norwegian Association, Miss Jettie Jensen, Fargo. Dano-Norwegian Association, Mrs. E. P. Johnson, Howard.

# State Director for Young Women and Children

Arizona-Mrs. H. E. Marshall, Prescott.



#### Wants of Missionaries

CHINESE

Miss Mary E. Berkley, 266 1-2 6th St., Portland, Ore.—Kindergarten supplies.

#### INDIANS

Miss Helen Farquhar, Reno, Nev.—Sewing materials, cut patchwork, lawn for handkerchiefs, beads for belts, wood carving knives, organ, Moody and Sankey singing books.

Miss Blanche Sim, Wyola, Mont.—Drawing paper for schools.

Miss Maude Edwards, Lodge Grass, Mont.—Drawing paper, water colors, reed for raffia work and material for quilt linings.

Miss Mary A. Brown, Watonga, Okla.—Bright colored bags with sewing material for Indian women, Christmas boxes and organ for Calumet Mission.

#### ITALIANS

Miss Maime Davio, 68 Warrenton St., Boston, Mass.—White thread No. 50 and No. 60, reed and raffia.

#### MEXICANS

Miss Marie Mendoza, 1 a de Mexico No. 22, San Luis Potosi, Mex.—Old Sunday School picture rolls.

#### NEGROES

Miss Mattie E. Walker, Baton Rouge Academy, Baton Rouge, La.—Cretonne for curtains, calico for joining quilts, books for library.

Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss.—Basted postal card quilt blocks. Mrs. Rosa Fuller, Howe Bible Institute. Mem-

phis, Tenn.—Box of clothes for flood sufferers.

Mrs. A. E. Read, Tidewater Institute, Cheriton, Va.—Gospel hymn books, pillow cases, sheets, clothing for boys and girls.

Miss Marcelette Williams, Waters Normal Institute, Winton, N. C.—Piano, sheets, pillow cases, school room supplies for primary room.

Miss Jessie D. Holman, 307 W. S. St., Longview, Texas—Tracts, good books for young people. SCANDINAVIANS

Miss Mathilde Brown, 455 Shawmut Ave., Boston. Mass.—Sunday School picture cards and children's clothing.

# International Baptist Young People's Convention

THE nineteenth International Convention of the Baptist Young People's Union of America will be held in Toledo, Ohio, July 4-7. Information concerning special rates can be secured by applying to W. E. Chalmers, General Secretary, 107 South Wabash Ave., Chicago, Ill. The general officers and local committees are planning for a big convention. Alvin C. Jones is Chairman of the Local Committee of Arrangements; Julius G. Lamson and John D. Rhoades, Vice-Chairmen; W. E. Cordill, General Secretary; L. O. Whitcomb, General Treas-



TOLEDO'S NEW POST OFFICE

urer. The committees are all busy at work, General Finance, Printing and Badges, Halls and Decoration, Press and Publicity, Transportation and Side Trips, Entertainment, Registration, Music, Ushers, Exhibits, Information, Pulpit Supply, General Comfort, Reception, Patriotic Service, Evangelistic.

Dr. Russell H. Conwell of Philadelphia will deliver his famous lecture, "The Silver Crown," on the evening preceding the convention, and give an address at a Patriotic Service on Thursday morning, July 4th, opening the convention. Foreign-speaking Baptists will give a spectacular presentation of "Christianity and the New Nationalism" on Thursday afternoon. Dr. Williamson of St. Louis will give the president's annual address, and it is expected that Dr. MacArthur will speak on Christian Citizenship on Thursday evening.

One evening will be devoted to "Baptists and the Modern World," with Dr. C. D. Case of Buffalo speaking on "The Modern Baptist Message," and Dr. H. A. Porter of Louisville on "Baptist Cooper-

ation with Contemporary Kingdom Forces." Another evening will consider "The Social Message of the Church," when Dr. J. Quay Rosselle of Philadelphia will speak on "The Enemies of the Christian Home," and Dr. J. Q. A. Henry of Los Angeles on "Young People and Modern Community Problems."

Sunday evening will climax the meetings, when Dr. John A. Earl of Des Moines preaches the convention sermon. Sunday afternoon will be occupied by three simultaneous meetings when Dean Blanche G. Loveridge of Granville and Miss Ina Shaw of Topeka will address the young women; Mr. J. L. Alexander of New York and Rev. Avery Shaw of Cleveland the boys; and Dr. W. J. Williamson of



COURT HOUSE, TOLEDO, OHIO

St. Louis and Rev. A. T. Sowerby of Toronto the men.

Each morning there will be Workers' Conferences on Junior Work, Social Service, Executive Officers, Membership, Missionary, Devotional, Educational, and Social Committees.

E. R. Hermiston of the Chapel Car "Evangel" will have charge of the shop and street meetings, and Rev. H. H. Bingham of London the Personal Workers' classes.

One morning will center on "The Young People and the Church," when Prof. A. W. Anthony of Maine will speak on "The Young People and the Varied Work of the Church," and Dr. J. H. Franklin of Boston on "A Vision of the Future Conquests of the Church."

Baptist young peoples' societies of whatever name are cordially invited to send delegates.



#### The Initial Bow

BY MRS. ANDREW MACLEISH, PRESIDENT

HE Woman's Baptist Foreign Missionary Society of the West is very happy in taking its place among the other missionary organizations of the denomination in our consolidated missionary Something over a year ago magazine. consideration of the question of union Can it be but a year since Helping Hand so coyly refused the advance her of wooer, Missions? Since then she put her mind has upon the matter seriously, with the result that she has developed a dual personality. Yes, Helping Hand is twins. To one of her, the joys and independence of spinsterhood still prove too alluring to be relinguished. To the other, the pleasures of family life and the power that comes from union seem the desirable lot. But still in spite of her differing decision, Helping Hand is twins, and each half loves and respects the other, and watches with a friendly interest till time shall reveal what is the best solution of the problem of publicity for the Woman's Foreign Missionary work of our denomination.

Last September the Board of the Society of the West voted to leave with the Society the decision of this question of entering MISSIONS. The formal vote was to be taken at the annual meeting in April, but as that is always of necessity largely local in representation, it was decided that a broad and thorough canvass must be made before that time, to secure the opinions of the entire constituency. Accordingly our State and Associational Secretaries were instructed to present the subject for consideration wherever possible, and to urge that the question be

studied not from the standpoint of feeling, but from that of judgment. What would most advance the interests of the special work committed to us women, a separate paper, or a place in Missions?

All through the year has come to our office in Chicago a stream of votes from women, sometimes the women assembled in State Conventions, sometimes from associational meetings, sometimes from local circles; and the large majority have been requests that our Society take its place in Missions. The reason given has usually been that Missions, having a much larger subscription list than Helping Hand, would enable us to reach our constituency far more effectually. Investigation showed that in the West there are four subscriptions for Missions to one for Helping Hand. The vote taken at our annual meeting in St. Louis stood three to one in favor of union with Mis-SIONS. The Board accordingly voted to make Missions the official organ of publicity for our Woman's Foreign Society of the West.

And so, with good cheer and high courage, we make our bow in Missions. The very decision to do so has accomplished one good thing. It has added several pages each month to the space for presenting Foreign Mission work. Up to the present time the magazine has represented three societies doing Home Mission work, and but one doing the Foreign. Missions has been criticized as being unbalanced. But if so, whose fault was it? Not the fault of those who were in the magazine, but of those who stayed out. We have helped to a better balance of subject matter.

Now that Missions has become our magazine, dear women of the West, let



MRS. ANDREW MACLEISH, PRESIDENT

us take hold with all our hearts to increase its usefulness. Its subscription list in our territory is something over 25,000. That is good, but it must be better. That doesn't begin to reach the great Baptist constituency of our splendid western country. How soon can we double it? Now, a long pull, a strong pull and a pull all together, men and women, Home

and Foreign, and what may we not do toward producing the best and most widelyread denominational missionary magazine in the world!

If we are a bit flamboyant, Mr. Editor, please attribute it to our youth. This is our first speech in MISSIONS.

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# The Western Society's Banquet at Des Moines

Perhaps the most far-reaching feature of the banquet was the burning of eleven one hundred dollar sticks out of the barrier of debt which stands in the way of the Society's advance. After the toasts pledge cards like the one on the opposite page were passed and the toast-mistress, Mrs. MacLeish, President of the Society of the West, burned one after another eleven celluloid sticks as fast as they were provided for by subscriptions from the audience. Telegrams were read from the women of Kansas City authorizing us to burn sticks for them. Now and again from among the 350 guests would come a voice, "You may burn a stick for me, Mrs. MacLeish, if you like." "Oh, I'd love to," would come the hearty response from the toast-mistress; and again the candle would sputter round a stick and devour it.

The first stick of the evening was taken by Dr. Woelfkin, President of the American Baptist Foreign Mission Society, who



MISS ELLA D. MACLAURIN FIELD SECRETARY

MISS MARY E. ADKINS FOREIGN SECRETARY

MISS E. JEAN BATTY HOME SECRETARY

had come over from the Men's Banquet to respond to a toast. He volunteered to take a stick, with the remark, "If my wife likes this, she'll pay for it; if not, she'll make me pay for it."

Dr. Hunt, President of the Northern Baptist Convention, and Dr. Franklin, the new Foreign Secretary of the Society to which we are auxiliary, also responded to toasts; Dr. Hunt in his usual happy manner, and Dr. Franklin in a way that made us feel we could count on him to be always helpful.

Before receiving these fraternal greetings from the Men's Banquet, the company was addressed by Mrs. Hollingsworth, President of the Interdenominational City Mission Council of Des A word from Mrs. Lester, Moines. President of the Woman's Home Mission Society, and greetings from Mrs. Carroll. wife of the governor of Iowa, were followed by the introduction of the wives of missionaries. In response to the call of Mrs. Edmands, "head of the other half of us," as the toast-mistress aptly remarked, the following helpers from the foreign field were presented-helpers socalled, though many of them accomplish as much as the single women who go out with a full commission from a woman's society: From South China, Mrs. George Lewis, Mrs. Giffin, Mrs. Groesbeck; from East China, Mrs. Proctor; from Burma, Mrs. Giffen; from Assam, Mrs. S. A. D. Boggs and Mrs. Swanson; from Bengal, Mrs. Griffen and Mrs. Murphy; from the Philippines, Mrs. Bigelow; and from Africa, Mrs. John Geil.

Six wives and fiances of new appointees of the Foreign Mission Society were also presented, and the audience also looked into the face of Miss Edith Crisenberry, the kindergartner who sails this fall for Nowgong, Assam.

Miss Helen Rawlings, who has spent five years, including this past winter, at Huchow, China, came to us with fresh news of the unprecedented opportunity for the education of girls over there. "The revolution has come: There is absolutely no barrier to a woman's getting an education if she has the money to pay for it and can find a suitable school. Is educational work evangelistic work? you ask. Women will not get the word adequately unless they can read: and the pupils who have been taught in our mission schools go out as great messengers for Christ."

Miss Louise Tschirch has been laboring for twenty-seven years among the Karens at Bassein, Burma. She also brought out clearly the value of our schools as evangelistic agencies. Few pupils leave school without becoming Christians, and our evangelists trained in the station school go back to the jungle to break ground for Christian work.

Dr. Emilie Bretthauer, a worker in Central China, began her remarks with three striking questions: "Does China need Christian nurses? Does China need Christian doctors? Does China need Iesus Christ? In the middle of the night in a lonely place we heard the voice of a woman crying over and over again, 'Spirit of loco come back.' What was the trouble? Her baby boy was sick with a fever and she wandered all night over the city uttering this heart-rending cry. You say she might better be at home caring for her boy. Hardly! She closes all the windows, piles on all the comforts and nearly smothers the poor child. father, does he not care? Oh ves, he has called all the native doctors of the city. The nauseating Chinese medicine does no good. Chinese surgeons heat steel needles and punch holes in the boy to let the evil spirits run out. The priests on being sent for make a great noise to drive away the evil spirits that are causing the fever. But there is nothing in Confucianism for sick body or soul. The result of it all is a Chinese carpenter making a coffin.

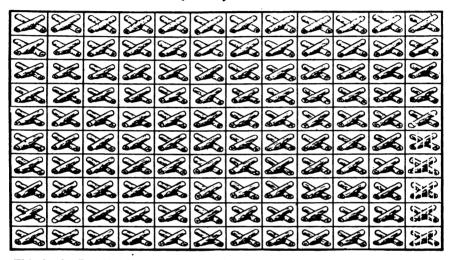
Does China need Christian nurses, and Christian doctors? Does China need Iesus Christ?"

Mrs. Giffin of Kaying, China, knows just exactly how the animals in the circus feel. "The Chinese call us foreign devils. Americans stare at us because our sleeves are too big and our skirts too full. But if you'll only furnish us a building for our woman's work and our girls' school at Kaying, our furlough shall not have been in vain."

Miss Anna Fredrickson of Rangoon made one of her impressive appeals for

the 9,000,000 Burmans of Burma. As the people themselves in their beautiful figurative language express it, their feet are entangled in a dense tropical jungle. They cannot find the way out. They stand there with the huge knives of the country hacking their way blindly through the green wall before them. They cannot see ahead for the undergrowth. Poisonous snakes of evil desire crawl about their feet. A few gay plumed birds of good impulse fly overhead; but they do not see them. They are too busy cutting away the poisonous vines that thwart their advance. "Is there any power that can save us? Do you know any power in heaven or earth that can extricate us from this tangle?"

# \$24,000



This is the Barrier the debt has raised. Eleven sticks burned at Des Moines











These are the Sticks, two hundred and forty, That make up the Barrier the debt has raised.









These are the Dollars which Christians earn; One Hundred of them will buy and burn A stick from the Barrier the debt has raised. The Women and Children across the sea, In shackles and bondage, while we are so free. Are eagerly calling to you and to me To take the Dollars the Christians earn, And with them buy, in order to burn, A stick from the Barrier the debt has raised.

This is the name of a Woman true,
A Christian Woman, who has caught a view
Of the untold good her money will do,
If used where the Gospel Story is new,
Where evils are many and joys are few;
She takes of the Dollars the Christians earn
One Hundred with which to buy and burn
A stick from the Barrier the debt has raised.

I desire to burn One Stick of the Barrier which prevents the Woman's Baptist Foreign Missionary Society of the West from carrying the Glad Gospel Story to millions of Women and Children dwelling in Oriental darkness and despair.

I therefore promise to pay into the Treasury of the W. B. F. M. S. W., before December 31, 1912, One Hundred Dollars, which shall apply on the Society's present indebtedness of 24,000.

I expect to receive, upon payment of this \$100, the symbol of a Stick, which I shall immediately burn, and thus signify that I have burned away one of the Two Hundred and Forty Sticks of the Barrier the debt has raised.

Name	• •	• • • •	• • • •	 •••	• • • • •	• • • • •	•••••	•••
A	DR	ESS	•••	 •••	· · · · ·	••••		



# OUR MISSIONARY MAIL BAG

2 NAKAJIMA CHO, SENDAI, JAPAN, March 16, 1912.

MY DEAR MISS ADKINS:—I never felt as helpless and insignificant in my life as I have since coming to Japan. I am sure there is no remedy for conceit like the Japanese language. I am helpless indeed and can do very little. I sometimes get discouraged and think that I was doing much more at home, but I try to remember that I am now getting my preparation. It is hard, though, for those of us who have been doing things at home to be so dependent and useless where there is so much to be done. I do feel such sympathy for those who have never heard.

In our best worked province, according to statistics this spring, there are 1,300 towns and villages of over 500 inhabitants in which the gospel has never been preached. In the next best worked province there are 1,900 such towns.

We are all distressed about having to give Miss Hughes up. She has done much for the school and we will be lost without her. I don't like her getting married a bit.

I must not forget to tell you the good news. In a competitive examination given by the government for entrance into the higher normal in Tokyo, there were seven girls from the whole province to pass. Two of the seven were from this school. This puts us up before the government, doesn't it? This higher normal is the highest school for women in Japan. There was a big write-up in the paper.

I suppose Miss Hughes has written you about the revival in the school. Many of the girls decided for Christ and are standing loyally in spite of persecution. Cordially yours,

MARY D. JESSE.

\* \*

KAI YING, CHINA, March 22, 1912.

MY DEAR MISS ADKINS:—You will be glad to hear a word in regard to the result of our trip at Chinese New Year time. We chartered a boat, and with eight women of the class we went up river

about ten miles. Opportunities there were so good that we went no farther. Each day we were invited into different homes in different communities and crowds gathered to hear.

In one very nice new home the whole family, from the great grandmother (93 years old) down to the children, men and women, said they had decided to be Christians, and showed much interest. In another place an immense new house was thrown open to us and neighbors and friends gathered in while we told them our glad message.

There were so many dear old women in the seventies and eighties, and three in the nineties. In one group two of these old women persisted in rising and clapping when anything especially pleased them.

The house last mentioned contained 84 rooms and the family consisted of six people. An interesting fact was that the head of the house who, of course, made his money abroad, said when building it that not an image of any idolatrous thing should ever be brought into the house, and we saw none whatever. How earnestly we tried to urge them to instal Christ. I have never seen such willingness to hear; the great difficulty is in giving up every vestige of the old faith.

Morning, noon and night we were kept busy for five days, and then with our boat filled with women we dropped down the river for service in the chapel. For the past four Sundays there have been on an average fifty women at such Sunday service, while our Thursday prayer meetings here in the compound have been crowded. The climax came yesterday when six more of the women who have been under instruction were baptized. It was a very stormy day and the stream swollen and muddy, but not one of them would have it put off, and a crowd gathered to witness the ordinance. At the baptism all were so calm, so radiantly happy, that all who witnessed it were deeply impressed. Cordially yours,

(Mrs. Geo.) JENNIE W. CAMPBELL.

HOPO, CHINA, March 14, 1912.

My Dear Miss Adkins:—Before we left, the native women held a service in the largest house in the village of Fu-chu, ten miles from Kai Ying, from which there are always representatives at the Sunday service at the chapel. As the personnel of the audience frequently changed, the meeting lasted from 9 to 12 A. M. Each of our women rose to the occasion and spoke fearlessly, for the earnest little prayer meeting of the workers before the service had given them "power from above."

The day we left Kai Ying, my father took us to visit two of the largest temples of the city. In one, ten or twelve large guardian idols had been knocked down and broken by Revolutionists, but we found them worshiping just the same, for one of the keepers said, "The spirits are there just the same and must be appeased."

The same keeper showed us the bedroom of the chief goddess, whose image was in the temple. It was completely furnished, and he said, "We know the goddess uses the room because every morning the bed is warm and the water in the basin dirty!"

In honor of the new year, the temples were gay with fresh red and tinsel paper and the principal idols were dressed in new and beautifully embroidered clothes. Each temple had a large red poster spaced for each month of the year, on which the people were asked to record answers to prayers offered to the idols of the temple, and although it was only the second week of their first month, the first space was well filled! We watched the steady stream of worshipers for an hour or more and left with heavy hearts, realizing that though there were many who had lost faith in idolatry, it would be many a day before the people as a whole would turn from it. Cordially yours,

LOUISE CAMPBELL.

4

How the Leaven of Christianity Works BY VICTORIA MITCHELL, BASSEIN, BURMA

There is really nothing I have ever seen more lamentable than a

little village of Christian people utterly ignorant and helpless in the face of This school is the leaven heathenism. that is raising the thoughts and aspirations of the jungle people to something above and beyond the paddy crop. Just one boy or girl in a village who has been here in school a few years can introduce, and practically does so automatically, a whole new train of thoughts and ideas that had simply never occurred to anyone before. Then there are those who go out to teach. We have eleven girls teaching during this vacation. They are sent out and paid by the woman's societies of this association. Two or three of them will teach the whole year. Three of them are in villages only a short distance apart and we have heard of many deaths from cholera in that neighborhood recently. So you can imagine how eagerly I opened a letter from one of them yesterday. The three villages had united for a day's An ordained evangelist had come to preach and the three girls with their pupils formed the choir. They are all heathen people, but Dun Byu said they listened with some interest and were much pleased with the singing. Never a word about were baptized. the cholera! I am so proud of the testimony that many of our girls and boys not only speak but live before these heathen peoples!

#### Looking Ahead

Here comes Fourth of July once more—always a reminder that it is time to begin preparations for the Christmas celebrations in our foreign mission schools. What are you going to do this year for the missionaries and the children on the other side of this round world? Here are a bunch of suggestions.

Start some porch parties this summer, at which the girls can dress dolls in American style for Chinese, Burmese, Indian and Assamese girls to play with.

Save up magazine and other pictures, especially those representing American life, and those that tell a story. Let the boys mount them in scrapbooks. If colored pictures so much the better, provided the colors are good. Remember that the



DOLLS THAT WENT TO MISS LARSH OF NYAUNG LEBIN, FOR CHRISTMAS

little Japanese and Chinese children belong to peoples who have developed a very high art of their own. Our color sense is cruder than theirs.

Gather together picture post cards, especially those that show beautiful scenery, as American buildlings, or customs. They are of great use in teaching English, because the children can take them for subjects and write little stories in English about them.



CHRISTMAS GIFTS FROM CHURCHES OF THE EAU CLAIRE, WIS., ASSOCIATION

Make some collections of Perry pictures, especially little pictures of the Christ child, and that first Christmas. It is worth so much to be able to put the little concrete picture of what Christmas means into each child's hands.

Have a calico party, to which each invited guest brings a yard or more of bright-colored cotton stuff, to make the little jackets that the girls in India wear. A cake of soap is a much prized present; also pencils, writing pads, pretty little bags and purses.

And don't forget your missionary. Some one in my own missionary society made a charming suggestion the other day. She said, "When we come together for our study-class, while someone reads, why can't the rest of us work on pretty little personal presents for our own missionary, a handkerchief, a pin-cushion cover, slippers, an apron—anything that will brighten her Christmas and show her we love her?" Why not, indeed?

And when the things are done, along in early September, have a summer Christmas party, at which you display all the presents, and rejoice in the pleasure they are going to give. Be sure you charge a bit of admission, so as to have money enough to pay the freight on your boxes. Start them promptly so that they will surely arrive in time for Christmas. It takes three or four months to transport freight half round the world.

You can get addresses and shipping directions by writing to Miss E. Jean Batty, 450 E. 30th St., Chicago.

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 

# The Baptist Forward Movement

#### An Important Conference

The greatest enterprise of the present generation is the work of the Christian Church in presenting the gospel to all the people of the world.

There are many organizations used by the Church in this work. One of the plans adopted by the Church is its strategic far reaching educational work. Ten years ago, only two or three Mission Boards in the United States and Canada had any definite plan of missionary educational work for the local church in operation. In 1912 there are at least forty-seven Boards in these countries actually providing educational material and plans for the Church and the idea has spread to several European and Asiatic countries.

The Missionary Education Movement of the United States and Canada invited the educational secretaries and others having responsibility for the educational work of the Home and Foreign Mission Boards of the United States and Canada to meet for three days beginning April 12 at the Hotel Gramatan, Bronxville, N. Y., to consider questions of common interest. Twenty-six persons responded

representing eighteen different Boards and during the three days consideration was given to such themes as these:

1. How to make effective in the local church a unified plan of education and giving.

2. How to secure the co-operation of students in the missionary work of the church.

3. The spiritual aspects of missionary education.

4. The spread of missionary education in foreign countries.

5. The work of the summer conference.
6. A national campaign of missionary education.

It was decided:

1. That the Boards represented would promote the educational work in home missions in the autumn of 1912, culminating in Home Mission week, November 17-24.

2. That in the winter of 1913, emphasis should be placed on Africa, culminating in a celebration of the one hundredth birthday of David Livingstone on March 19, or on some convenient Sunday, possibly on Easter, March 23.

3. That cooperation be given in the expositions at Baltimore and Chicago.



RECENT MISSIONARY EDUCATION CONFERENCE, NEW YORK CITY



#### Another Missionary Called Home

How seldom we realize the import of the simple statements we read. The fact is reported in the papers that Rev. John A. Cherney, a missionary to China, has died at his post. Perhaps without a second thought we pass on to another item.

But that brief announcement came with startling suddenness to the First Baptist Church of Cleveland, of which he was a member from boyhood, and which made him its foreign missionary when he had dedicated his life to service abroad. Could it be possible that in the flush of young manhood, just ready through acquirement of the Chinese language for his preaching work, he had been stricken down. The church was saddened by the blow.

The item recalled to many others the farewell meeting in 1909, when Mr. Cherney and his bride gave the reasons that impelled them to choose the foreign mission field, and the hopes that animated them as they left their native land. They were such an interesting couple! It is said of Mr. Cherney that he had a genius for friendships, a winsomeness that could not be withstood, and that in his college days at Granville he had been a power for goodness unexcelled by any student of the generation. This character was revealed in his frank face; and those who saw the husband and wife stand together felt that he had found a worthy helpmeet. They and all who knew them will think tenderly of her in this heavy hour. Left with a little babe in the far off land, hers is the saddest burden.

College mates at Denison, Seminary mates at Rochester, the church to which for a year he ministered in this country, these all will mourn. But all will at the same time rejoice in his triumphs, in the lasting influences of his noble life, and in the assurance of his Christian faith. The world is poorer, but his crown is won. Nor will his death among them be with-

out large influence as they recall his purpose, his helpfulness, and his Christian faith.

#### Mr. Cherney in the Famine District

(Only a few days after the receipt of this letter, a cablegram brought to the Foreign Mission Rooms the news of Mr. Cherney's death May 11 at Kuling, a summer resort for the missionaries of Central China, from smallpox. Owing to the disturbances in West China Mr. Cherney and his family had gone to Shanghai, and leaving Mrs. Cherney and their little son there, he had gone to assist in the famine district. He was a graduate of Denison University in 1905 and of Rochester Theological Seminary in 1908. For a year after his graduation he held a pastorate at Monessen, Pa. He was a member of the First Baptist Church, Cleveland, Ohio, and had been on the field only a little over two years. sailing with Mrs. Cherney from San Francisco, October 5, 1909.—Editor.)

I wrote to Dr. Barbour before leaving Shanghai of my volunteering to help in the Famine Relief work. I have been away from Shanghai now just three weeks and find myself right in the midst of very needy work. Though I volunteered for only one month, I cannot see, unless more men come, how I can get away at the time appointed. Should the work here be dropped now, scores, yes hundreds would perish.

Dr. Morse and I are working together. We have the oversight of building the dyke at this point on the Grand Canal and the giving out of food for work done. Surely a new experience for each of us and little did we expect to be engaged in such work when first coming to China! However, we rejoice we can be of service in helping to save life. Tonight I was kept busy till long after dark giving out bean cake to the hungry folk. This bean

cake is the remains after the bean oil has been pressed out. During good years these cakes are given to pigs as food, but now the people are happy to get it. Until this food was given out, the people lived on herbs, roots of grass and bark of trees. Such food can be taken but a short time, for soon the persons become poisoned, swell up and die. We who have always had plenty can not imagine the suffering of these poor people. How they smile when they are handed some of this hard and dry bean cake! It means life to them. Last week I unloaded four boats of grain which we shall soon give out and which will be a welcome change to the people. It is hoped that this dyke building will be the means of preventing to some extent, the floods in the future.

I had the great satisfaction recently of preaching for the first time in the Chinese language before a Chinese audience. It was such a joy to me; I felt well repaid for these months of study of this difficult language. I long to get back to Suifu and get into our work there, feeling that our opportunities will be greater than ever before. We recently heard that some of the British subjects have started for West China and some of the Americans are soon to leave. These, however, may not go farther than Chungking for the present. We still entertain hopes of getting back to Suifu before high water.—J. A. CHERNEY, Suifu, West China.

#### Getting Into Training

Our party reached Shanghai October 27, 1911, and we were assigned to Shaohsing, Chekiang Province; after a few days in Shanghai we set out for our station in company with Rev. and Mrs. A. F. Ufford, with whom we were to live. En route it was decided that on account of the unsettled condition of the country we had better stay at Ningpo until things quieted down. We spent a pleasant and profitable month with the missionaries there, and caught our first glimpses of Chinese life. November 25, we started for Shaohsing and reached there at midnight November 28. We were very cordially welcomed. Since then we have been getting settled and studying the language. In February we went to Shanghai to attend the Union Language school which was held there for one month. We found the work of the school very helpful as completing the suggestions given us by Prof. Cummings. Mr. Keen's work in character writing was helpful. We feel that we go back to our language study with new zeal and enthusiasm.

Shaohsing has been quiet through all the trouble which has rent the Empire. and aside from a few rice riots and the soldiers stationed here we would hardly know that there was war in the land. Some rich citizens here banded together and for seven weeks preceding Chinese New Year gave free rice to all the beggars in the city. We went over to see them eat their rice one day and it was a great sight. The people filed in one by one, the men on one side, the women and children on the other. A bowl and a pair of chopsticks were loaned to each person. After getting the bowl and chopsticks, they rushed for the counters over which the hot cooked rice was given. We were told that over 5,000 persons were fed at a meal. It was both amusing and pitiful to see the women and children eating their rice,—filling their mouths as full as they could get them and then taking a few seconds to swallow. Each one was allowed as much rice as he could eat.

About the middle of January I had my first experience in baptizing. Mr. Ufford was away, the native pastor was threatened with pneumonia, and Miss Dowling's Bible woman wanted to be baptized, as she was to be married the next day and expected to leave the city. As I was the only other ordained man at the station, I had the privilege of baptizing her and also another Chinese girl who was waiting to be baptized.—C. L. BROMLEY, Shaohsing, East China.

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#### English Favored by the Telugus

I have taken charge of the school and am teaching one period each day. I have the Fifth form, the class next to the graduating class, in English composition, and the graduating class in Bible study. This gives me a better opportunity to get acquainted and to understand the boys. I am convinced that a missionary ought to be able to use the language of the people. In fact, I do not see how one, situated other than I happen to be, could get along at all without the language. But in my position, I am frank to say, I think one could get along to good advantage without the Telugu, for this is a school as thoroughly English-speaking as are our schools at home. Both public and official meetings in the town are held in the English language, and the number of natives speaking English is surprisingly large. I know one little girl, four years old, who speaks only English. She knows not a word of Telugu, and I am sure there are many such. I am pleased with the prospects of the school and have already found great interest in the work. Many of the leading men of the community are graduates of our school and have a very kindly feeling for it.-L. C. SMITH, Nellore, South India.

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#### Persistence Is Rewarded

A Japanese convert, Mr. Oura, after theological training, opened a mission in Tateoka, a town of 8,000. He met all kinds of opposition, even violent. But he continued. The people would not come. Every Sunday his wife took her place on the floor in front of him, and he preached to her. Sometimes a stone would be thrown in. Two years he preached to his wife. At last three converts were made, and now there is a Sunday school with about forty children and services are well attended.

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#### When Tennis Aids the Cause

Two weeks ago I held a series of evangelistic services in Thaton. We used the stereopticon very successfully in these meetings. Though the attendance averaged about 200 the attention was good. Rev. Ah Syoo, pastor of the Moulmein church, and three Burman evangelists aided in these meetings. There is a Burmese club in Thaton made up largely of Burmans who speak English. At the request of some of their men I arranged a special service in English, and spoke on the subject, "What is Christianity?" Besides a number of boys from the govern-

ment school, there were about eight or ten lawyers (they call them pleaders out here), clerks from the Court and government school teachers. This is the first time I have ever had such a privilege. These men were all Buddhists. It is usually hard to get Buddhists to attend services in a church. I got acquainted with these men by being a tennis player. They have a club and are quite keen on the sport. Hearing that I was in town they invited me to play and this was the result.—W. E. Wiatt, Moulmein, Burma.

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#### Foreign Missionary Record

Arrived

Rev. R. T. Capen, Mrs. Capen and two children, from Swatow, South China, at San Francisco, May 8, 1912.

Miss Adelaide B. Lippitt, from Yokohama, Japan, at San Francisco, May 8, 1912.

Charles F. MacKenzie, M.D., Mrs. MacKenzie and son, from Kinhwa, East China, at Schenectady, N. Y., April 17, 1912.

Miss Pansy C. Mason, from Kiatingfu, West China, at San Francisco, April 4, 1912.

Miss Violetta R. Peterson, from Tharrawaddy, Burma, at San Francisco, April 4, 1912.

Rev. J. Francis Russell, Mrs. Russell and child, from Capiz, Philippine Islands, at Boston, April 22, 1912.

Miss Gertrude Ryder, from Tokyo, Japan, at

Worcester, Mass., April 29, 1912.

Miss Edith G. Traver, from Swatow, South
China, at San Francisco, May 8, 1912.

Rev. H. E. Wyman, Mrs. Wyman and daughter, from Midnapore, Bengal, at New York, May 3, 1012.

Sailed

Rev. H. H. Steinmetz, M.D., Mrs. Steinmetz and child, for Philippine Islands, from San Francisco, May, 1912.

Born

To Rev. Franz Wiens and Mrs. Wiens of Jangaon, South India, a son, October, 1911.

To Rev. B. J. Rockwood and Mrs. Rockwood of Ongole, South India, a son, Spencer Harry, October 9, 1911.

To Prof. F. C. Herod and Mrs. Herod of Rangoon, Burma, a son, John Blaker, October 12, 1011.

To Rev. E. O. Schugren and Mrs. Schugren of Gurzalla, South India, a son, Emmott Olof, January 9, 1912.

To Mr. S. E. Miner and Mrs. Miner of Rangoon, Burma, a daughter, Alice Lucile, March 10, 1912.

To Rev. L. C. Hylbert and Mrs. Hylbert of Ningpo, East China, a daughter, Elizabeth Runyan, April 13, 1912.

To Rev. S. W. Stenger and Mrs. Stenger of Nandyal, South India, a son, Bruce McLauslan, April 9, 1912.



#### An Influential Worker Called Home

The Rev. Gideon Aubin, a missionary to the French Canadians, died in Providence, R. I., May 29th, and his funeral services were held on the 31st. He was a faithful missionary of Christ, and possessed rare qualities of initiative and leadership. He published a large number of tracts in the French language, and recently completed a book which is to be published in England. Wherever he served as a missionary during the many years in which he was employed by the American Baptist Home Mission Society in co-operation with New England Baptist State Conventions, his self-denying service and missionary zeal commended him to a wide circle of friends who lament his departure. It was his privilege to baptize many converts, and he possessed an unusual gift in making the way of salvation clear to those whose minds were under the dominion of ecclesiastical Mr. Aubin's tracts were authority. widely used, and were translated into several languages by missionaries who found them a most effective means of enlightenment. His death is a severe loss to our foreign-speaking work.

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#### Foreigners in the Central West

Dr. Proper, General Superintendent for Nebraska, South and North Dakota, Wyoming and Montana, says:

The reports of the General Missionaries show that the Home Mission work in the States has been quite prosperous. It is doubtful if some of the sacrifices of the missionary pastors on some of these fields have been surpassed. The severe drouth in great portions of the division caused reduction of salaries, but most of the workers remained at their posts of duty. A few churches have become selfsupporting, although not many could be reasonably expected to do so under present conditions.

The foreign-speaking people are buying Americans and establishing the churches of their own faith and tongue, and English-speaking churches are going out of business. I have in mind an American Baptist church in Nebraska, where the people of a foreign nationality are crowding out the Baptists, even though they have a fine house of worship and a good parsonage. In a town of South Dakota, where we have a good house of worship, foreigners are coming in so rapidly that it is very difficult to sustain services, and eventually we will have to give The only way to survive is to get hold of the children and young people and grow a constituency, but this appears impossible with constant removal of members. In Saline County, Nebraska, there are about 10,000 Bohemians, and the most of them are infidels. They are increasing all the time, and the Americans simply have to give back before such a mass of In Rock Springs, Wyoming, the Baptist church is making a heroic effort to establish itself in the midst of a mass of foreigners, just where the gospel is sorely needed, but there the obstacles are almost insurmountable.

The lack of sufficient means and men to meet these needs, both in the old and the new parts of the field, is the great problem, which is always with us. We could get the men if we had the means. Of course we are losing in some of these States, not for lack of heroic consecration on the part of the workers there, but for lack of more of them.

Immigration is increasing in Minnesota, and the indications are that the coming year will see many new communities formed in the north, along the new lines of railroad now being constructed. Several thousands of dollars of missionary money are needed to adequately care for the spiritual interests of the people that are flocking to the newly developed parts of the state.



#### A Chapel Car Conference

BY R. G. SEYMOUR, D. D.

HESE wonderful Chapel Cars have in motion since Twenty-one years of service gives them the right to assert themselves. They are beyond the experimental age. Everywhere that they have operated they have been more than praised. No other evangelistic agency has been more successful. They leave only good in their wake, the permanent results are churches and Sunschools established, new meetinghouses built, dead churches revived, saints

quickened and inspired, and souls saved. In the twenty-one years more than 16,000 have professed conversion in the cars. "Uncle Boston," as he was familiarly known, or Boston W. Smith, was the manager of the cars for seventeen years. The past four years they have been under the management of Dr. R. G. Seymour, the Missionary and Bible Secretary of the Publication Society. The "Car Family" at present consists of the following: Rev. J. C. Killian and wife, car "Evangel," which is operating in Oklahoma and Kansas; Rev. L. T. Barkman and wife and their son Floy, car "Good Will" operat-



LEADING WORKERS OF THE PUBLICATION SOCIETY Standing-Rev. Joe P. Jacobs, Rev. S. G. Neil, D.D., T. L. Ketman, D.D., Rev. W. W. Pratt.

D.D., Rev. Howard Wayne Smith. Sitting-Rev. R. G. Seymour, D.D., Rev. A. J. Rowland, LL.D., Rev. C. H. Spalding, D.D., for many years New England District Secretary, now retired.

ing in Nevada and Idaho; Rev. E. R. Hermiston and wife, car "Emmanuel," at work on the Pacific Coast; Rev. A. G. Sangston and wife, car "Glad Tidings," operating in Nebraska and Wyoming; Rev. T. R. Gale and wife, car "Messenger of Peace," operating in Missouri; and Rev. Walter J. Sparks and wife, car "Herald of Hope," operating in Ohio. This is a company of rare men and women to whom the Lord has given great talents and the spirit of consecration and sacrifice.

There have been three preceding conferences, held nearly five years apart: the first was in St. Louis, and the other two and this fourth one in Kansas City, a central point, the real gateway to the southwest.

This fourth Conference was held in "Messenger of Peace," May 13-22, the week preceding the Northern Baptist Convention. Dr. Seymour and his wife arrived in Kansas City on the morning of the 13th. They were surprised and almost overcome with emotion when on entering the station in front of a crowd of passengers they found the car family formed in a semi-circle, singing one of their stirring songs. There came to mind Paul's words "There shall be administered unto you a choral entrance into the everlasting Kingdom!"

Each morning there was a meeting in the car, at which all practical questions were discussed, experiences were exchanged, and these practical things were mingled with earnest prayers and songs of praise. The relation of wonderful instances of conversions and gracious divine manifestations would fill a volume with the "Evidences of Christianity" that cannot be gainsaid. evening the workers divided and went into the churches of Kansas City and schools so that fifteen churches had the benefit of their services. Several of the churches plead for their return to hold evangelistic services.

On the last day of the Conference a

banquet was held at the hotel Savoy, and Dr. and Mrs. Seymour were surprised by the "Car-family" presenting them with a solid silver loving cup. On that evening the closing services were held in the Westport Baptist church, Dr. J. C. Armstrong, pastor. It was a most memorable service full of spiritual power.

The "Car-family" journeyed together "Messenger of Peace" up to the Northern Baptist Convention at Des Moines in the same spirit in which Israel made the pilgrimage up to Jerusalem. There was almost a continuous service. Dr. S. M. Brown, Rev. S. J. Porter and Rev. Arthur Phelps gave memorable addresses. The "Car-family" stirred the hearts of the people as they participated in the services of the Publication Society in its anniversary meeting. New enthusiasm is in all our hearts because of his Conference: it means enlargement and more permanent results of this important branch of the Society's work. It is no small thing that these workers come together in the fraternal way and have a real family feeling in the work for enlarging the great family of Jesus. Rev. Joe P. Jacobs and wife, who with Rev. George L. White participated in all the services, kindly entertained Dr. and Mrs. Seymour in their home during this memorable Conference week.

#### "GOOD WILL" IN NEVADA

General Missionary George R. Varney, of Utah and Nevada-Sierra Conventions, says: Since November, chapel car "Good Will" has been in Nevada, and the faithful labors of the manager, Rev. L. T. Barkman, and his wife and son, have borne fruit in the two churches that have been organized. At this writing the car is at Mason, where it will remain for some weeks. We hope to retain it in the convention for at least a year. The hearty thanks of the convention are due the Publication Society for giving us this car, and also for its colporter, Rev. George W. Black.



#### Officers and Boards of the Societies Elected at Des Moines

#### NORTHERN BAPTIST CONVENTION

President, Henry Bond, Vermont; First Vice-President, Fred Brasted, Oklahoma; Second Vice-President, F. Wayland Ayer, New Jersey; Corresponding Secretary, W. C. Bitting, D.D., Missouri; Recording Secretary, Maurice A. Levy, Massachusetts; Treasurer, Frank L. Miner, Esq., Des Moines, Ia.

Members of Executive Committee: Term expires in 1915—W. W. Stickney, Vermont; D. B. Purinton, West Virginia; Ambrose Swasey, Ohio; Sidney Clark, North Dakota; F. S. Dietrich, Idaho; C. F. Ralston, New York; H. S. Gile, Oregon; F. L. Anderson, Massachusetts; E. R. Curry, Nebraska; M. C. Treat, Pennsylvania. Vacancies in Class 1913: D. W. Hulbert, Wisconsin; W. H. Geistweit, California.

#### THE FOREIGN MISSION SOCIETY

President, Carter Helm Jones, D.D., Oklahoma; Vice-Presidents, I. W. Carpenter, Nebraska; Andrew MacLeish, Illinots; W. B. Hinson, D.D., Oregon; Recording Secretary, George B. Huntington, Massachusetts; Foreign Secretary, J. H. Franklin, D.D., Colorado; Home Secretary, Fred P. Haggard, D.D., Massachusetts; Treasurer, Ernest S. Butler, Massachusetts.

Board of Managers. Class 3. Term expires 1915: Cornelius Woelfkin, D.D., New York; Mornay Williams, New York; T. H. Stacey, D.D., New Hampshire; L. L. Henson, D.D., New York; A. K. de Blois, LL.D., Massachusetts; Rev. Walter Calley, Massachusetts; Ernest D. Burton, D. D., Illinois; Robt. S. Holmes, Michigan; W. D. Chamberlain, Ohio. Class 1. Term expires 1913: Charles H. Moss, D.D., Massachusetts.

General Committee. Class 3. Term expires 1915: W. A. Barber, Wisconsin; Edward Braislin, D.D., Massachusetts; C. Q. Chandler, Kansas; Rev. L. G. Clark, Montana; J. S. Dickerson, Litt. D., Illinois; George G. Dutcher, New York; M. P. Fikes, D.D., Michigan; Richard C. Goodell, New Hampshire; Mrs. J. S. Griffith, Illinois; C. H. Hobart, D.D., California; Pres. George E. Horr, D.D., Massachusetts; Mrs. Minnie Moody, Wisconsin; John A. Nelson, Minnesota; E. K. Nicholson, Connecticut; L. L. Rue, Pennsylvania; Mrs. Levi T. Schofield, Ohio; J. A. Soderberg, Washington; W. A. Stanton, D.D., Pennsylvanis; Mrs. James Sunderland, California; Rev. F. G. Kenny, Indiana; Rev. Traig S. Thoms, Ph. D., South Dakota; Rev. A. E. Peterson, North Dakota; W. B. Wallace, D.D., New York; S. W. Woodward, Dist. of Columbia. Class 1. Term John R. Brown, Connecticut. expires 1913. Class 2. Term expires 1914. J. W. Conley, D.D., California; C. E. Cate, D.D., New Hampshire.

#### THE PUBLICATION SOCIETY

Officers: President, W. Howard Doane, Mus. Doc., Ohio; Vice-Presidents, Hon. E. S. Clinch, New York; Joseph W. Mauck, D.D., Michigan; Secretary, A. J. Rowland, D.D.; Recording Sec-

retary, J. G. Walker, D.D., Pennsylvania; Treasurer, H. S. Hopper, Pennsylvania.

Managers, terms expire 1915: W. H. Main, D.D., J. H. Haslam, D.D., J. W. Lyell, D.D., Charles S. Walton, E. L. Tustin, Charles R. Peck, Orlo J. Price. To fill vacancies in class 1914. R. F. Y. Pierce, D.D.

General Committee, term expires 1915: Ministers-Orville Coates, California; G. E. Burlingame, California; H. B. Carpenter, Connecticut: W. S. Abernethy, Illinois; W. H. Bowler, Idaho; S. E. Price, Kansas; J. B. Lemon, Ohio; George R. Varney, Nevada; C. H. Jones, Oklahoma; George W. Rigler, Rhode Island. Laymen-F. D. Stackhouse, Colorado; Henry Emmons, Delaware; A. W. Payne, Missouri; J. W. Wade, Montana; Frank Dickerson, New York; D. G. Garabrant, New Jersey; E. E. Bennett, Nebraska; B. L. Corum, Utah; F. M. Butler, Vermont; J. C. Gates, Michigan. Women-Mrs. A. Hatcher Women-Mrs. A. Hatcher Smith, California; Mrs. W. H. Baker, District of Columbia; Mrs. Henry Glover, Massachusetts; Miss Mary Colgate, New York; Mrs. W. G. Jones. Washington,

#### THE HOME MISSION SOCIETY

President, Charles T. Lewis, Ohio; first Vice-President, D. K. Edwards, California; Second Vice-President, W. G. Fennell, D.D., Connecticut; Third Vice-President, Rev. A. H. C. Morse, New York City; Corresponding Secretary, H. L. Morehouse, D.D., New York; Treasurer, Frank T. Moulton, New York; Recording Secretary, C. A. Decker, Indiana.

Board of Managers, term ending 1915: J. G. Affleck, New York City; Rev. Fred T. Galpin, Michigan; H. G. Beeman, D.D., Minnesota; W. J. Grippin, Connecticut; H. J. Vosburgh, D.D., New Jersey; Rev. R. T. Whitbank, Binghamton, New York; W. C. P. Rhoades, D.D., New York; Rev. John Snape, New York; Thomas J. Villers, D.D., New Jersey.

General Committee, term expires 1915: Laymen-Dr. D. J. Barber, Oregon; Arthur Bassett, Michigan; F. P. Allen, North Dakota; If. R. Clisshold, Illinois; A. G. Crane, Vermont; W. A. Danford, Maine; S. R. Rightenour, Idaho; Albert Silver, New Jersey; Stephen Soares, Pennsylvania; L. H. Buxton, Oklahoma; John R. Webster, Nebraska. Ministers-J. R. Gow, Vermont; G. F. Holt, California; Thomas C. Johnson, West Virginia; F. E. Smith, Oklahoma; C. M. Gallup, Rhode Island; M P. Boynton, Illinois; F. E. R. Miller, Illinois; F. W. Sweet, Illinois; P. C. Wright, Connecticut. Women-Mrs. E. E. Bennett, Nebraska; Mrs. J. B. Kent, Connecticut; Mrs. C. E. Nichols, New York; Mrs. Milton Shirk, Indiana; Mrs. A. Wheaton, Michigan.

To fill vacancies in Class II. Term expires 1913: Laymen—W. R. Barr, Indiana; W. A. Wann, California; W. C. King, Massachusetts; Smith Young, Michigan. Ministers—H. R. Best, South Dakota; J. B. Fradenburg, North Pakota.



#### A Great Series

Miscellanies. By Augustus Hopkins Strong, D.D., LL.D. Vols. I and II. 496 pp. royal octavo; \$1; \$1.20 postpaid.

These volumes belong to the complete series of Dr. Strong's works which the Publication Society is issuing at the uniform price of \$1, with the exception of his Theology in a single volume. The Society has presented nothing finer in the bookmaking line, and many readers will be glad of so fitting a dress for the work of a literary artist as well as loved teacher and eminent theologian. In these miscellaneous writings, which comprise historical essays, occasional addresses, and literary essays, Dr. Strong is at his best. He is an educative writer by reason of the purity, lucidity and beauty of his English style; and the Rochester students probably do not fully realize how much they owe to that quality and power of expression in their teacher. Whether he is treating of Justice in War, Doctor Robinson's Theology, the Chateaux of France, or the Denominational Outlook, the author is equally at home and always a delightful companion. This series should be coveted by every Baptist minister, because it is an enrichment of life to spend the time in this company. High thinking applicable to right living finds expression in these pages.

#### Good Book for Juniors

Biblical History for Junior Forms—Old Testament. By F. J. Foakes-Jackson, D.D. With maps and tables; pp. 200. W. Heffer and Sons, Ltd., Cambridge, Eng.

The need for a history of the Hebrew people adapted to the understanding of junior and intermediate pupils, has, with the advent of graded Biblical studies, been keenly felt. Most recent accounts of the Old Testament period have been de-

signed primarily for advanced students. The present volume is a good step in a new direction. It is scholarly though suited in language to the boy or girl of high-school age, sympathetic with the writers of the Biblical narratives, reverential and conservative—one of the best young people's text-books on Old Testament history that has yet come to hand.

#### Missions in the Magazines

The Nineteenth Century for May has a long and weighty article entitled "India and the Royal Commission on Imperial Trade," by Sir Roper Lethbridge, in which he charges that injustice has been shown by Mr. Asquith and Mr. Harcourt in excluding India from all participation in the inquiries of the Imperial Trade Commission. He claims that this has been done for political reasons, as all statesmen of Indian birth are ardent Protectionists and India is destined to become the pivot of the Tariff Reform. Asquith and his followers realize that this is inevitable and have taken the means mentioned to try to guard against this. Some solution, however, must soon be found for India's fiscal problem, in his opinion, for all the vicerovs of India and numerous retired Indian officials are advocating Imperial Preference, "fostering both British and Indian industries and removing the causes of friction between them."

"Education and statesmanship in India, 1797-1910," in the Imperial and Asiatic Quarterly for April, is a review of a book bearing the same title. The author of the book, H. R. James, is a member of the Indian Educational Department and Principal of Presidency College, Calcutta. The book briefly summarizes educational undertakings in India from their begin-

ning. Mr. James holds that education alone cannot breed morality among the natives; a regulative religious teaching is also necessary, and since the British Government cannot meddle with religion, the only training provided by the government is secular. The writer of the review suggests that a good text-book on morality might be introduced into the schools, but Mr. James takes the view that moral standards can only be taught by highminded teachers and advises the government to offer larger salaries as an inducement to secure the right kind of teachers. India must soon provide its own teachers and it is therefore of the utmost importance that those under training should have a strict moral training. This article should furnish all those interested in missionary work with ample food for thought.

The Contemporary Review for May gives an excellent summary of conditions in China, the fitness of the people for government, its great leaders, its relationship with other nations and its future possibilities, under the title, "New China and the Re-Grouping of the Powers." The Chinese, avers the writer, are as a people healthy, shrewd and buoyant, but they are incapable of rising or falling to any heights or depths of emotion; they are materialistic to the exclusion of all higher possibilities. China's greatest peril lies in its lack of great men, fitted to guide the nation through its present difficulties. Yuan Shi Kai, China's strong man, is a "man of wide design, an unerring judge of occasion and always quick to act." He is, however, not fitted to the exigencies of a military rule. During the rule of the Dowager Empress a period of reforms, Yuan Shi Kai turned his attention to the school and the army. "When we have good schools and trained soldiers, and enough of them, then we can take our place in the world," he said. With the death of the Empress his light went out and reforms ceased. In the work of establishing the new Republic Yuan Shi Kai is ably seconded by Tang Shao Yi, the premier, who is western-educated and enterprising. What China really needs in this present state of confusion, suspicion and conspiracy, says the writer, is a "demoniacal leader, a superman, gifted with

the vision of a Cavour, the quick resolve of a Cromwell, and the luck of a Julius Cæsar." Yuan Shi Kai is the nearest approach to this ideal, but he is not all-sufficient. Dr. Sun Yat Sen, another of China's great reformers, feels it to be his mission to start a campaign in favor of downright socialism. This together with the necessity of aid from foreign powers in solving China's financial difficulties is bringing about an entire re-grouping of the nations which will affect trade to an extent not yet realized.

The efforts to gain minimum wage legislation is attracting the attention of all classes of people in our country. "The Minimum Wage for Women" in the Twentieth Century for May should find many interested readers, for the author, Mrs. Elizabeth G. Evans, is a member of the Massachusetts Commission on Minimum Wage Boards. The system of fixing a legal minimum wage for different industries was adopted tentatively in England over three years ago, being taken from Australia, where it had operated successfully for more than fifteen years. In Massachusetts, however, it is recommended only for women and minors in low-paid occupations. The bill now pending before the Massachusetts legislature provides for a permanent minimum wage commission, appointed by the governor. Each board is to be made up of six employers of the trade in question and the same number of representatives of the female employees, the public being represented by disinterested individuals not exceeding in number one-half the delegates of the two parties concerned. When twothirds of the members of such a wage board reach an agreement they shall repeat this to the commission to reject or adopt as may seem just. Employees may sue to recover if paid less than the minimum wage after a wage determination has been issued, but the commission may issue licenses to persons physically defective, permitting them to work for less than the established minimum wage. Evans then goes on to explain in detail the merits of the system and the benefits which will result from it. Half a dozen states have already begun to agitate the question.

Financial Statements of the Societies for One Month ending April 30, 1912.

		Source of Income	Budget for 1912-1913	Receipts for one month	Balance Required by Mar. 31, 1913	Comparison 1911-1918	of Receipts wi	with those of I	Last Year Decrease
Fi Pi	FOREIGN	a Societi	\$513.867.221 280,000.00 81,549.00	\$10,197.91 1,559.91 4,247.33	\$503,669.31 278,440.09 77,301.67	\$7,946.29 785.95 211.26	\$10,197.91 1,559.91 4,247.33	\$2,251.62 773.96 4,036.08	
2		Income of Funds, Annuity Bonds, Specific Gifts, etc.	100,517.00	1,586.47	98,930.53	1,227.58	1,586.47	358.89	:
		Totals	\$975,933.22	\$17,591.62	\$958,341.60	\$10,171.07	\$17,591.62	\$7,420.55	
'		Churches, Young People's Societies and	6269 009 00	EE 916 44	•	10 6 30 7 4	77 916 29	80 731 18	•
A	HOME		127,000.00	9,648.07		1,224.75	9,648.07	8,423.32	225.60
<b>0</b> 2	SOCIETY	of Funds, Annuity B ific Gifts, etc	185,985.00	1,533.47	:	1,970.41	1,533.47		436.94
585		Totals	\$665,977.00	\$16,949.64	•	\$8.024.63	\$16,949.64	\$9,587.55	\$662.54
Ä	PUBLICA.	ing People's Soci	\$118,708.86 22,000.00	\$2,099.33 126.51	\$116,609.53	\$3,091.98 2,659.33	\$2,099.33 126.51	•	\$992.65 2,532.83
ŭ	SOCIETY	of fic FP	57,383.75	334.62	57,049.13		334.62	334.62	
	-	Totals	\$198,092.61	\$2,560.46	\$195,532.15	\$5,751.31	\$2,560.46	\$334.62	\$3,525.47
	WOMAN'S HOME	s, Young People's Societies and lay Schools	\$164,400.00 21,134.00 10,000.00	\$2,290.87 45.75 68.51	\$162,109.13 21,088.25 9,931.49	\$6,882.62 110.30	\$2,290.87 45.75 68.51	68.51	\$4,591.75 64.55
<b>4ŏ</b> jitize	BOCIETY	Income of Funds, Annuity Bonds, Specific Gifts, etc.	17,500.00	1,284.09	16,215.91	1,557.91	1,284.09		273.82
d by		Totals	\$213,034.00	\$3,689.22	\$209,344.78	\$8,550.83	\$3,689.22	\$68.51	\$4,930.12
Google	1	Of this amount \$68,887,22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met. To this sum should be added the debt of the Bociety, April 1, 1912, of \$78,859.43 making the total sum required \$1,055,592.63.	the churches but April 1, 1912, of \$7	needs to be raised 8,659.43 making the	over and above th total sum require	e apportionme 1 \$1,054,692.65.	nt if the Budg	et is to be me	نبا

1 Of this amount \$88,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

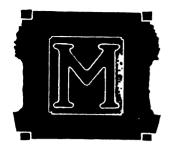
To this sum should be added the debt of the Society, April 1, 1912, of \$78,859.43 making the total sum required \$1,054,892.85.

Financial Statements of the Societies for Two Months Ending May 31, 1912.

Churches, Y FOREIGN Individuals MISSION Legacies of SOCIETY Income of Totals	HOME Individuals MISSION Income of SOCIETY Specific	PUBLICA. Individual In	WOMAN'S Individua HOME NIESTON Specification Specification Specification Specification Specification Control Control Specification Control
Source of Income Churches, Young People's Societies and Individuals Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc.	Churches, Young People's Societies and Sunday Schools Individuals Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc.	Churches, Young People's Societies and Sunday Schools Individuals Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc.	Churches, Young People's Societies and Sunday Schools Individuals Legacies Income of Funds, Annuity Bonds, Specific Gifts, etc.
Budget for 1912-13 \$513.867.221 280,000.00 31,549.00 100,517.00	\$352.992.00 127,000.00 185,985.00 \$665,977.00	\$118,708.86 22,000.00 57,383.75 \$198,092.61	\$164,400.00 21,134,00 10,000.00 17,500.00 \$213,034.00
Receipts for two months \$17.895.03 \$1.876.96 9,647.86 7,768.93	\$13,059.17 12,642.13 6,138.78 \$32,733.05	\$3,447.98 286.51 50.00 1,452.40 \$5,236.89	\$5.110.12 2.03.00 2.568.51 2.591.77 \$10,473.40
Balance Bequired by \$486.472.19 275.123.04 71,901.14 \$2,748.07		\$115,260.88 21,713.49 	\$159,289,88 20,931.00 7,431.49 14,908.83 \$202,560.60
Comparison of 1911-1918 \$17,440.10 14,059.66 211.25 6,331.88	\$10,619.39 1,040.41 7,287.03 13,731.05 \$32,677.88	\$4.978.82 2.659.33 3,000.00 1,404.76 \$12,042.91	\$10,112.98 270.30 95.00 2,776.38 \$13,253.61
Receipts with 1918-1918 \$17.395.03 \$4.876.96 9.647.86 7.768.93 \$39,688.78	\$13.059.17 992.97 12,642.13 6,138.78 \$32,733.05	\$3,447.98 286.51 50.00 1,452.40 \$5,236.89	\$5,110,12 203,00 2,568.51 3,591.77 \$10,473.40
those of Last Year Increase Decry \$ 84 9,436.61 1,437.10	\$2,439.78 5,255.10  \$7,694.88	47.64	\$,473.51
\$45.07 9,182.70	\$ 47.44 7.592.27 \$7,639.71	\$1.530.84 2,372.82 2,950.00	\$5,000,86 67.30 183.56 \$5,253.72

Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and shove the apportionment if the Budget is to be met.

2 To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.43 making the total sum required \$1,064,592.65.



# What the Convention Says

Resolved, that we rejoice in the success of MISSIONS. our joint missionary magazine, which as a representative of our missionary societies has won an enviable place among the missionary journals of the world; that we regard with pardonable pride and satisfaction the growth of its circulation to 60,000, the admirable manner in which it presents missionary interests, and the artistic character of its makeup; and that we urge the formation of a subscribers' club in every church, and the introduction of the magazine in every Baptist family.—

Resolution adopted by the Northern Baptist Convention at Des Moines.



RICE PIRIDA IN CENTRAL CUINA



# From Dr. Morehouse's Convention Sermon



EN AND BRETHREN: At this time, to be living is sublime. The Spirit of God is moving upon the face of the waters and out of chaotic forces and darkness is bringing a new creation, of which Christ shall be King. It is for us to have a worthy part in the gigantic endeavor. It is high time for us to get out of the common-place, especially out of our common-place giving, doling out a few dollars a year, when without sacrifice it might be easily doubled. "O God," cried Henry Martyn, "make me an uncommon Christian."

We need to live on higher levels, to sit in heavenly places in

Christ Jesus, with a wider, clearer vision of things in their relative proportions and their true perspective; aye, to be with him on the mount of transfiguration, going down thence to the ministry of love, with the sustained and indomitable energy of the Divine Spirit.

Too long have we been languidly at the task; too long marking time or moving with painful steps and slow; too long unable to respond to Macedonian appeals from many lands; too long, wearing out the lives of those charged with grave responsibilities of administration, groaning and chafing over the necessity of scaling down, and paring and scrimping to save a few hundred dollars, while Christian men living on a liberal scale are adding large amounts to their superfluous capital.

How long shall these things be? How long, before we shall arise in our might as a denomination and do something really worthy of us, something commensurate with the needs of the hour, something that shall truly honor Christ; how long, before high tides of consecrated giving shall lift our stranded enterprises out of the mire and misery; how long, before millions shall be joyfully laid on the altar for a world's evangelization? How long, O Lord, how long?

God give us an energetic Christianity, a denomination receptive to the energizing impulses of the Spirit of God; an energetic Christianity that, when required, heroically flings its treasure and itself into Christ's service, shaming the flabby and simpering caricatures of Christ that know nothing of the thrill of heroic endeavor; a virile Christianity that never in a crisis beats retreat, but holds on in faith and hope of final victory.





# At Work in the New Old China

By Francis Wayland Goddard, M.D.

Superintendent of the Christian Hospital in Shaohsing

HERE'S only one more river to cross." So we said to ourselves hopefully, one day at noon, when after two days in the houseboat we came within sight of the stream beyond which, only fifteen miles away, lay Home—the home towhich ward our thoughts had turned many times during our long absence, and especially during those

THE NEW STYLE OF pecially during those VISITING CARD three months of travel and waiting since our tickets had been bought and the return journey actually begun. Only fifteen miles, and that night we should greet once more our loved associates, and sleep at last in the home from which sickness and war seemed to be conspiring to keep us. And why should we not-so hope? Was not our boat styled Pegasus (I must confess, however, only because it carried a rocking horse in its bow), and could it not make under full sail four miles an hour or less?

But we had almost forgotten we were still in old China. A half hour saw us safely drawn over the first bank and launched into the river itself, and presently the boat gently grounded a few rods from the slippery path by which we mount and rise to the broad canals of the Shaohsing plain. After a deal of calling, four cows of the caribou type with their drivers waded slowly out and were at last at-

tached ready for the haul. Twice the slender cables snapped and so seemed to prove that the cows were unequal to the task. I called attention to several others standing idle on the bank, but no, it was not numbers but food that they needed. It was dinner time, and in spite of all I could say or do, they slipped their cables and calmly splashed back to shore, while we sat down in impotent—patience, let us say, and waited while the minutes ticked themselves into hours. But finally, refreshed presumably by their long repast, they reappeared, this time eight strong, and in a trice the last barrier between us and the city was left behind. handicap was too great, and despite a favoring breeze it was ten o'clock before we drew up to the city gate. And here a new surprise awaited us-they would not open to us! In the old days, at any hour of the night a cent or two was all that was necessary to make the gates swing wide open, but now-neither the name of "foreigner" with his lantern passed in beneath as evidence, nor the reputation of the physician, nor anything else we could think of, was of any avail, and perforce we passed the night outside.

Yes, it's a New China, but it's the old China, too, after all. The queues are gone. Except away back in the country, from choice or under compulsion they have disappeared almost as by magic, and by mistake on the part of the shearers or as a kind of rude joke even some of the young peasant women were taken and shorn. To the Chinese mind this made necessary a



TRAVEL SCENES IN CHINA

INA SAIL

new kind of head gear, and the Fedora hat or a home-made modification of it seems likely to win first place. Not only has the government changed hands and adopted a quasi-republican form, but many minor changes have been made, such as the titles for various officials, the abolition of prefectures, making all cities in a province responsible directly to the provincial

SAILING AT FOUR MILES AN HOUR

formerly in vogue is a decided convenience, but in some other ways the social changes are not an improvement to my mind, especially the curt, almost impolite manner of address one occasionally meets in place of the proverbial eastern suavity.

The tide of new life is surging all around us, and making itself felt in many a way that only the near observer can de-



CROSSING THE BAR

capital, etc.; the military is everywhere in evidence, with its foreign equipment but Chinese discipline; the old lunar calendar is apparently on its last round, but already some eddies are to be seen in that current because the new arrangement divides the school year at an inconvenient point. The substitution of a small stiff calling or business card for the large red paper affair

tect. Our sympathies are wholly with it, for it is the hope of China, as the whole world knows. But naturally it is also not without dangers, and of these two stand out pre-eminent:

1. Incompetence. Not inability, but inexperience. It was so a few years ago when at a word the old system of education was bolished, and a new system



THE SHAOHSING CHURCH AT CHRISTMAS WITH THE FLACS OF NEW CHINA IN CENTER OF DECORATIONS

inaugurated, dependent for its efficiency on the presence of thousands and tens of thousands of teachers trained according to the new standards while as yet there was none of them. So to-day, for example, in this city, a medical corps has been organized for the army here, to consist of men trained in western medicine and to comprise a chief, two division chiefs, and several "army surgeons." The chief is a graduate of a mission medical college, one of the division chiefs had just come to this city to assist in my hospital having had as training only three years and a half as "student-assistant" in another mission hospital, but the others have apparently had no training whatever. Yet they draw enormous salaries, and the people through a freshly imposed tax bear the double burden of their incompetence and their support.

This incident of course, represents but one phase of the situation, but it does none the less represent a need of this new nation, a critical need that challenges the attention and help of those who have this world's goods—not primarily money, but rather the goods of medicine, education generally, and of religion. The value of a strong life, well equipped, planted here now is beyond all computation.

2. Graft is not only the great evil in any democratic government, but it is the

evil par excellence of the old political regime in China. Whether the new wine of republicanism can find for itself new wine skins which may conserve it to a useful end, the future will determine; evidence is not wanting on both sides of the account. But the Chinese themselves are beginning to realize that the war on which they have entered is but just begun, and that as compared with what is to follow the overthrow of the Manchu dynasty was but child's play. Throughout the years to come the Chinese will need the prayers and the presence of a host of strong and gifted Christian men and women. And if our Christianity means anything to us, they will not call in vaio

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#### Missionary Obligations

Rev. Charles W. Somerville, a missionary of the London Missionary Society (Congregational), says the revolution did not come suddenly, nor as a surprise to those who had been in close touch with affairs. Young China felt her growing pains. Now that in the revolution and future form of government there is a legitimate outlet for her energies, there are good grounds for hope that things will settle, and that peace and progress will follow. The revolutionary propaganda has been actively prosecuted for many years. The

students in Japan were a fertile field, and the government was so certain of this that it was as much as his head was worth for a Chinese to visit Japan for the purpose of attending religious conferences. A revolutionary paper was printed in Paris for circulation among Chinese students abroad, and it was no easy task to prevent the mission schools, churches and Christian literature from being used as a cloak for the revolutionary propaganda.

What of the future, asks Mr. Somerville, and answers: "China will be the first Asiatic Republic. There is nothing impossible in the thought even, although it would be no easy task to weld the eighteen provinces with their local jealousies into a compact whole."

Then our thought is turned to a problem even more important than that of government. That there will be a more rapid adoption of western habits and ideas is certain, and therein lies the danger. "China is cutting adrift from the old moorings she has been tied up to for two thousand years. Will the new officers and crew be able to navigate without disaster? Have they learnt enough during their stay in the western craft to steer the old ship China so that she may keep line in the progress of nations? The crew have not. The officers may have. If they inspire the confidence of the crew, all may be well. And we who have taught them! there not lie an obligation on us to aid them in teaching the crew?

"China is cutting herself adrift from the old restraints. We have seen many students return from Japan not raised but ruined in health and morals, and we fear that the disaster that has overcome many an individual may overcome the nation." The same thing might be said of students who have come to England and the United States from China.

And this puts the case of missionary obligation. Is it not a trumpet call to us to come over and help them. "We Christian missionaries cannot, and do not wish to, disclaim a considerable share in causing this revolution. If you teach justice in the midst of injustice, righteousness in the midst of corruption, truth in the midst of falsehood, you bring not peace but a sword. We have ever taught our con-

verts to be quiet and to suffer in silence; but are we not proud of our Covenanting forefathers and Puritan ancestors who drew the sword and at its point won for us our liberties?

"What, then, are we to do? Press forward. The door has been open and we have been walking in but slowly. The door is opening wider; shall we not seize this God-given opportunity and press in? Our medical work has been appreciated to the full—our hospitals have often had the patients in two layers, one on the beds and one on the floor. The Red Cross work our doctors and nurses are doing will make it more valued than ever.

"The reformers want a purer government. They want our help to teach the people. Yuan Shi Kai, the master of the situation, has given liberally to our Anglo-Chinese College at Tientsin, where the large assembly hall is named after him. Can we do it? We can train the teachers. Above all other forms of work, we must put our strength into our schools, our medical and normal colleges, our Bible and theological institutions."

Undoubtedly the Chinese, and the Manchus as well, know the part which the introduction of Christianity has played in the undermining of the old and the ushering in of the new order. That was made clear in the Boxer uprising. cannot strongly put too therefore the opportunity, the duty and privilege of teaching the new China to seek first the kingdom of God and His righteousness. which alone exalteth a nation.

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#### Sydney Adams to His Parents—A Significant Message

The native Christians all send love to you two, and long for your return. If cur Mission had only got a firmer grip of the Hankow center before the trouble, what a grand start we could make now and grow up with the new Hankow, instead of being dormant and looking in dismay at our crippled plant and absence of men. The opportunity of Christianity is here and now; in five years' time it will be gone, and Japanese materialistic teaching will have China in its grip.



## Phases of a Pioneer Preacher's Work

By Rev. B. A. Loving of Woodward, Oklahoma



EARS ago as I occupied a comfortable pew in a beautiful church in the East and heard the agents of the Home Mission Society tell of Oklahoma—its sod houses and sod school-houses and churchless communities, and the crying need

of consecrated men to preach the Gospel and lay the foundations of Christianity-I caught a vision of a great and inviting field of opportunity and got a burden on my heart. Later, through the influence of Dr. N. B. Rairden and Rev. L. J. Dyke, and directed by the Holy Spirit, I bade farewell to old home and loved ones in Indiana and came to this great, undeveloped territory, not to get a "claim" or worldly gain, but to become the Lord's missionary under the appointment of the American Baptist Home Mission Society. That was twelve years ago, shortly after the "mad rush" for land, when everything was strange and new and unsettled. have been on the "firing line" ever since.

During these years, in common with other frontier preachers, I have had a great variety of experiences, many of them amusing, some of them pathetic, but all of them full of life and movement and fairly illustrative, in a homely way, of conditions under which a pioneer missionary must labor. Having been requested to write up some of these experiences for publication, I venture to do so, but with some trepidation, knowing that they savor so of personalities and are really very commonplace.

As an illustration of some of the discomforts incident to the life of a missionary in a newly settled country even in this twentieth century, I give the following:

I was out on a preaching trip in a religiously destitute community. Nearly everybody lived in little soddies, shacks, and dugouts then. By years of experience I had learned to adapt myself to any kind of a condition, meet every sort of unpleasant situation cheerfully, sleep on any kind of bed or no bed, and eat some very strange varieties of food, so what I experienced on this particular occasion was no new thing. It was winter, and the night was cold. I lodged with a very poor family who lived in a miserable little one-room "shack" with cracks in the wall large enough for the family cat to go in and out without They had only one chair (a touching. very rickety one), a table made of a drygoods box, and no bedstead or other furniture. The family all gathered around a very small cook-stove to keep warm, and their only fuel was broom-corn seed The children (there and corn-stalks. were five of them, besides three dogs) had nothing to eat that evening but peanuts; the two youngest boys had several fights over the peanuts because each thought the other was getting the most. The missionary was shivering with the cold when bedtime came. Both the family and their guest had beds made down on the hard dirt floor. The missionary had two ancient, greasy quilts under him and one over him. The thoughts of how those poor little children and the mother must

suffer added much to my discomfort. After an almost sleepless night I arose, washed my face in a horse-trough, and breakfasted on a half-cooked jack-rabbit, with peanuts and "poor man's apple" for dessert. After breakfast I prayed with the family, gave the children each a New Testament and a few tracts, and went my way, thinking of Him who "had not where to lay His head," but who always "went about doing good." I am thankful to say that nearly the entire family with which I sojourned that night are now consistent members of the Baptist church which I organized in that community.



REV. B. A. LOVING

One very hot night in August, the following summer, when I was preaching in the same community, I was entertained (?!) in a "soddy" that was simply alive with fleas, bugs and cockroaches. The house was almost as hot as a furnace. What an awful night that was! I feel "creepy" even now as I recall it. The next morning (Sunday) when I went into the pulpit to preach, my face looked as if it had just broken out with the measles. My theme that morning was from Luke

16:23, "And in hell he lifted up his eyes, being in torments." That was not taken lightly or humorously, I assure you. I spoke very feelingly and with spiritual power and one poor soul was converted and the whole congregation moved to tears.

In that same community was a poor woman about thirty years old who had lived in Indian Territory all her life and had never heard a sermon. She and her husband were as ignorant of the religion of Christ as the natives of Africa, and very ungodly. Wife and I visited these poor people in their little sod-house one terribly hot night. The fleas and bugs, rats and mice, dogs and cats, and a poor little sick baby, made sleep impossible. But the visit put the missionary on good terms with the man and his wife. They attended the services and heard the story of Jesus and his love; were convicted of sin and redeemed by the precious blood of. Christ, and since that day have been leading good, useful lives. In a short series of meetings in that same community some thirty-five others found Jesus, and a strong Baptist church, Sunday school, and B. Y. P. U. have been built up.

I went into another community where there was no church or Sunday school. It was winter, the snow was falling rapidly. and an unusually dark, dismal night was at hand. I was a stranger in that neighborhood and knew not where to go. Finally in the distance I saw projecting above a snow-bank some distance back from the road the tar-papered roof of a half dug-out. I drove up and the family gave me a true, hearty frontier welcome. I found the house full of happy children. dogs, cats and goats. On the bed in a corner was the wife and mother with a new-born babe. The man and his wife were Baptists but terribly discouraged because they had no church or Sunday school for their children to attend. Later. I preached in their little school-house: a church was organized with about twenty members, and every family for miles around has good religious advantages. This may give some idea of the value of home mission work.



RAILROAD STATION AT NIINY-NOVGOROD

# Impressions of a Traveler

By J. L. Dearing, D.D., of Yokohama, Japan



F. TAYLOR once said, "Distance with nothing swift to conquer it renders the impressive grouping of geological facts almost impossible. The world lies about in loose leaves. We

pick up one here and there, but it is only when the locomotive whips through the miles like a cambric needle along a hem, and stitches those leaves together in a book that we can have at once under our eyes, that such facts become eloquent." Such was my experience as, clinging to the thread which is the train, I was whipped in about fourteen days of actual travel for nearly 8,000 miles, from London through Russia, Siberia, Manchuria and China to Yokohama. I would not dare attempt to give an account of the wonderful journey or to recount more than a few of its impressions, so full were those days of new experiences. Years of residence in Japan, coupled with a visit in England and in Germany, served by contrast to emphasize the magnitude of the three great nations of the world, namely, the

United States, Russia and China. The loneliness of travel over the great expanse of Russia and Siberia weighs on one. In America there is a neighborliness about the other lines of railroad that one sees, and the numerous trains of other lines and the varied names of rival lines on the freight cars all tell of other roads and other people. In traveling over this magnificent line of the Trans-Siberian road there is a remoteness and solitariness that is unique. Not a rival anywhere. The sole competitor that one sees is the camel and the donkey, or the cart which at most can carry but a ton and requires seven mules to draw it. People who wonder at the American loan to assist China in building a railroad which shall run north through Manchuria, where one road already exists, can have no conception of the magnificent and almost inexhaustible resources of this great land, which are as yet quite undeveloped because inaccessible.

These fertile plains and rolling lands could sustain millions of people if once developed. The Chinaman has in



I. RAILWAY STATION; 2. STATION EATING STALL; 3, 4. ORDINARY VILLAGES IN SIBERIA

places learned to "tickle the soil" a bit with his primitive plow, but he has not touched as yet the possible resources of the land. In the midst of all this wealth of nature, however, one is saddened by the poverty of the people. The Russian peasant seems even more hopeless and helpless than the Chinese coolie. The dulled senses, the lack of intelligence, and the gross ignorance that seems everywhere to prevail is most Log houses seem the oppressive. characteristic of many a village and town, and the life seems not that of a western town in its infancy and promise of future growth, but like that of a stunted child or half-witted lad, who gives no promise or hope of ever being different - of ever growing up. Even in China one sees in the life of the people, even in their poverty, more of hope than Russia gives.

The one great contrast to all this comes when we approach the influence of Japan. As we arrived in Mukden late one night and heard the martial music of the Japanese band and saw the brisk marching of the troops, and then boarded a Japanese train, so clean and comfortable and up-to-date, with all its contrast to what Russia and China had furnished, we were impressed that here at last was the East awake. Wherever one sees the Japanese in Manchuria or Korea one feels the alertness and energy of the people. At Dalny we saw more commercial activity than anywhere else between Berlin and Yokohama. could but imagine the great change which will come when all the East becomes awake in like manner. Think of China with such activity, and when it has spread through the Philippines and Korea, and when Siberia is developed, and even Tibet has felt the touch of this commercial and industrial activity, what a different world this will be! We wondered whether then our England and America and civilized



HAY FIELDS ALONG THE SIBERIAN RAILWAY

Europe will occupy the relative position that the countries about the Mediterranian now occupy as related to our lands. Such thoughts impressed us mightily with the far-reaching importance of a greatly accelerated activity in Christian work. If we win these lands for Christ now when all forms of religious work are so welcome, what may it not mean for the new East, an East whose magnitude and power and domination it dazes us to contemplate!



SCENE ON THE SIBERIAN RAILWAY



REV. A. V. ROWLAND, INDIANA, COLPORTER OF WAGON 37

# Some Lively Experiences of a Colporter

By J. W. Taylor, of New Mexico

FRETOFORE I have refrained from mention of the hardships and strenuous experiences in connection with my work as colporter missionary, but at your request, I will give a brief statement of some experiences of a recent trip to Roy and Mills, towns on the Dawson Road north from Tucumcari.

I left Central City on Friday morning expecting to meet engagements at Roy and Mills on Saturday afternoon and night. About 17 miles west from Central City I began a descent into Ute Creek Valley leaving behind me every evidence of civilization except the herds of sheep and cattle and an occasional Mexican shack. Twenty-two miles of this pasture land, crossing, by the way, several creeks, we arrived at Bueyeros, (pronounced Wyers, with the accent on the last syllable) where I fed and rested my team. Then having visited and distributed tracts in the Spanish language throughout the town (for the people here are all Mexicans) I hitched "Peter" and "John" to the wagon and pulled out for Albert, 20 miles distant. About five miles from Bueyeros we came to the ford of the creek and found the approach to the crossing washed away. I left my team and proceeded on foot up the creek in search of a crossing. I found only two places where it was possible to approach the creek with team and these places only led to quicksands, into which I rapidly sank when testing the crossings without success, whereupon I returned to the wagon, and finally found a crossing only about three miles below.

Having our course well in mind I now headed for a pass between two peaks of what is known as the Black Mountains, a range of uneven, black and barren peaks. I do not know the name of this pass but will call it the Black Pass, from the Ute Valley to the Tex Skeet Valley. From the elevation of this Black pass a most beautiful scene is presented—a broad valley gradually descending to the Tex Skeet Creek and then beyond the stream the gently ascending to another range of barren mountains far away to the south and southwest, while to the northwest up the

valley the trail is seen. A few homesteaders are now settled in this valley which promises to be a good country. I visited all on my road, gave them tracts and made inquiry regarding their personal faith in Christ, and gave them what helps I could.

From the Black Pass to Albert is 12 miles. This place I reached just as the shadows of night were blending all things in the valley into one common appearance. Here, a store, post office, and head-quarters for a large ranch and a few houses built of stone and adobe occupied by Mexican sheep and cattle herders constitute the town. In all directions this ranch extends for miles. We passed through about 8 miles of it from Black Pass to Albert and there remain many miles of it yet to the west and northwest.

Here at Albert I pitched my tent, having found comfortable quarters for "Peter" and "John," ate supper from my stock of provisions and enjoyed a good night's rest.

At break of day I watered, fed, curried "John" and harnessed "Peter" and hitched to the wagon and started up the N. W. Cañon. I have frequently driven through different canons but this is the worst of all. Seven miles! This is tame and commonplace as it reads on paper. but to appreciate what I am writing one must see these breaks, cañons and towering peaks and drive through them "some" -rocky, deep, precipitous gulches, rocky. steep, perpendicular heights towering into the sky and the road—I call it a road for it is the only way out-winding in and out, up and down, sometimes so uncomfortable beneath that the locked wheels fail to keep the wagon off the horsesthen a last sandy crossing of the creek, up a very steep and rocky hill, and looking ahead and up I see my road or a short portion of it, far, far up against the towering peak. This vast pile of rock-called Malpic rock, but in fact it is broken lava

thrown up in piles and long irregular ranges by volcanic or seismic disturbances at some far remote date—this immense peak, I was informed at Albert stands 1900 feet high and the top is nearly as high as the level plain above toward which I am struggling. Now for the long, steep up-grade-it cannot be overstated-up, up, in and out, down and up again- if the road were a thing of life I might describe it as now standing on its "hind feet" again with its hinder parts high up against the mountain and its nose far down in the gulch beneath, now resting on its side over a rocky precipitous cañon, whose depths make one dizzy, and on and up and down and in and out, first on one side and then on the other, the perpendicular depths hundreds of feet below, cause one to look to the heights above and drive with extreme care, for the road is rocky and not only standing on end but resting on its side like a worn and frayed ribbon tied aslant to a telephone pole-and "Peter" and "John" finding uneven footing. No living thing is in sight except a solitary buzzard that above me soars with craven watchfulness seems to anticipate a feast on "our" remains far down yonder among the rocks

The ascent to the broad plain above is however finally achieved. I then embraced "Peter" and "John," sang the doxology with bared head, drove through a sheep pasture 6 or 8 miles where Mexicans were herding many thousands of sheep, then through several miles of cattle range, and on into the most beautiful country of new farms, small houses, barns, good fences, wheat fields, corn, maize and other cereals, all promising a good harvest. Here the "white men" from the East, North, and South have homesteaded. Their surroundings ought to make them grateful and their gratitude ought to make them happy.

New Mexico.



# Market Preaching in the Philippines

By Medical Missionary Raphael C. Thomas

TO have a vivid picture in your minds of work in the Philippines, you must see market preaching. Last Sunday will do for a text to describe it to you. We wheel to Lapaz, three-quarters of a mile away, on the road to Jaro. We cross the magnificent new concrete bridge over the river, and a stone's throw from the opposite bank we find a diminutive bamboo chapel. We are "squatters" on this site, for the owners would not sell; but as long as they do not drive us off we remain, rent free. It is a good site, for it is on the main road and crowds pass its door daily.

Within we find a group of workers from the industrial school and Miss Johnson's school for girls. The service is simple, just singing and reading and preaching the "Word." One feature is interesting: The young women talk to the little children huddled in a restless group at the front. Over and over the little ones sing the words "Praise Him, praise Him, all ye little children." They have been singing this same song for weeks, but never seem to tire of it. It will find a place in their minds that will escape the cares and the worries of mature years; and it will form a bright spot, because it will be a reminder of childhood. Perhaps it will be a passport to a real interest in godliness — who knows?

We pass into the street and around the corner to the market place. What strangely incongruous elements make up the scene about us as we take this short journey! Automobiles of latest pattern roar by in a dust cloud; on the other side we pass a native cart drawn by a carabao. I say "we pass" advisedly, for a carabao would never pass us, if we moved at all. A carriage drawn by a pair of sleek American horses will be followed by a native twowheeled quiles, that a jocose sailor once described as a "bone-rackin' concern, with a door aft." Americans or Englishmen, jauntily clad in tailor-made duck clothing and boots of American last, will pass with half-clad taos or peasants with scanty clothing and never a shoe to their feet. All about the same contrasts force themselves upon us. In the river, close at hand, native "dugouts" will be skimming along under the latest model of a twentieth century reinforced concrete bridge; the torrents of black smoke pour from the chimney of the neighboring ice plant and mingle with the tiny curl of smoke from the native shack beside it that rises from the primitive stove consisting of a table and two large stones above for the kettle.

At the market-place we sing a hymn and a circle of natives gather about us. Many have ceased to be moved by the novelty of street preaching, for in Lapaz it has continued for years, and these prefer to hang about the market stalls, or are lured by the tuba stands where this native beer is dispensed in large tumblers from the native wooden kegs.

One of the preachers steps forward and in really forcible fashion addresses the group. The Filipino is naturally gifted as a public speaker and the appeal is an earnest one. Then a solo, the familiar hymn "Mayuyum nga Manluluwas" ("Pass me not, oh, gentle Saviour"), rings out, and the bystanders gather about in larger numbers. They love music, and the hymn is sung slowly that they may grasp the words. Another sermon is preached on the words, "Except ye confess me before men." Open confession is hard in such a land as this and they listen attentively, while over the faces of some flit emotions that are easy to read. These men and women are thinking - slowly to be sure, perhaps "muddily," but yet thinking, and perchance for the first time the true light is dawning.

As we continue, a group of students from the Romanist files around the corner, two by two, and slowly approach. They are neatly clad in black, with long red sashes about the waist and square-cornered caps trimmed in red. An older priest walks at the head. They pass us quietly, thirty-eight strong; and as they pass we continue to preach: again we feel the contrast of the "old" and the "new" in the Philippines.



#### The Plague in Porto Rico

We print elsewhere a letter from a missionary in Porto Rico, describing the bubonic plague. The government reports that the plague can be controlled and that no efforts will be spared to stamp it out. All will hope that this may be done. The spirit of the missionaries is well exemplified in the letter referred to. Fear cannot drive them from the post of duty.

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## Cuba More Quiet

The American naval vessels have been withdrawn from Cuban waters, since the rebels seem to have quieted down and the government deems itself competent to cope with the situation. Conditions have been grave at Guantanamo and El Cristo, but our school and mission have been guarded by the American marines. There will be no intervention at this time. There is no feeling of security in the island, however, nor is there likely to be under the present administration.

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#### China's Perplexing Period

These are trying days in China. To arrange for loans of needed money without giving away control into foreign hands and exasperating the people is one of the most difficult tasks the new government can face. The money must be had if the soldiers are to be kept from mutiny, and there have been some serious outbreaks already. The confidence in Yuan Shi Kai is not absolute, and

the loss of his premier comes at an inopportune time. Yet the new Republic is getting on remarkably well, all things considered, and the probability of a return to the old order is exceedingly slight. If Christian good wishes could help, China would be well off.

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#### Christian Citizenship

There is very great need of a clear vision of Christian ethics at the present One conversant with the pretime. vailing political tone can scarcely fail to perceive the confusion of opinion on what ordinarily would be plain questions of right and wrong. citizens have a responsibility for rightly interpreting the great ideas of Democracy, Society, Equal Rights, and Religion, and standing for the correct interpretation against all specious statement and special pleading. The time, full of unrest, demands thoughtful leaders of integrity and unquestionable sin-There is no solvent like the Christian ethics and the Christian spirit.

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#### The Chinese Ambassador

Chung Mun Yew, the new ambassador of the Chinese Republic at Washington, was a student in this country from 1872 to 1881, being one of the first group of thirty Chinese boys sent here for education. He was prepared for college at Springfield and Hartford and graduated at Yale, proving himself exceptionally able. He has had experience in diplomatic service, and has

been a leader in railway development and the opium reform. Most significant is his declaration that the new order in China began with a few Chinese boys who found their way to our schools and began to dream of an Oriental Republic, now a reality. Ambassador Mun Yew is not a stranger in Washington and will be cordially welcomed.

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#### The Essential Qualification

We wish to give most emphatic endorsement to the position taken by President Horr of Newton in his noble address to the students concerning the true character of the Christian ministry and what the world may rightly demand from the man who claims to be the ambassador of Christ.

Much is said about a minister's being only a man among men, and the implication of the phrase often is that we ought not to expect conduct in a minister greatly different from the prevalent code. But let me tell you, my brethren, if a minister is only a man among men, if he does not rise above other men in purity of thought and motive and conduct, he is not fit to be a minister. You might as well say that it is not necessary for a naval commander to be more skillful in navigation than other men, or for a soldier not to be braver than other men. The integrity of his moral life, the wholesomeness of his reactions in every situation, is the essential qualification of a minister.



## Enriching the Soil

THE successful farmer is the man who is not only industrious and wise in planting and cultivating the grain, but who also gives constant and careful attention to the fertility of the soil. It takes more than grain, drill and cultivator to produce a crop. Even sunshine and rain added to these will not make a harvest. The condition of the soil must receive attention. There are farms everywhere no longer productive, not because they are not

plowed, planted and delivered from weeds, but because the ground is too poor to produce. The ground must be enriched. They have been "worked out." The deficiency is not in methods of cultivation, but in the poverty of the ground.

Our religious fields are not producing as we wish, either in men or money. We have deficits and vacancies that distress us. We have talked a good deal of more efficient methods of giving: of industrious cultivation. We confer about plans to secure larger results. No doubt there is room for all these. No doubt there are men who might get better results from farms if they were more industrious in cultivating the grain; but there are men who can no longer get a harvest until they enrich the Productiveness must be put into the ground. Our church field is like that, in part at least. Our gifts of men and money from them are a very adequate expression of their life. We are getting out of them all that can reasonably be expected. They are giving all they really want to give. They are doing all they really want to do. Better methods of giving, stimulation by this and that plan brings no permanent improvement. Of course these churches can give more, but our basis is not what churches can do, but what they want to The willingness is the larger ingredient of fertility. The religious life of the people needs to be enriched and enlarged. Would it not be a wise thing at this point of our religious experience to put as primary the need of a larger, fuller, richer life of God in the hearts of the people? May it not be wise, in order to a larger harvest, to make the burden of our hearts to be the desire and effort to lead the people into the larger, fuller life of God? Is not our present spiritual strength very well worked, and is not the fundamental need just now the enriching of the soil?

J. A. MAXWELL.
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ISSIONS for August is a summer number. That does not mean that it is not filled with interesting reading, for reading matter should be more than ordinarily attractive if it is to hold place against

the outdoor life and vacation spirit. We have reduced the number of pages and packed them with the kind of information that will stand any weather. Begin at the first page and see if you do not agree.

¶ Arrangements have been made with Architect Harry W. Jones of Minneapolis, who has devoted much thought to church architecture, for a series of plans of church edifices adapted to various We believe this feature will be helpful to many churches. It is not necessary in this day to increase the cost greatly in order to get artistic effects; but it is necessary to have taste and guidance; and in the interests of an improved church architecture the series will be published. Editor and architect have only one motive -to see our Baptist churches housed in appropriate style that inspires the worshipful spirit.

¶ If you do not like the apportionment, why not raise it quickly at the beginning of the year and get it out of the way. Then you can forget it until next year—and the missionary treasurers will be happy, as well as yourself. The apportionment is the best plan yet devised, so let us work it until we can invent a better.

T Vacation is the time in which to do something else, not do nothing. And that something else may at the same time be recreative and of highest value to others. Many a struggling church in the country derives new life from the summer visitors who live their religion everywhere and every day. Twice now it has happened recently that there was no available material to meet the need of those using the Missionary Programs given in Missions. In this emergency we have issued Missions Leaflets covering the case. Leaflet No. 1 tells what everybody should know about the Northern Baptist Convention. Leaflet No. 2, just issued, gives the facts concerning our new educational projects and progress, in form usable in the missionary or prayer meeting. We publish the same material in this number.

The honorary degrees are coming in the direction of missionary workers, as they should. We note that Brown University conferred the D. D. upon Rev. L. E. Hicks, Principal emeritus of Rangoon Baptist College, Burma; while Granville gave the same degree to Rev. Bruce Kinney, Superintendent of Home Missions in the Southwest, and Temple University of Philadelphia did likewise for Rev. Howard Wayne Smith, Assistant Secretary of the Publication Society. Rev. Harry E. Fosdick, President of the Baptist Brotherhood, received the doctorate from Baylor University of Texas.

T Sometimes the number of pastoral changes makes one think of a procession, but that procession is as nothing compared to the number of address changes among our subscribers. We are certainly a movable people. If you take the word of the list manager for it, all America is "on the go."

In our report of the Northern Baptist Convention it was stated that "Rev. M. Jameson of New York, made a remark about retrenchment. It is due Mr. Jameson of Gouverneur to say that the remark was really made by Rev. D. L. Jamison of Albion. The error is not serious, but we make the correction in the interests of accuracy.



## Fifty Years' Education of a Race

Secretary Charles L. White's Significant Suggestion to the Southern White Baptists of a Great Work in which their Home Mission Board May Properly Share



E need to remember that the task in which we are engaged may be a very long one, for it may take as many decades to solve this problem as it took to make it. How long,

therefore, shall we patiently pour our missionary treasures of money and of life into this stream? We answer till our work is done and others come to our assistance.

It is interesting to know that the best sentiment in the South to-day, and the tide is rising fast, demands that there shall be an education for the masses of the colored people, that higher educational schools must be developed to supplement the denominational work in order that teachers may be provided to labor in the rural schools, and that higher schools of learning are necessary to train exceptional men and women. Dr. Curry, Bishop Galloway, President Mitchell of the University of South Carolina, Chancellor Hill of the University of Georgia, President Mullins of the Seminary in Louisville, Dr. John E. White, and a host of others have all spoken the same strong message. The reports of the Southern Education Board leave no doubt on this subject.

Important changes are imminent in the The efforts on behalf of the Negroes in the organizing of the Young Men's Christian Associations led by the southern white students: the establishing of fellowships in southern universities for the study of the race problem; the personal Christian work which the Presbyterians of Louisville are doing through the Rev. John Little and which the Central Presbyterian Church of Atlanta is undertaking in its recently instituted playground and industrial institutional efforts among the ten thousand or more colored people who are crowded between the forks of the Seaboard and Southern railways in that city; the higher education which the southern Methodists are supporting with increasing liberality under a southern white president at Paine College at Augusta, Georgia—these give us the tendencies of southern life which our Baptist brethren are doubtless studying with the silent resolve that they must not be left in the rear of the new forces which are slowly but irresistibly organizing for a long campaign, which at first will supplement our Christian endeavors and in the end probably will lessen our commitments to this form of Christian service, that will naturally be transferred to the hearts and hands of

Our Baptist leaders are most cordial to our efforts for the Negroes. Rev. Hight in the N c. Moore, Editor of the Biblical Recorder, Raleigh, N. C., in accepting his election as a trustee of Shaw University, wrote: "I given in in the N

C. Moore, Editor of the Biblical Recorder, Raleigh, N. C., in accepting his election as a trustee of Shaw University, wrote: "I beg to say that I appreciate the honor conferred, and will, to the best of my ability, undertake the services desired. I am a great believer in Shaw University, past, present and future." And we have recently received letters from nearly a hundred of the South's distinguished sons, commending these mission schools for the work they are doing, in solving the race problem and in providing the kind of leaders and the exact education that the Negroes need and which these gentlemen delight to have them receive.

white men and black who live as neighbors.

Our brethren of the South are exhorting each other to renewed Christian work for the Negroes.

Ex-Governor Northen has said, "What has organized Christianity at the South done for the spiritual needs of the Negro? Sometimes, in my more compassionate moments, it has occurred to me that, possibly, the Negroes at the South belong to that class of humanity the Master had in mind, when He said: 'For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.'"

The following noble lines are an extract from a committee report written by Dr. Edwin M. Poteat, chairman, and adopted by the Southern Baptist Convention:

"Our commission 'Unto the uttermost part of the earth' is not China, or Thibet, or the heart of Africa; but the Negro quarters in your town, your village, your plantation. The Negro here is a severer test of our loyalty to Christ than the Chinaman in Canton; and we cannot maintain our Christian consistency while we glow with generous piety and melt to tears upon the recital of the blessing of God upon our work for Negroes in Africa or Brazil, and freeze to hardness on seeing with our own eyes the pitiful destitution of the Negroes here at home."

Who can travel in the South and not observe the kindly feeling which prevails

between the better classes of both races! It is not in the ability of any one reared in the North to instruct intelligently the southern Baptists as to what they ought to do. But every word of exhortation given in the South may well be repeated in the North, where prejudice against the Negro we fear is not growing less.

Indeed, the Baptists of the northern states may well read the burning utterances of our southern leaders and labor more zealously in our cities for the evangelization of the Negro people, many of whom absorb the vices and not the virtues of their environments, and as we read the calls to service uttered to their brethren by these southern neighbors, and meditate on their words of praise of our Christian schools, let us not for an instant imagine that the Baptists who have always dwelt closest to the great population of Negro people have not generously assisted the Negro Baptists in their Christian enterprises. They received them in large numbers into the membership of their churches. A conspicuous example of this devotion is seen in the service rendered by Dr. Ryland, who while president of Richmond College was also the pastor of a large colored church of the city. The unfortunate racial alignments of the reconstruction period, however, partly broke the personal contact which had previously existed and in the brief political ascendency of the Negroes feelings were engendered in the hearts of the southern people which made it easy for them, busy with their own educational and religious resuscitation, to leave indefinitely to their northern brethren the Christian education of the Negroes. Indeed, our southern brethren have been so busy till the present hour with the development of their own people that they have perhaps naturally not asked to co-operate with our Society in the maintenance of these numerous institutions for which it was making ample provision. On many occasions, however, in convention assembled they have heartily endorsed our work for their colored neighbors, and we have felt their regret that the burden of their Christian undertakings made it impossible for them to assist us: The willingness and ability with which during all these years many of the most prominent

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men of the South have served as trustees of our colored schools is a prophecy of that larger number who some day may feel it a privilege not only to assist in the supervision of the institutions, but also to teach the colored pupils in our classes and to direct as presidents and principals the policies and destinies of these colleges and institutes.

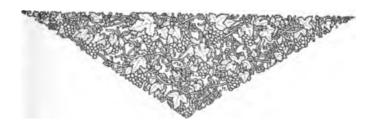
Our Society eagerly took its share in the Christian education of the Negroes when it would have been a crime against heaven not to have begun this work. The same heroism that sent our soldiers to fight for the preservation of the Union led men and women to teach the emancipated slaves in our Christian schools. And although during fifty years the Baptists of the North have invested more than six million dollars in carrying out their part of the great commission of our Lord, we cannot abandon those wards whom God has given to us until our white brethren of the South see the vision of their privilege in making their personal contributions to these schools, in addition to their sympathies and prayers, or until the Negroes themselves, slowly coming to prosperity and fortune, shall help to lift the burden, and later entirely support and supervise their own institutions.

The recent gifts of the Negro Baptists suggest that they may embrace this privilege before the white Baptists of belated vision respond to their enlightened leaders. We value highly the numerous resolutions of commendation of our work for the Negroes given by the Southern Baptist Convention. These sentiments glorify

their records. But the Baptist historian of a later century may well express his amazement that a people so enlightened, so orthodox, so generous, and showing such commendable initiative in missionary work for whites at home and for Negroes and other races abroad, should have watched for fifty years the investment of six million dollars of their brethren of the North in the Christian education of the Negro race among them and not begged for a share in the work.

And then surely he will write: "But as the work of providing Christian education entered upon its second half century the common schools of the South rapidly extended an education to all races, and the white Baptists, coming to great numbers and financial strength, followed the wise advice of their gifted guides and asked their northern brethren to share with them the privilege of training the Christian leaders for the Negro race; until long before the end of the second half century, the people of the South, both white and black, so far and generously supported and promoted these mission schools, that the Northern Baptists turned their attention to other missionary tasks.

"The Negro race has produced a long line of worthy leaders to succeed the able men who laid well the foundations and directed the development of these Christian schools now manned and supported by the Negroes themselves. The history of this century of the training of a race marks one of the greatest achievements of the Christian church." And may this prophecy come true!





ONE OF THE MING TOMB MONUMENTS, CHINA

# The Missionary Tragedy at Sianfu

The One Dark Blot of Massacre in which a Foreign Missionary's Family Fell Victims to a Chinese Mob. Mr. Beckman's Thrilling Story of His Narrow Escape

THE manner in which the missionaries have been protected in China during the perilous days of revolution is remarkable. The story has come of the most tragical incident in Sianfu, capital of the Province of Shensi in Northwest China, in which the wife of a missionary and seven others—a teacher and six children-were murdered. The English missionary, Rev. Mr. Beckman, who escaped with his little girl of four years, has written an account of his experiences, which we take from the Christian Herald. It shows what the missionary must be prepared to meet. After describing the sudden beginning of the revolutionary movement in Shensi Province, and the uneasiness of the natives when the mob began to burn houses, Mr. Beckman gives this thrilling picture of a dreadful night:

About midnight W. T. Vatne, a teacher, aroused us by a sharp rap on the window. We made haste to get the chil-

dren ready, and hurried downstairs. The gate to our compound was already set afire, so we rushed to the back yard, hoping to escape over the wall by means of a ladder. I heard gun firing even from that direction, and I feared we were already surrounded by the mob.

The ladder had been removed by our native helpers when they escaped, and in the dark it could not be found. Mr. Vatne and my wife went into the house to take along some things of necessity, while I managed to get a wheelbarrow, a piece of timber, and a rope to the wall, which was twelve feet high.

Mr. Vatne placed himself on the wall, and I began helping the children up. We had got Selma over, and Oscar was on the wall. Just then Selma gave a fright-tul scream, and Mr. Vatne jumped down to her. I heard two shots fired, and through fright at what these shots might have done I almost dropped little Ruth,

whom I was lifting up. But I placed her on the wall, and we called on Mr. Vatne several times, but got no reply. Ruth screamed frightfully, and I took her down. Oscar also came down.

I did not dare to put any more of the children over the wall. I got hold of a pickaxe, and we took refuge in a shed close by, where I began working a hole through the wall: but it had soon to be given up, for the gate was burned down, and the mob entered. We heard them smash the windows of the house. They took what they wanted and set the house afire. The same was done in the schoolroom close by us. We kept as quiet as possible, so as not to draw their attention to where we were. With our youngest child in my arms, I sat praying. The children gathered round me. We gave ourselves over to the will of God. One of the looters entered a little shed close by us, but did not observe us.

(Mr. Beckman, his wife, and the children were praying when the mob broke down the door. As it fell they ran out. Carrying his child, Mr. Beckman was pursued, but managed to reach an orchard, where he hid in a ditch half filled with water. He could hear his pursuers searching for him.)

Mrs. Beckman and our little Ruth (aged seven) and Hulda Bergstrom (aged eleven) had fallen near the gate, and Hilda Nelson (aged fifteen) had reached a short distance westward and tried to escape among the grave mounds near by, where she was struck down. George Ahlstrand (aged ten) must have tried to follow me, because his lifeless body was found near the cross-road.

I prayed the Lord to guide me. My pursuers called to some of the others to bring torches, but I was still too tired to move. Soon the torches were there, and one man called out, "There he sits," and he threw his pole at me in such a way that it struck me on the arm and little Thyra on the legs. Then I rose up and walked out into the water. Large pieces of mud struck my head, but caused no injury. Luckily there were no stones around there.

Soon I understood that they could no longer see me, for they began asking each

other which way I went. Their own torches blinded their eyes, while my way became light. I could see where to go, could observe their movements, and could hear their speech. They hurried to surround the orchard and put guards at each place where they thought it possible for a person to climb up. Some said, "He went here." and others "There." prayed God to help me at the north side. I crept down by a tree and sat down in the water, and the cold water made my swollen feet more comfortable. How I prayed God to help me! I tried again, and really got up. No one was after me, and I picked up my darling-all I had left on earth-and started off toward the North. I did not look back toward the burning houses—it was sad enough to know that my beloved wife and Ruth lay slain there, together with the other children. I thought of Mr. Vatne and Selma, wondering if they were alive, and where they could be. I continued walking unhindered and arrived at the back gate of the mission station in the West suburb.

After coming here we heard various rumors regarding Mr. Vatne and my daughter Selma. Some reports said they were killed, others that Mr. Vatne was still alive, bound to a tree. The authorities did not permit any of us foreigners to go in search of them, but the native Christians did their best to locate them. We felt an awful anxiety for two days, until we learned that they had been murdered by the mob after having fled eight miles toward the mountains.

It is said that the revolutionary leader stamped in anger when he heard what had happened to us, saying, "Are our Chinese people really so foolish that they want to draw the revenge of foreign powers down upon us through such outrageous attacks?"

Three of the leaders who planned and instigated the attack on us have been punished by death, and their bodies hung up as a warning to others. Some of the officials say more of the culprits will yet be punished, and they try to comfort me a. best they can; but there is no comfort save in the Lord and in submission to Him.

# ECHUEZ EDUM MILE ----

#### MISSION SCHOOLS IN JAPAN

In an article on this subject by Y. Suzuki, the charge is made that the Mission Schools, while still doing a great deal of good work for the cause of education, have declined of late years in "their productive power of men and women of a pure, strong and noble personality." Also that the schools are not so popular as formerly. The Doshisha is mentioned as an example, and the cause of decline is attributed to loss of former merits, including good standing with the government. Ordinary schools are better and therefore preferred, save by those too dull or poor, who "in some cases, if fortunate, can get support from the Mission Schools." "Another defective point is that the majority if not all of the teachers are poorly equipped, and that the missionaries with them are poor in teaching, as a rule; but this is excusable when we take into consideration that most of them have had no special training in this line of employment." "Let it be remembered, however, that some of the missionaries really command our respect and admiration; they consecrate themselves and work hard and faithfully for the Master. If Japan needs any more missionaries, such missionaries are the ones. I may add that I have no prejudice against the Mission Schools: on the contrary, I rather wish that those who are placed in charge may see their way clear to carry out great reforms, so as to restore their former prosperity and at the same time to make the spiritual atmosphere much stronger than it now is, for the world is not only saved by Christ, but it is saved a little more by every new man who stands forth in anything of the power of Christ."

That is the criticism of a friend, who shows insight in the closing words. We are glad to know that in such missionary educators as Prof. Clement, Principal Benninghoff and Dr. Dearing, we belong among the favorable exceptions indicated by the writer.

#### SOME SOUND ADVICE

It is significant to read in a recent number of the Rinri Koenshu, a paper read before the Ethical Society of the Imperial University, in which the writer attacks the narrow-minded patriotism which has been very common in Japan in recent years. We quote the following:

The narrow-minded patriotism which is being preached far and wide in this country at the present time is responsible for the growth of a certain amount of antipathy to foreign thought. Of course it is quite right to encourage among students a high respect for all that is good in our national character and for the noble acts of Japanese performed in former ages, but the notion that we Japanese are superior to all other nations can only be entertained by ignorant people. should be taken not to introduce any remarks in textbooks that are calculated to puff up the minds of students with ideas of their own importance. Because we have been successful in two wars, we have no call for self-satisfaction, since there are numerous particulars in which we are behind Europeans and Americans. In quoting from our old writers, it must be always borne in mind that they were very ignorant of the progress of thought in other countries. Consequently many of the things they said about Japan must sound very ridiculous to schoolboys even at the present time.

The undue exaltation of everything Japanese is the result of ignorance of the great outside world. Those who only know Japanese thought and Japanese men and women are apt to exaggerate their greatness. It is very undesirable that our lads should grow up with mistaken notions as to the place that Japan occupies among the nations of the earth. Surely it is not true patriotism to instil into the minds of the young notions that they will live to discover are not borne out by the facts which the history of other nations furnishes.



REV. G. A. RIGGS AND WIFE

# Progress in Porto Rico

By General Superintendent A. B. Rudd

ENERAL Superintendent A. B. Rudd, D.D., reports: The Baptist mission work of Porto Rico has turned its thirteenth mile-stone. The report last year called for two new men, one for the school work and the other to take charge of the San Juan district. Rev. P. D. Woods, of Ohio, a graduate of Denison and Rochester Seminary, came in August of last year and has already gotten school matters well in hand. A month later came Rev. F. P. Freeman, of Nova Scotia, a last year's graduate of Colgate. These brethren are well equipped, and on their arrival we "thanked God and took courage." One native worker has also been added, an intelligent and enthusiastic young man, who had already distinguished himself as the champion colporter of the island.

Looking over the year, the following facts are noted:

1. A marked growing spirit of liberality. Pastors and churches are awakening. Our contributions are \$670.74 in excess of those last year.

2. Growth in rural districts. Four of the five churches organized during the year have been in the country. Our problem has long been to reach the country people. Gradually this is being done. From coast to mountain top every effort made to tell the story to the country folk meets with encouraging response. We have taught Rome to look after the religious interests of the country people, and the first rural Catholic chapels ever seen on the island are being built to offset the Protestant work.

3. Deepened interest in hitherto unresponsive towns. Of Guánica, where of late years the work has gone slowly, Mr. Detweiler writes: "Our church in Guánica has won a place for itself in the

life of the town. The services are well attended and the Sunday school is growing notably." Trujillo Alto, where for years victories seemed to be on the wrong side, has now fallen in line, and within the next few days we hope to organize a church. In Loiza, where in years gone by the messengers of the gospel were stoned, our service hall is now filled with respectful hearers.

- 4. Increased efficiency in Sunday school work. Several interdenominational Sunday school institutes have been held during the year with good results. Better organization, better methods of teaching, better teachers—these are our aims, and the past year marks great progress.
- 5. Unexpected enlargement of our field. During the year the Congregationalists have turned over to us a large slice of their territory. The thrifty town of Juncos, with most of its outlying districts, nearly 11,000 souls, has been turned over to the Baptists. The town and the barrios are all open to gospel work. There are already many believers. Before this report is printed many of these will probably be baptized and organized into a church.
- 6. Growing interest in Missions. Our island Christians are catching a glimpse of the world-wide vision. At our last associational meeting a mission committee of five was appointed to hold office for three years and to have charge of all mission work, both on the island and abroad. On the home field the churches are supporting in full an associational missionary at \$30 per month. The eyes and hearts of the churches are turning toward Santo Domingo, and at its first meeting this mission committee appointed two of its members to visit this republic in the near future at the expense of the native churches, with the view to opening mission work among its inhabitants.
- 7. Training School. The plan outlined last year of so relating our school to the University of the Island that our students

may take the greater part of their academic work in this excellent institution is working most satisfactorily. young men have been enrolled during the year, and excellent work is being done. Given the tremendous importance of this school in the future of our work and the bright outlook now before it, it is nothing short of a calamity that the Baptists of the home land should leave it longer unbefriended, unhoused and unequipped. For the second time the amount necessary for this building has been cut out of the bud-The hope is expressed by the Society that friends may come to our rescue and give us during the year the money for the school building. Reader, how much of this \$18,000 needed will you give? Put your money in bricks and brains and spiritual brawn and help us develop character which will make itself felt in every pulpit and home of this island.

8. Houses of Worship. The amount allowed in the budget for this purpose for the year beginning April 1, 1912, (\$1,000), falls a trifle short of being one-third of the amount needed for a single chapel in Carolina, the town long ago decided on as having the right-of-way. For the coming year we need \$10,000— we get \$1,000. Will the Baptists of the United States allow this to stand?

9. Developing our educational interests. Mention has already been made of the needs of our training school for young men. We should by all means reopen next session in Rio Piedras our girls' school, formerly located in Coamo, and which for sufficient reasons was suspended for the present session. Our girls as well as our boys will have the advantages offered by the University of Porto Rico.

10. Two additional women workers. The excellent work done by our six women missionaries but emphasizes the need of two more to take up work in other places, where their presence would be a benediction.

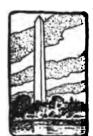
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## "Home Mission Week"

The Large Program Mapped Out by the Home Missions Courcil



THIRTY-SIX Societies connected with the Home Missions Council and the Council of Women for Home Missions have united in an educational program for Home Mission Week, November 17th to 24th, 1912, which will

be preceded by a preliminary campaign of three months' duration. These organizations represent practically the entire group of Protestant churches in the United States.

It is planned, during Home Mission WEEK, to create a nation-wide interest in the problems which are confronting the church and the nation. The central office in New York will organize committees, so far as possible, in the 2,500 cities in the United States having a population of 2,500 and over. These committees will have charge of the arrangements for HOMB Mission Week, especially with reference to the program for the final Sunday, when great Home Mission demonstrations will be held. These committees will also endeavor to project the campaign to nearby towns and villages, co-operating with the workers in the churches in these smaller churches, in order that practically every Protestant church in America may have some part in the movement.

It is planned to get out a series of twelve posters on American social and religious problems, these posters to be used each week during the three months' preliminary period. The posters will be sent directly

from the New York office to persons designated by the various Home Mission Boards. Every Protestant church in the country should be supplied with a complete set of posters, which will be sent without expense to the individual church. In addition to this material, the office will issue a considerable quantity of literature in the form of suggested programs and methods of organization for the committees in each city and for each local church. The daily newspapers, magazines, and the religious press will be employed. On each Saturday during the three months' campaign, there will appear in selected newspapers in at least 100 cities a syndicated article on such subjects as "Negroes and Indians"; "Spanish Americans"; "The Frontier"; "Immigrants"; "Country Life"; "City Problems"; "Women and Children in Industry"; "The Saloon and Temperance Reform"; "Social Conditions and Movements": "The Church as a Social Agency"; "The Church as a Religious Force"; "The Churches in a Unified Program of Advance." Many of the most prominent magazines in the country will print special articles in their November issues bearing upon some aspect of the Home Mission situation, these articles to be written by men and women of national Newspaper editors will be reputation. furnished with material which may serve as the basis for the editorial treatment of the modern Home Mission situation. Pastors will receive fresh information for the preparation of missionary addresses.

Under the immediate direction of the denominational Home Missionary So-

cieties, mission study classes will be organized for the discussion of Home Missions, various groups in each church to become responsible for the presentation of the subjects to be discussed during Home Mission Week. The Missionary Education Movement is heartily co-operating in this plan and will soon be prepared to issue some special literature with regard to our campaign. The program for Home Mission Week will be as follows:

Sunday, Nov. 17, A. M., "Our Country's Debt to Christ"; P. M., "Units in Making Our Country God's Country."

Monday, "American Indians, Africans and Asiatics."

Tuesday, "The Frontier and the Island Possessions.

Wednesday, "The Immigrants."
Thursday, "The Rural Regions and the Cities."

Friday, "American Social Problems."
Saturday, "Prayer and Fellowship."
Sunday, Nov. 24, A. M., "Our Country's
Opportunity for Christ"; P. M., "Unity in

making our Country God's Country."

It must be evident to any student of our Board problems that the Boards of the church must constantly create a new constituency. Just now many of the Boards, to a very considerable degree, are depend-

ceived from persons who, in their youth, were educated in Home Mission affairs. It was quite apparent during the recent Men and Religion Campaign that the interest in Missions, either Home or Foreign, was not to be compared to the interest in most of the other messages of the Movement-at least as this interest was manifested in point of attendance. People do not ordinarily attend missionary meetings unless they already have a special interest in the subject. Therefore, the only way these "outsiders" can be interested is through such mediums as will reach A well-known socialist recently said that the socialists were so successful in Milwaukee because they put nine-tenths of their campaign funds into literature. The supreme purpose of Home Mission WEEK is to impress upon every man and woman of every church of every evangelical denomination in this country that the established agencies of the church are equal to the present situation, and that the Home Mission Boards are the appointed organizations of the church through which America is to be saved for the kingdom of God.

Detailed information with reference to the entire campaign may be had by addressing Rev. Charles Stelzle, Executive Secretary, 156 Fifth Avenue, New York.



OUR TASK IS TO EVANGELIZE THESE INCOMING MILILIONS



# OBSERVATIONS OF THE OUTLOOKER

MacArthur, as President of the Baptist World Alliance, expects to go to Russia early next year to dedicate the new Baptist College in St. Petersburg. It is said that plans are also maturing to establish another Baptist ministerial training school for southeastern Europe in Budapest. Calvary Church in New York by the way, having sought in vain for a pastor, would like to get Dr. MacArthur back again, to round out his ministry. If he accedes, he would have only one pastorate after all.

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The Laymen's Missionary Movement plans another campaign, to take in fifty principal cities East and West, from October to April next. The campaign will differ from the former in that home and foreign missions will be unitedly presented, giving missions as a single great objective. The Missionary Education Movement is in cooperation, and rumor has it that the two organizations may consolidate. Why not?

\* \*

Our new educational projects which look toward the unifying of our denominational efforts find a parallel in the new Department of Missionary Education formed by the Presbyterian Church North, by direction of the last General Assembly. The home and foreign boards have had separate plans hitherto, working independently and not always without overlapping. Now the single department will serve Sunday schools, men's and women's organizations, young people's societies and children's bands, and will represent all Presented

byterian interests. Lectureships, with a speaker's bureau, summer schools, education in the use of duplex envelopes, and other practical features are proposed. The Outlooker trusts that we shall not come far behind in our missionary education plans. We certainly will not, if our educational leaders have their way.

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The Outlooker has been much interested in the June Atlantic's leading article on "Should Smith Go to Church?" opening sentence, "I think he should," indicates the writer's attitude. He then goes on to show why Smith doesn't go; and the article will well repay reading. kindly criticism and keen analysis, much truer to fact than most attempts of its kind; and its conclusion is sound that if Smith will not seek the church, however wide from truth his reason, the church must seek him. Mr. Nicholson believes the situation calls for a really united church, and one at work every day in the The one-day-a-week church has little chance for success.

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Glancing all around the horizon, the Outooker sees a quieting down in revolutionary countries, as in Mexico and Cuba, while there is little of a disturbing character from across the seas. Labor conditions are perhaps more unsettled than political. It is evident that social and economic changes of some sort must come at home and abroad, and the question is who shall lead in them? Christian statesmen and reformers of really large mold will find room if they appear.



#### The Missionary Education of Men

BY W. T. STACKHOUSE, D.D.

#### 6. THE EVERY-MEMBER CANVASS

It is our opinion that there are but few lines of missionary activity that will impart more missionary instruction within a limited time than what is known as the Every-member Canvass. It is true that the canvass has a financial objective. But it is just as true that in attempting to reach that financial objective, any where from five to fifty men have been busy giving missionary information; and if their work has been properly done, every family in the congregation has been receiving missionary information.

There are four significant things educationally in the Every-member canvass.

(a) Knowledge is gained by the personal touch. It was the personal touch between teacher and pupil that not only laid the foundations of our early education, but that gave us the best methods for the securing of increased knowledge. The personal contact, the face to face interview, the personal question and answer will impart more knowledge, and arouse more missionary interest in many lives than can be done by anything else.

(b) Missionary information is indispensable to the canvassing committee themselves. To do their work they must know the facts. They must in some measure be acquainted with the needs, victories and workers in the mission fields. They must know the methods that succeed and how to work them. They must know what literature to recommend; how to meet objections; and how to answer ques-

tions relating to the missionary work. Let a committee of from ten to fifty men in each congregation get ready for the Every-member Canvass, and you have already commenced a very effective education in the congregation.

(c) The canvassing committee will

impart information.

The knowledge essential for their own equipment for service in the very nature of their work, will be passed on to others. It is a mistake for the canvassing committee to assume that the people know all about missions, and their work ends when they secure a subscription. Many people know little or nothing about the mission work of their own denomination. Your canvassing committee will surely discover this fact, and should rejoice in the opportunity of giving information to those they visit. A good canvassing committee can do more in ten minutes of straight personal dealing with the individual than might otherwise be done in ten years. For example, a man who had refused for vears to support missions, was visited by the canvassing committee and asked for a subscription. He refused to subscribe on the ground that he had heard that it cost 90c. out of every dollar to send the other ten cents to the field. It was an insane objection, but it had to be met in a sane It only took ten minutes to sweep this false impression from his mind and secure his regular support to missions thereafter. Another man was canvassed who was accustomed to give \$5.00 a year. out of respect to the appeal of the pastor. Thirty minutes of frank discussion by the canvassing committee led him to study the

needs, and see his opportunity for investment in a larger way in the Kingdom. He has been giving \$1000 annually since then. Hundreds of other cases more striking than these might be mentioned in connection with the work of missionary education by the canvassing committee.

(d) Many men never begin to study missions until they begin to give to missions. The canvassing committee have led thousands to give liberally and systematically, and who because of this have become more intensely interested in the study of missions. In fact a magnificent subscription to missions was the first step leading up to the definite decision of a business man to become a Christian. The knowledge that his subscription was being used for the conversion of others, led to his own conversion. A man becomes interested in the thing he supports and he desires to know more about it. "Where your treasure is there will your heart be also,"

A man was led by a personal appeal to invest \$5,000 in a mission field in the West. He at once took an interest in the work that was being done. He watched the progress made, and studied carefully the needs as they presented themselves. The next year he doubled his gift, and last year materially increased the gift of the former years.

We commend the Every-member Canvass as a very fruitful means in the missionary education of the men.

# 7. THE MEN'S MISSIONARY MEETING OR BANQUET

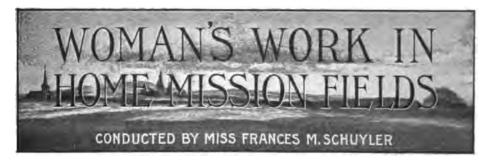
The educational value of the Men's Missionary meeting has been so thoroughly demonstrated that it needs only the statement of the fact. The thousands of men who attended the missionary banquets and other meetings for men in this country during the past four or five years, have been brought face to face with missionary history, problems, and triumphs as never before. Many of these men will never be the same again. They have a new view point. They are beginning to relate themselves to the Kingdom in a new way. These men's meetings should be continued for the deepening of the interest created, and for the better organization of the men generally for greater missionary efficiency. Moreover men have been reached by these meetings who have never been in the habit of attending religious services. Many converts have been won from indifference, and positive opposition, to intelligent support of the mission work. We have in mind a man of wealth, who not only refused to attend missionary meetings but who openly opposed the missionary enterprise. was induced to attend the lavmen's banquet, at which his whole attitude on the question was changed. He is now a liberal weekly contributor to missions, a subscriber to the missionary magazine of his denomination, and an interested reader of the missionary literature of the day.

# WHAT ONE PASTOR DID THROUGH WISE USE OF LITERATURE

In one congregation the chairman of the missionary committee secured a large number of the best missionary books and pamphlets published for the use of men. He enlisted the assistance of a number of young men, who under his direction put into the hands of the men of the congregation such books or pamphlets as the chairman of the committee thought they might read. He enclosed in each book a card containing his name with the suggestion, that the man to whom the book was loaned would carefully read it, and after doing so, hand it to the young man who would call for it. By this personal effort a great many books and pamphlets were read by the men of that congregation. This plan was put into operation in 1907. That year the church gave to missions a little over \$3000. Since that date the gifts have steadily increased until they reached last year over \$10,500. This fact proves that the giving was intelligent; and also that the methods of missionary; education had much to do in bringing about these splendid results.

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THE MISSIONARY COMMITTEE SHOULD SEE
TO IT THAT EVERY FAMILY IN THE CHURCH
HAS A COPY OF MISSIONS. PUT THE
SUBSCRIPTION IN THE CHURCH BUDGET.



# "The Pestilence That Walketh in Darkness"

BY LEITH R. RICE, SAN JUAN, PORTO RICO



OU no doubt have heard of and are wondering about the bubonic plague situation. The infected districts are my fields—San Juan and Puerta de Tierra. There have been some cases out here where we live, one almost next door, but

they claim that these cases were infected in Puerta de Tierra and that there are no infected rats around here as yet. San Juan and Puerta de Tierra are full of rats, but the agents are killing and catching them by the thousands. In one one-room house in a district where I visit they killed 120! Professional rat-catchers are here and the board of sanitation is cleaning out the infected districts, burning up houses and carrying off trash. Every available spot has been turned into a crematory to burn trash. Sometimes they take away all the possessions of some of the poorer families, but of course they are caring for them in tents, etc.

Last Sunday one of my boys in the San Juan Sunday school was carried out from



STREET SCENE IN SAN JUAN, PORTO RICO



BEAUTIFUL PORTO RICO, AS SEEN ON THE MILITARY ROAD

his home and died shortly after. I can hardly realize it. While the rest of the boys and I were having our Sunday school lesson, he was dying. It comes pretty close home when such things happen.

The services have not been closed, business is going on just the same, as the authorities believe they can stamp out the disease without quarantining very closely. There is a quarantine between us and the rest of the Island, but we can go back and forth to Rio Piedras now if we do not carry luggage. They are building a fumigating room and when that is ready we may have to be fumigated every time we go out to see Dr. Rudd. If that happens, Miss Hill will have to give up her Sunday morning class out there. So far there have been no cases announced from the district where Miss Hill works in Santurce.

Dr. Rudd has forbidden our calling on the people except in some extreme case where we may be needed, but our regular services are going on just the same, although we may have to close up in Puerta de Tierra, which is the worst danger point.

On Sunday morning we had about seventy-five percent of the usual attendance. A great many of our people have fled to other towns, as many others have done. At the afternoon service in Puerta de Tierra we had a very small number present, but at the evening service in San

Juan there was a large number, and after the day was over I was glad that I hadn't run away, as they seemed so cheered by coming together that I felt it was quite worth while.

Dr. Rudd has made plans for us to go out to Rio Piedras to stay if matters get worse, but we will not go unless it is absolutely necessary. I will admit that I fully realize the danger and am really afraid at times, but we are taking all possible precautions against the ever present flea and can only hope for the best. I do not mean that I am afraid to die, but it is an unpleasant thought to think of the possibility of having such a terrible disease and being carried off to an old pest-house for your last hours.

There is positively no danger to those who do not go among the people or go where the infected rats and fleas may be, so that only the missionaries, and business people of the cleaner classes, and Americans stand in danger, and with proper precautions there is not much danger to them. You do not need to worry about us at all.

I am disappointed in many of my plans for the summer work with the señoritas and boys. I had hoped to have classes for them during the vacation, but may be able to begin them later on. We have closed our sewing school in Puerta de Tierra, as Dr. Rudd thought we had better drop

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everything that would not permanently injure the work, and the mothers do not like to have their children mix with so many others at such a time.

We think that the situation is under control and that a few more cases will see the end of the plague, but of course it is a little too soon to be sure of anything. However, do not worry about us, but pray for our people and the work as we go ahead with these few services, that they may be helpful and cheering to those who come and may not have been held in vain. We were having special services when the plague broke out, but our preacher had to leave, as we expected that at any moment we would be cut off from all communication with other towns, and he had to return to his family.



TWO OF OUR MISSIONARIES AND AN AGED CONVERT



#### The Thirty-first Annual Commencement

#### BY FRANCES M. SCHUYLER

"The sweet girl graduate" has been the theme of many an editorial in secular and religious press, and yet as the years pass the interest in her has not diminished. There is a special claim, however, upon our sympathy in contemplation of the graduate of our Baptist Missionary Training School. Those who complete this course are volunteers for Christian service. It is an exhibition of recruits for the vacant places in the world's needy harvest fields, a reinforcement of young womanhood, educated, consecrated and fitted by special training for the battle with sin and superstition that awaits them.

Our commencement occasion never loses its significance to us, never grows tame or monotonous. It was therefore with keenest interest that we joined the

throng that at an early hour filled the beautiful auditorium of the First church, on Tuesday evening, June 18th. skilful fingers of the Juniors had transformed the choir loft, pulpit and platform into a bower of beauty. Field daisies, radiant in their gold and white, were mingled with fern and palm so lavishly, yet so artistically, as to suggest a wildwood scene. Above the platform, nestling amidst a wealth of green, was wrought out in white the class motto, "Workers together with Christ," and chains of daisies marked the seats that had been reserved for the students.

Promptly at eight o'clock the eager curiosity of the large audience was gratified by the sight of the white-robed throng of one hundred girls filing slowly through the east doors from the vestibule, singing sweetly as with measured step they passed to the rear of the auditorium, then down

the middle aisles into the center pews. After the invocation by Rev. M. E. Adams, a double quartette sang with fine effect, "All hail the power of Jesus' Name," to the tune of "Diadem." This well known hymn, with this special music, is immor-



MISS ALICE JACOBS

talized by tender associations with Mrs. C. D. Morris and Miss Mary G. Burdette, beloved of Baptist women.

To hear Miss Mary C. Blood, principal of the Columbian College of Oratory, read a portion of Scripture is to catch a vision of its deeper meaning. This was especially true of her rendering of the seventy-first chapter of Revelation. Dr. J. B. Thomas followed in a tender prayer for the outgoing class.

The address of the evening was delivered by Rev. W. P. Behan, Ph.D. It was a clear cut statement of leadership, such leadership as the world needs; and elements were emphasized that constitute a great spiritual leader. "You must grow a large soul life," said Dr. Behan, "a life that has length, breadth, heighth and depth," and following the outline of the need for such a life were given suggestions for its cultivation and development.

At this point occurred an unusual feature, but very attractive—the presenta-

tion of diplomas by Miss Alice Jacobs to forty-three of the students, for the completion of the prescribed course in teacher-training. Miss Jacobs, who has been the efficient instructor and head of this department, spoke of the helpfulness of this course, which although somewhat elementary was a stimulus to deeper study.

Mrs. A. G. Lester presented the diploma of the school to forty-four members of the graduating class, with words of appreciation for the splendid work they had done during their months of training, and



MRS. MARY REYNOLDS, PRINCIPAL OF TRAIN-ING SCHOOL

after giving a list of the studies as outlined in the prospectus, welcomed the graduates into the sisterhood of missionaries "who have counted not their lives dear unto themselves" but who are filling the hard places in the world, honoring the Master by beautiful, helpful self-denying service. The prayer of designation was made by Rev. W. H. Taylor, and was followed by the singing of "Mizpah" by the juniors. The class song was written by Miss Verna Parks and was set to

pleasing music by Miss Cora E. Cover.

While the graduates were still upon the platform Mrs. A. E. Reynolds, principal, gave a pleasant surprise. She called attention to the unvarying kindness of Mr. John Nuveen and his many generous gifts to the school, and annouced that she had a beautiful Bible for each member of the graduating class, to present as Mr. Nuveen's parting gift. These Bibles were given in memory of Mrs. Ida Strawbridge Nuveen, whose noble life and work for the Society are matters of history. The benediction by Rev. A. E. Reynolds closed an unusually deightful exercise.

The music which was of a high order was under the direction of Miss L. L. McClure. Mrs. Crosby Adams presided at the pipe organ.

The personnelle of the class of 1912 represents eight nationalities; the states of California, Colorado, Connecticut, Illinois, Indiana, Iowa, Massachusetts, Michigan,

Minnesota, Missourri, New York, New Jersey, North Dakota, Ohio, Pennsylvania, Texas, West Virginia; and the countries of Canada, Denmark and Germany, in addition to our own land. The school enrollment for the year was 109.

#### THE BACCALAUREATE SERMON

This was preached on Sunday, June 16th, in the First Church, by Rev. F. L. Anderson, Secretary of the Baptist Executive Council of Chicago. His theme was "The Democracy of the Cross"; text Matt. 20: 23. From his introduction, embodying the contrasting thought of the disciples and the Lord, the clashing ideals o' life, revolution in the realm of ideals and reconstruction of life upon a different basis, Dr. Anderson proceeded to the delineation of God's education of man in the meaning of sacrifice and suffering. It was a fitting message challenging to deeper consecration.



CLASS OF 1912, BAPTIST MISSIONARY TRAINING SCHOOL, CHICAGO, PHOTOGRAPHED ON
THE STEPS OF THE MAIN ENTRANCE ON VERNON AVENUE
Digitized by



FOUR TIMES ONE IS ONE; FLORENCE BURNETT, A HELPER IN THE FIRESIDE SCHOOL WORK AT NASHVILLE, TENN.

#### Waters Normal Institute, Winton, N. C.

#### BY MRS. C. S. BROWN

We are closing perhaps our hardest year's work. The winter has been unusually long and severe; the ground was covered with ice and snow almost continuously during the months of January, February and March. Our buildings are heated with stoves and we experienced great difficulty in keeping comfortable.

Our enrollment almost reached 300. Just think of the crowded condition of our limited recitation rooms, and especially during those cold winter months! Our school is conveniently located for the people, and is surrounded by a large colored population. We are doing a community work as well as school work. Our school workers control all the Sunday schools, conventions and organizations around us. Our students lead in almost all of the churches.

So admirably situated to do excellent work, it seems a great pity that our school cannot get money enough for proper equipment. We need money to improve the buildings that we now have, to put in bath-rooms and better water supplies, and to obtain better dormitory fixtures. Our recitation rooms need desks, maps and charts. The girls need a laundry and furnishings for the same. The buildling, or "shack," now in use is by no means creditable. How we wish some generous heart might come to our relief!

We have suffered for the lack of sheets, blankets and comforts during the year. We failed to get barrels as in former years. We do hope that the circles in the north will not forget us in this respect. Although the work is hard, and we are forced to live under a constant strain, yet we rejoice to observe all about us the fruitage of our labors. We beg your prayers and continued interest that this great work may still go on increasing with the years.

## The Paper Mission

For some years the Woman's American Baptist Home Mission Society has encouraged a helpful passing on of literature to those who needed it either for distribution to others or for their own helpfulness. Mrs. Clara J. Floyd, 16 Yale Ave., Wakefield, Mass., has for the past two years directed givers of reading matter to those who would appreciate the gifts.

One of our Western colporters supported by the Publication Society is carrying on a similar work which he is willing to enlarge; so the Woman's American Baptist Home Mission Society recently voted to transfer the Paper Mission work from Mrs. Floyd to this missionary, Rev. B. A. Loving, Woodward, Oklahoma, to whom those interested in this work should write.

All who have been sending or who desire to send literature to the colored people should now send to Miss Grace M. Eaton, Assistant Superintendent of the Fireside Schools, 513 Mulberry St., Nashville, Tenn., for addresses or other information, as she has charge of that part of the Paper Mission which supplies reading matter to the negroes. Remember that those who assume this care are both missionaries among needy people and can supply addresses to the friends who want their papers and magazines to continue their helpfulness in other homes.

## Foes and Forces in our Syrian Field BY MISS RAHME HAIDER, LOS ANGELES

The work among the Syrians for the past month or two has not been what it ought to be. Its growth has caused the arousing of the Catholics against us. The greatest obstacle to the advancement of our work has been the lack of teachers and irregular attendance of the few, owing to their work and responsibilities at home, which compelled us to change the Industrial School session from afternoon to morning. Seeing the need of reaching the older girls and mothers of the community, I have decided to carry on a new plan of work which has been a real success so far. After a short talk with Mrs. S. G. Alexander, a member of the First Baptist Church and well experienced in the art of dressmaking, she kindly consented to give her services. A few weeks ago the women of Temple Baptist Church, who are always ready to help, presented a sewing machine as a gift to the Syrian Mission and have also promised another later. We have various kinds of work for the little ones of the kindergarten. with songs and games, prick-card work for

those next older, and patchwork for the larger girls, rafia and clay modeling for the older boys.

Not only Catholic opposition and irregular attendance of the teachers have caused the decrease in the Sunday school, but Sunday afternoon seems to be an outing time, a time set aside for the people in this community to attend parties, go to theaters and moving picture shows, weddings and dances. Such attractions have been the means of drawing the children away from our school, so in order to reach all who are in need of the gospel the hour will have to be changed from afternoon to morning. The people here are not what we call poor people. They are lovers of a good time and pleasures.

The work of the evening school for young men and women and the afternoon school for boys and girls has been greatly blessed. I drill the children upon the Word of God, and each boy and girl is required daily to repeat a Psalm and a Bible verse to parents before retiring, as in so doing they will carry the message to the hearts of mothers and fathers at home.



NEVADA, A PIUTE INDIAN KINDERGARTNER



Prayer Calendar for August

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

August 9.—Miss Annie S. Hayward, teacher at Mather School, Beaufort, S. C.
August 10.—Miss Anna Hughes, missionary among American population in the West, Sheridan, Wyo. Miss A. E. Read, matron of Tidewater Institute, Cheriton, Va. Miss M. Evangeline Richardson, missionary among Negroes, Vickshure, Miss.

WATER INSTITUTE, CHETION, VA. MISS M. EVANCELINE RICHARDSON, missionary among Negroes,
Vicksburg, Miss.
August 12.—MISS MINNIE SCHORFFEL, missionary among Germans, Chicago, Ill.
August 13.—MISS CHARLOTTE GOMOTT, Florida
Baptist Academy, Jacksonville, Florida.
August 18.—MISS. AMANDA EGLI, missionary
among Chinese, Oakland, Cal. MES. A. J. BROWN,
teacher at Waters Normal Institute, Winton, N. C.,
August 22.—MISS FINETTE JEWETT, teacher at
Hartshorn Memorial College, Richmond, Va.
August 24.—MISS MINA MORFORD, matron, Indian University, Bacone, Okla.
August 25.—MISS ESTHER PALACIOS, missionary in Caguas, Porto Rico.
August 26.—MISS ELSIE M. RIPLEY, matron at
Indian Orphanage, Bacone, Okla.
August 27.—REV. GEORGE A. LEARN, Superintendent Kodiak Orphanage, Wood Island, Alaska.
August 30.—MES. A. E. REYNOLDS, Principal,

## Immigration—A Study

Immigration—A Study

PART III

1. Conditions. Nearly 25 percent of the aliens in our land cannot speak our national language. Children born on American soil either are not educated or in parochial schools where their own languages are used. Courts of Justice in our land where persons have to be sworn through an interpreter, since they know no English. Quarters in our cities where a foreign language is actually of more value than our native tongue.

2. Immigrants. Where do they finally locate?

(a) States. In which is there the largest proportion of foreign born? How many arrivals settled in respective states this year?

(b) How does the proportion of foreign and their direct descendants compare with number of native born in the nineteen states north of the former Mason and Dixon line? What of Massachusetts?

chusetts?

chusetts?

(c) Our Leading Centers. New York, Chicago, Pittsburgh, cities on the coasts. What is the proportion of foreigners in the leading cities of the United States? What of the slums of our great cities? Do the various nationalities live apart from American life? What of the tenement shops? What of sweat shops? What is a sweat shop? Describe the life of the children and their surroundings. surroundings.

3. Foreign communities. What of the districts known through the mining, lumbering and farming interests? What nationalities form large colonies in our coal mining districts? Is immigrant labor sought in the lumbering country of the Northwest? In what state are entire town of foreigners?

4. Distribution. Can you suggest a better mathed of distribution that would make assimi-

of foreigners?

4. Distribution. Can you suggest a better method of distribution that would make assimilation of foreigners possible? How could immigrants be instructed in foreign ports as to the character of different localities in America? Are all adapted to western regions? to farming regions? Should warm or cold climates be considered in directing them to the special place for which they are fitted? How may the government aid in the choice of settlement? Would the terrible congestion of our large cities be modified by such action? Tell what is being done by our officials in this line.

References: The Slav Invasion, by F. Julian Warne, page 103. The Story of an East Side Family, by Mrs. Lillian W. Betts. Aliens of Americans? Chapters 3 and 4. Challenge of the City. Census Bulletin. Latest Report of Commissioner of Immigration. Anthracite Coal Commissioner of Immigration. Anthracite Coal Communities, by Peter Roberts. Bohemian Farmers in Winconsin. Charities, December 3, 1904. Out of Mulberry Street, Jacob Riis. How the Other Half Lives, Jacob Riis. Imported Americans, Broughton Brandenburg, Chapter II. Agricultural Distribution (Popular Science Monthly, December, 1904). Where Immigrants are Wanted (The Nation, January 5, 1905). Our Country, Josiah Strong (last part of chapter on Immigration). The Frontier. Call of the Waters. Citizens of To-morrow.

#### Wants of Missionaries

INDIANS Miss Maud Edwards, Lodge Grass, Mont.—Reed for raffia work and material for quilt linings. Miss Lillie Corwin, Reno, Nev.—Organ, pins, cut patchwork, kitchen utensils, stoves, etc. Miss Anna H. Nelson, Toreva, Ariz.—Quilt

blocks.

Mrs. Paula Tooms, Dongellas No. 8, Puebla, Mexico.—Thimbles, needles, No. 5-10, thread Nos. 40-60-80. Remnants of white muslin, white lawn, calico, gingham, fiannel and outing flannel.

NEGROES

Miss M. E. Jones, Jeruel Academy, Athens, Ga.—Purity, missionary and temperance literature, dishes and cooking utensils.

Mrs. M. A. Coleman, Coleman Academy, Gibsland, La.—Clothes for men, women and children, bedding, utensils for kitchen and dining hall.

Miss Sarah E. Owen, Mather School, Beaufort, S. C.—Sheets and blankets, hymn books and pictures for chapel.

S. C.—Sheets and blankets, hymn books and pictures for chapel.

Miss Carrie E. Finger, Selma University, Salem. Ala.—Table linen for dining room.

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn.—White thread No. 50, Sunday School song books.

Mrs. Cora E. Pettus, 719 S. First St., Clarksville, Tenn.—Clothing, shoes, sewing school material

material.

Mrs. B. C. Mebane, 814 London St., Portsmouth, Va.—Clothing, shoes, basted garments and bed linen.

#### New Auxiliaries

Washington-North Yakima, (Y. W).

#### New State Directors

California (Northern) (Ch.), Mrs. G. A. Martell, 1081 Mariposa Ave., Berkley.
Iowa, (Y. W. & Ch.), Mrs. Arthur Goodsell, 1715-13th St., Des Moines.
Maine (Western) (Y. W.), Mrs. H. W. Noyes, 81 Spruce St., Portland.

New Directors

California—Clear Lake Asso., Mrs. A. A. Lord,
Noyo. Vice—Mrs. Milliken, Res.
Iowa—East Nodaway Asso., (Y. W. & Ch.), Mrs.
B. B. Braden, Creston.
Kansas—Mrs. A. L. McMillan, 535 Freeman Ave.,
Kansas City.
Maine—(Western) (Y. W. & Ch.), Washington
Asso., Miss Harriet F. Holmes, Eastport.
North Dakota—Northwestern Asso., Mrs. Ed.
Bowler. Bottineau.

North Dakotz—Northwestern Asso., Arts.
Bowler, Bottineau.
Ohio—Miami Asso., Mrs. William Weiser, Hamilton. Miami Asso., (Y. W.), Miss Ruth Shipley, 227 Elm Ave., Wyoming.
South Dakotz—Rosebud Asso., Mrs. G. W. Young, Winner.

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# The Baptist Forward Movement

#### HOME MISSION WEEK

#### RULLETIN NUMBER ONE

From this time on we shall issue monthly bulletins in MISSIONS recording the progress of HOME MISSION WEEK plans. Since this campaign comes to an end in November it is necessary to begin very early in September in order to have sufficient time to make the needed impression. There are some things therefore that ought to be done in August if possible.

- 1. The opening sermon. It is suggested that a sermon on "Facing the Facts" be preached early in September, in connection with which the whole policy for the period shall be fully announced. New and striking facts on the present conditions in the United States will be ready to mail to pastors by August 15. Those desiring this material should place their order on file at once. A postcard is sufficient.
- 2. Investigation Groups. Of course one of these groups is all that will be possible in some of the smaller churches. If there be but one and this in a city church we suggest The City as the subject, and as a basis of study Mr. Sears' book, "The Redemption of the City." If it be a country church there is nothing more suitable than "The Church of the Open Country" by Warren H. Wilson.

This group may be made up from a young people's society or from an adult Bible class. A group of women should be formed to study the subject of Mormonism, using Bruce Kinney's new book, "Mormonism the Islam of America." As an evidence of the great interest in this subject it may be said that the first edition of fifteen thousand was sold out within a few days. It is understood of course that these groups are to study not merely for their own edification, but in order to prepare themselves to present programs during Home Mission WEEK, with possibly one or two at intervals during the autumn. Programs for this purpose may be had upon request.

3. Missionary Exercises for the Sunday School. An interesting pamphlet containing twelve such exercises for use weekly during the autumn will be sent upon request. Inquiries should be addressed to Secretary John M. Moore, Ford Building, Boston.

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#### A Genuinely Missionary Sunday School

#### EXTRACT FROM A LETTER

The First Baptist Sunday School of Middletown, Ohio, has given five minutes every Sunday to the study of India. This time was taken sometimes before the classes assembled for study and sometimes it closed the session. The program was varied each Sunday and sometimes was given by one person, sometimes by several. Our map drill, to fix the location of India in the minds of the pupils, was given by a school teacher who is a member of the school. Four boys gave one minute talks on Carey the morning we devoted the time to the study of that splendid man. A noted child elocutionist in full India widow costume gave the "Widow's Plea," etc.

We gave one period to the study of Adoniram Judson, and I think you will be interested in knowing why we did. During the last two years of his life, Dr. Judson was assisted in his work by Rev. William Moore and his wife, who were the parents of our present superintendent, Mr. F. C. Moore. The latter has in his possession Dr. Judson's chair, a Burmese book, several idols, and other articles which his parents brought with them from India. He also has a diary kept by his father and from this he read several very interesting items referring to Dr. Judson and his work. I am sure you will agree that we had a most profitable as well as entertaining period that morning. Mr. Moore's son left last September for India and expects to be stationed there the next five years—this was another thing which added much to the interest of the study

of India. We used the Christmas exercise in full and the pastor closed his address by reading a letter which he had received from Mr. Alfred Moore just the day before.

In view of the above facts I am glad to

be able to say that the five minutes devoted to missions have been a success in our school. Our pastor says he has never heard so much talk about missions as he has since the school has been giving a portion of its time to the study.

# FROM THE EDITOR'S NOTE BOOK

In recent investigations made in the West of fields that should be opened to missionary activity it was apparent that all the mission Boards were more or less influenced to undertake work in communities which promised larger returns and dividends upon the money invested. But it should be remembered that there are numerous groups of a few score or a few hundred each which are neglected by all concerned, because there is no likelihood that large self-supporting churches can be realized in these fields. It may be the commercial spirit to invest only where large returns are promised, but assuredly it is not the missionary spirit. These groups may be found in the mining district, lumber camps, cattle country or rural districts. These fields in the aggregate contain many hundreds of thousands of individuals who constitute some of the most vital factors in our life. Shall they be utterly neglected because they happen not to live in large cities? Our Commission reads, "unto every creature."

Archbishop Nicholai, of the Greek Church, who spent fifty years in Japan, died at his post February 16th, aged seventy-six. He completed his translations of the Old Testament two days before his death. The Taiyo says it was wholly owing to his exertions that the Greek Church in Japan came to have 30,000 converts, 200 places of worship, and 200 priests. Then it pays him this tribute:

"Among the striking features of his extraordinary character, especially it must be noted that he was a man of self-sacrifice and untiring zeal for the cause he had in heart. He never left Tokyo during the hot weather, but remained always stead-

fast in his post, his conviction being that charity should absorb every sen he could save by self-denial. In twenty-four hours he set a rule upon himself to break his fast only once and to limit his diet to a little rice and fish, and it was his daily life. Eight years ago when the Russo-Japanese War broke out, the feeling against the imposing aspect and position of the Cathedral building at Surugadai was naturally acentuated and the Archbishop was entreated to leave the country. But he never for a moment wavered in his resolve to remain at his post amid the susceptibilities and suspicion. Thus, during the past few years of life he won the reverence, affection and confidence of multitudes of the Japanese."

The population of Canada, by revised official figures, is 7,204,527. This is a gain of 1,833,212 over 1910. The urban increase has been greatest. The rural population numbers 3,924,083, or a clear majority; but the city growth was 1,278,147, or 63.83 per cent, while the rural increase was only 555,065, or 16.48 per cent. The bulk of the population is centered in Ontario, with its 2,523,208, and Quebec, with 2,002,712. The Maritime Provinces have 937,955, Nova Scotia leading with 492,338.

Missionary Bishop Peter T. Rowe of the Episcopal Church is believed to have the furthest north mission field. His Alaskan diocese reaches up into the Arctic Circle, and his experiences belong to the heroic and fascinating order. He loves his Alaskan Indians and does pretty much everything for them, taking care of their bodies as well as their souls.



#### That Barrier of Debt

A MESSAGE FROM THE PRESIDENT OF THE WOMAN'S BAPTIST FOREIGN MISSION-ARY SOCIETY OF THE WEST

Owing to the limitations of space in this August issue we cannot picture our wall in its present condition, but a good start has been made toward its destruction. In the September and October issues we will show you the picture up to date, with as many sticks removed as there have been hundred dollar pledges. Let us all work heroically this summer to get every stick burned before the time comes, with the fall, to attack the real work of the year.

Remember, the plan is to find something over 200 women who will each take one or more of the sticks that compose our wall, burn them, and so destroy this terrible barrier that stands between us and the work which we ought to be doing for the women and children of the East, who are our big and little sisters, and God's suffering children.

These sticks should be taken and burned by individuals, not by circles, for if the latter is done, our regular work will be almost sure to suffer.

This is a special appeal to those women to whom the Lord has given special ability in a financial way. As these words are read, will not every woman who can afford to give one hundred dollars for the removal of this great obstacle, make up her mind to lay this gift on the altar? If the gift means sacrifice, rejoice in it. It is sacrificial money that accomplishes the most. It is in sacrifice that we are most Christlike.

But there is the gift of service as well as of money. If you cannot yourself give, and even if you can, find someone else to whom you can offer the privilege. If we all pray and labor faithfully and earnestly for these next two or three months, undoubtedly the debt will be paid. Don't leave it to the others. This means you.

MARTHA H. MACLEISH.



#### News and Notes

Plans have been made for the representation of the Society of the West in most of the Summer Conferences where large numbers of young women will be present. These conferences afford a point of contact with scores of Baptist young women who, wherever their lives may be placed, will be centers of influence. We covet their training for the missionary enterprise at home and abroad.

Our conference representatives are: Miss Ruby Weyburn, the Northwest, near Portand, Ore.; Mrs. Churchill, Pleasanton, Cal.; Mrs. W. J. Sly, at Cascade and Bolder, Col.; Miss MacLaurin, Lake Winona, the B. Y. P. U., Toledo, and the Missionary Education Movement at Lake Geneva; and Miss Batty at the Y. W. C. A. Student Conference at Lake Geneva. Miss Adkins and Miss Batty attended the missionary conference in Boston July 9 to 12.

Vacation time is upon us, and with the meeting July 2d the Board adjourned until September.

Miss Petterson spent June and a part of July in West Virginia, and we hear good reports of her work.

During June we had visits at the office from the following missionaries home on furlough: Misses Helen Rawlings, Amy A. Acock, Mary Nourse, Martha C. Covert and Anna E. Fredrickson. While all say it is good to see the homeland and homefolks, still there is a restlessness to get back to their fields. Most of these sail before 1913.

Miss Edith M. Crisenberry, under appointment as kindergartener for Nowgong, Assam, is doing some special work in Chicago University this summer. She will sail in September.

Two of our missionaries, Miss Hattie V. Petheram of Shwegyin, Burma, and Miss Elena C. Lund of Jaro, Philippine Islands, have been quite ill. Both are reported improving.

#### PROGRESS WITH THE DEBT

Twenty-two sticks, each representing \$100, have been burned from "The Barrier the Debt has Raised." Our workers are so scattered during the summer that it is not possible to make as rapid progress as during the months when we are taking life more seriously. We are hoping, however, that these summer days may afford many opportunities to win new friends to the work, and that the 240 sticks may be promised by the time the autumn work begins. Will you give or get one?

#### A BEAUTIFUL LIFE CLOSED

As we go to press, word arrives of the death of Mrs. J. Q. A. Henry, our beloved and honored vice-president for the

Pacific Slope. Her beautiful character and spiritual nature endeared her to us all. Surely an entrance has been ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Her dying message to the women was, "I marvel at the heritage of their love. Tell them to keep in close touch with the throne if they would win."

#### THOSE CHRISTMAS BOXES

It is said that the girls of Japan are getting sufficiently westernized to like hair-ribbons and handkerchiefs. This may be true of Chinese girls also. A ribbbon a yard long, and two to three inches wide meets the need. As for handkerchiefs, the very cheap ones are the best. Two five-cent kerchiefs are better than one at ten.

They particularly like sewing-bags, especially if these should by chance contain a little pair of scissors. There is no use for thimbles.

Please let me offer one warning. Use this preparation of Christmas boxes to bring Christmas joy abroad, and to make Foreign Missions seem real at home, but don't let it in any way lessen the money contributions to the regular work. Let these extras be like the salted nuts and candies at the feast, but be sure that we have a full meat course. This missionary child of ours is growing fast, and must have an abundance of nourishing food.



MISS FETZER AND HER GIRLS AT HUCHOW, CHINA Digitized by GOOGLE





#### Daily Doings in the Sendai School

- 1. Morning Calisthenics at the Shokei Jo Gakko (The Piling-up-virtue-Girls' School) of Sendai, Japan. Formation for breathing exercises. You can see the cherry trees in bloom and some shadows of the large chestnut trees which especially delight the hearts of the girls when the chestnuts are ripe.
- 2. Running around the tennis court at morning calisthenics. The building at the right of the picture is the Recitation Hall. There are five recitation rooms,—one for each class,—and the sewing room where Ceremonial Tea is also taught. The dormitory is up-stairs in the main building, and the offices, reception room, chapel, dining room and kitchen are down-stairs.
- 3. The school cook coming out to the well to wash the rice. This cook was not a Christian, but last winter her little daughter died, and Miss Hughes' Christian comfort and sympathy at that time won her heart to the God of all comfort. She was baptized April 14. In the foreground of the picture you can see the trunk of the biwa tree and just back of the tree is the well—which took three months to dig and which never runs dry. The rice is washed in the trough at the side of the well.

4. A second after the bell for the closing of one of the recess periods has rung. Some girls have started to go in, others are still playing on the tennis court, and Kusakari San in the swing is trying to stop.

All the girls wear blue skirts,—dark blue is the school color.

- 5. The first year class (who entered the school early in April) tending their garden with Miss Oishi, one of the splendid Japanese teachers. The little girl who is looking up is Nagatono San, one of the brightest of them all. She is from a strong Christian family, and, more than the others, like American children in her unconscious naturalness. See the barracks across the river in the distance. The trees are bamboo.
- 6. "The Bride" under the bridal-wreath, and the new first year girls. Miss Grace Hughes, who has been Principal of the Sendai School for two years, was married June 6 to Rev. E. O. Mills, of the Southern Baptist Convention, and has gone to Fukuoka, in the southern part of Japan, to help him in his work. Miss Buzzell, who has been for so many years at the head of the school, landed in Japan June 4, to take charge again for two years, while Miss Mary Jesse, who went out last fall, is getting hold of the language.





After two years it is the plan for Miss Jesse to become Principal of the school and Miss Buzzell to go into the evangelistic work for which she is so excellently fitted by her knowledge of the language and customs, her strong body, and her clear, simple way of presenting the truth.

One or two of the girls did not have their new blue skirts when the picture was taken. Notice the school pin which so many of them are so proudly wearing. It is a silver pin in the shape of a cherry blossom with the character for "virtue" in the center.

7. Miss Jesse and two other messengers of the Living God in front of what are called "Mountain Gods." These mountagods are really worshipped, it is sain Thus it is literally true that the people, of whom two typical specimens are passing in the foreground, "bow down to stone." The missionaries have just been to the "foreign cemetery" in Sendai where Dr. deForest, the author of "Sunrise in the Sunrise Kingdom," is buried.

8. Miss Jesse, Shoji San, and Isawa San on their way to Rifu, a place six or seven miles from Sendai, for a Christmas service. Shoji San and Isawa San graduated from our school three years ago and have since been working in three villages near Sendai, holding children's meetings, teach-

ing in the homes, and doing much to help the people to know the true and living God whom they love and serve.

Miss Helen Topping, who has been teaching this last year in the Sendai School, and who is so finely fitted to work and play with girls, took these pictures. She writes, "We had a jolly party with the first year girls who, as you can see from the pictures, are as dear as dear can be. After playing basket-ball enthusiastically a long time, we sat down to eat tea and cakes and the girls wanted to talk English. Miss Tokura (another Tapanese teacher) taught them 'teacher' from 'tea-cha' (cha is Japanese for tea), and also 'tea-cup,' 'tea-pot,' etc. Afterwards I was asking them various questions, and finally, 'What is Miss Tokura?' to which the prompt answer came, 'Miss Tokura is a tea-pot'!

Life is certainly not monotonous out here. With the straight, steep path before me, with plenty of opportunities for service as soon as one is prepared to meet them, with illimitable hopes for the future, and His "Lo, I am with you alway," the fledgling in her first year of mission service in twentieth century Japan can say more truly than the enthusiasts after the French Revolution, "Bliss is it in this dawn to be alive, but to be young is very heaven."



### Commencement in the Sendai School

From the May Number of the Japan "Gleanings,"

Graduation and Easter, the spring awakening of nature and the entrance into the school-garden of a group of new little girl-flowers, fittingly follow each other in Japan.

The ten-hour program, on March 26th, of commencement day exercises, alumnæ luncheon and meeting, and a gathering for farewell to the graduates, is of truly academic weight and Japanese length. What makes it seem most like an American commencement is the presence of the mother of one of the graduates, a veteran Bible woman. Her daughter has refused a chance to go to college and returns with her happy mother to Morioka, where she will do splendid personal service among her friends, in the Young Women's Christian Association and in the Kindergarten. where she commences an informal training course. This girl has earned the title of "Big sister" to all the other girls in school, and her graduation essay on "Sympathy" is truly expressive of her character. Another of the graduates, the head-girl in scholarship, together with one of last year's class, enters the government higher normal school in Tokyo, the two being of the fortunate seven from Miyagi Prefecture to pass this year's entrance examinations. Two more are in Tokyo studying respectively typewriting and music, and two remain in Sendai, one at home and one in the school evangelistic work. The unusual mental and spiritual calibre of these six young women inspires us to believe that in them will be practically realized their class motto "Fulfil God's Work."

Of the present graduating class, each one is a strong Christian. Each one has a different experience but all alike brought to Christ. On Sunday morning six are buried with Him in baptism. As we return under a cloudless sky with resurrection joy in our hearts, we find the cherry trees transformed over night into other worldly bloom and loveliness. God grant that as unfailingly as the trees grow and abundantly as they blossom, so may these beautiful girls grow in the faith and reflect the radiance of Christ.

### A Thoughtful Gift

A gift of one hundred dollars from a deceased member of the woman's missionary circle of the First Baptist Church of Plainfield, New Jersey, has been received by the treasurer, to be applied to the support of our sick and temporarily disabled missionaries. The gift is much appreciated by the Board, and the tender thoughtfulness of the woman who suggested its application is commendable.

### Training School Representatives

In the interesting report of Mr. Bigelow of the aggressive work of the missionaries at Jaro, Iloilo, the names of four graduates of the Baptist Missionary Training School were included. Miss Elena Lund, Miss Carolina Bessinger, Miss Anna Johnson and Mrs. Edith Steinmeitz are a quartette that reflect credit upon the institution. Miss Lund's mother was a student in the school for some months previous to her marriage.

Burma alumnæ were represented by Miss Stella Hartford of Moulmein, who is associated with Miss Nellie Lucas, a Des Moines young woman, who is also graduate of the Training School.

Miss Helen Rawlings of China is supported upon her field by the Illinois young women. She is a member of the Class of 1906 "B. M. T. S."

Japan's representative was Miss Inga Peterson, of the class of 1905.

### Personal Notes

As we go to press word comes that Miss Bertha Fetzer of Huchow, China, is out of danger. She has been very low with typhus, and her friends are greatly relieved over the good news.

We could wish for as good word from Miss Elena Lund of the Philippines. She is in such a serious physical condition that her doctor has ordered her to the United States and she will probably arrive July 15 on the Korea, with Miss Anna B. Johnson.



### Our Baptist Educational Work

MISSIONS LEAFLET NO. 2

### Material for the Missionary Program for August

### I. THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION

The purpose of this commission is to investigate the "character and adaptability of all the educational courses now claiming the favor and patronage of the churches; and as far as possible to coordinate, harmonize, and unify them, or ultimately reject them, so as to perfect a consistent scheme of courses for the symmetrical development of the local church." The Commission has five sub-committees to investigate the available courses in (1) Bible study, (2) Missions, (3) Social life, (4) The home church, and (5) Teacher training. The aim is to gather

(3) Social fire, (4) The nome church, and (5) Teacher training. The aim is to gather in one comprehensive scheme all the departments of church instruction—a task which no single pastor or Sunday school superintendent could compass. The practical results of the Commissions' labors thus far are incorporated in "Bulletin No. 1," which is strongly recommended to the attention of Sunday school superintendents, pastors, and other workers in religious education. It may be obtained from the American Baptist Publication Society of Philadelphia.

### II. THE EDUCATIONAL FUNCTION OF THE LOCAL BAPTIST CHURCH

Practically all the religious training of the community has now fallen upon the church. Two facts confirm this opinion: (1) Eight states now prohibit direct religious instruction in the public schools, and the tendency in the remaining states is in the same direction; that is to say, our great public school system which trains the boys and girls of our land must exclude that instruction in religion which is essential to sound morals and right living. This is in full harmony with the Baptist principle of separation of church and state, and it is our duty therefore to provide adequate religious training in the home and church. (2) The rush and complexity of modern life have so modified the character of home life, especially in the cities, that the good old custom of teaching the Bible in the home has deplorably declined, and the religious instruction of the family is left to others. Since the primary responsibility for the religious education of the children rests upon the home, the church must somehow stimulate the home to do its duty in this respect, and at least see to it that every child receives religious training. The church, in short, must make good the religious limitations of the public schools and supplement the much or little instruction of the home. Upon its efficiency in training the young in right living depends its future usefulness, and the moral character of our nation.

#### III. EDUCATION CONCERNING THE CHURCH

Concerning the history and character of the church there is an amazing lack of information. Yet what systematic effort have our Baptist churches made to instruct their membership in the fundamentals of church Some definite provision should be made for instruction in Baptist origins and in church organization. Such a book should be at hand as "A Baptist Manual," by Prof. T. G. Soares (Am. Baptist Publication Society; 75 cts. net). This tells the facts concisely. We give some outline hints. The Baptists as a denomination had their origin among those who believed in separation of church and state, in the principle of soul liberty, and in a regenerated church membership. They held to the baptism of believers only and to the only scriptural mode of baptism. As the denomination grew, it developed three other characteristic Baptist teachings, viz., the independence of the local church, individual liberty in the interpretation of Scripture, and the right of every man to approach God directly in his own behalf, without the mediation of a priest. In America, Baptist origins were almost as largely political as they were religious and were established, nurtured, and took their form and strength in part from Roger Williams, founder of the Baptist colony of Rhode Island, and in part from the Welsh Baptists who emigrated to Pennsylvania.

Locally, how should a Baptist church be organized to do the most effective work? It is important that the church itself, whatever its form of organization, should be kept a unit, just as the body is one though made up of many members. The Sunday school is the church engaged in study of the Bible. The young people's society is the young peo-

ple of the church at work along lines of training and service. The Woman's Missionary Society, with home and foreign committees, is the women of the church looking after missionary interests and especially woman's work. The Brotherhood or Men's Class is the men's organization to develop social life and missionary and community interests among the men. For the girls the King's Daughters and for the boys the Boy Scouts are of value as training schools. Besides these organizations, which are all integral parts and not outside affairs, there may well be in every church of size permanent committees on social service, hospital visitation, charity, church organization, missions, education in the church, and any other lines of specific Christian work which the church may undertake.

#### IV. THE SUNDAY SCHOOL AS AN EDUCATOR

The church today can utilize no greater force for religious and moral education than the Sunday school. Hence the best methods in Sunday school instruction should be adopted wherever possible. The new graded lessons appeal to the natural interests of the pupils at their respective ages and are therefore easiest to teach, even by untrained teachers. Yet the best results will be obtained by teachers who have had at least some training. Therefore the teacher training department should be organized in every church under the direction of the Sunday school officers, even though only three or four members may take up the work. More complete and specific suggestions may be obtained from the Baptist Sunday school secretary in each of the states.

### V. THE YOUNG PEOPLE'S SOCIETY AND EDU-CATION

In the Young People's Society more time may profitably be given to educational work. The mission study idea is adaptable to general society programs of great value, enlarging the horizon and interest. Text books are now plentiful. Every society should have a small library and use it. Besides missions, a number of social studies may be taken up. It is a good thing to have a committee on education and training to determine what courses the Society should study and also to co-operate with the church committee on education in carrying forward educational plans of interest to all ages. The young people's society should be one of the leading educational agencies in the church.

### VI. SUGGESTIONS FOR A COMMITTEE ON RE-LIGIOUS EDUCATION IN A LOCAL CHURCH

The Commission urgently recommends that each church itself appoint a standing committee on religious education composed of three or five of the most efficient persons in the church. This committee should study the church's own local needs and present for adoption any plans which it deems best for the religious training of the church. The scope of this work would include the church services, the Sunday school, teacher-training work, junior societies and mission bands, senior young people's societies, mission study and reading classes, organizations for girls, boys, women and men, organizations for social life and social service, and any other society, organization, club or guild that forms a part of the life of the church. It should undertake to co-ordinate the teaching plans of all these organizations so that there may be no duplication of effort or loss of energy, and that no essential phases of instruction may be neglected. In short, this committee would be asked to direct the religious training of the home church, to the end of comprehensiveness and effectiveness. Of course it would have only such authority as the church confers, and its work will be that of leadership and stimulation. At the annual church meeting this committee should report in detail the educational activities of the church. It should take its work seriously, meet regularly for business, present to the church on occasion such modifications of its educational work as would promote its welfare, and seek to foster such an interest as would make it possible to carry out the plans of progress proposed.

### VII. THE NEW EDUCATION BOARD

The pastor is the best person to treat this subject. The Board was created by the Convention to investigate our denominational educational conditions, and find out what our institutions are doing and what their needs are, in order that plans might be laid to help those that deserve help and ought to be kept alive. Besides this, it is to plan a comprehensive educational policy. and put itself behind efforts to raise endowment funds, aid in carrying on work for Baptist students in State Universities, and lead Baptists in doing their share in religious education-a work they must do if they are to have power and influence. The pastor familiar with our educational history can easily see the vast work that this Board may do if wisely directed.

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. OUR EDUCATIONAL WORK.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

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### September Topic: How Our Missionary Evangelists Do Their Work

HYMN: "I Hear Ten Thousand Voices Singing." No. 2, Forward Movement Hymnal. (Price per copy 15 cents.)

RESPONSIVE READING. No. 13. Page 69. Forward Movement Hymnal.

PRAYER OF INVOCATION, closing with the Lord's Prayer and the following intercession.

Page 71, Forward Movement Hymnal.

HYMN: "O Zion, Haste, Thy Mission High Fulfilling." No. 57. Forward Movement Hymnal.

Our Missionaries on Tour (a five minutes' talk.) Mention some of the physical hardships endured in travel, describe the people reached and the means of attracting them,—music, stereopticon views, picture rolls, etc. (Material to be found in the Handbook, price per copy 20 cents, and Report Letters, free on request.)

PREACHING IN THE MARKETPLACE (a lively three minutes' talk.) Emphasize the Christian devotion of missionaries which lead them to brave insult and ridicule to present the gospel. (Material to be found in the Handbook and in "Missions in Bengal," price per copy 10 cents.)

HYMN: "Hark! the Voice of Jesus." No. 18, Forward Movement Hymnal.

Sentence Prayers for an increase in missionary spirit which shall double the number of workers on the field.

STORIES OF THE GOSPEL SHIP.—Have two or three stories of Captain Bickel's work told in a bright, interesting way. (Material may be obtained in "The Log of the Gospel Ship," price per copy 15 cents.)

PRAYER for all evangelistic missionaries that they may remain true to their calling, that broader fields may be opened to them and that the fruitage of their work may be rich and bountiful.

HYMN: "Our Country's Voice is Pleading." No. 29. Forward Movement Hymnal. Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. The use of the Orient Picture Story, "What a Missionary Does," (price of each story including ten Orient pictures 10 cents), will make the meeting more helpful and interesting. These and postcards and Orient pictures, illustrative of the work on the Inland Sea, may be ordered from the Literature Department.



#### THE KACHINS ARE WIDE AWAKE

It is nineteen years since I visited Namkham the first time. Little did I then think that I should in this district witness what it has been my privilege to see during the last year, and especially during the last three months. A few days ago I stood on the banks of the Salween, and before long we shall move east of that river and join hands with the Christian forces in China. I have met Kachins who have been in touch with the converts south in the Kengtung field. The whole Kachin country is opened and a desire to learn is manifest such as I have never seen before. Within a year about 150 Kachins have professed Christ, and we have established two small Christian villages and have the beginnings of Christian communities in five large centers. Christmas day we had the Namkham chapel full of Kachins and the Shans worshiped in the old Shan house. On New Year's day we had a gathering of several hundreds in the village of Bubak, where Mr. Ingram began a school. There we cast out the "evil spirits" from one of the largest houses. Three days later the big chief of the district and five other families followed the example, and up to date eighteen households, representing about 100 individuals, have come out. The school is growing and has sixteen children, and we have opened a new school in the village of Oilaw, not far from Namkham.

During a trip along the whole frontier from the Salween west, taking several days, I was greatly impressed with the determination of the Chinese officials to stamp out the opium evil. During the months of unrest and uncertainty many of the frontier Chinese reopened their opium fields and were hard at work with the poppy when the new government came into power. Since then nearly every field has been cut down and hardly a trace of opium cultivation is found on the Chinese side of the line, while on the British side every gully and hillside is covered with poppy

fields. I sincerely trust that something will be done by the British government to stop this sad state of things. Great Britain ought to be able to do what China can do.

The unsettled state of affairs has on the whole been in our favor. The frontier tribes realize that great changes are taking place. This mighty empire will determine the future of Eastern Asia, and the frontier tribes will be the first to feel the influence of the new life and force that is moulding the new China. I have found our people eager to listen to the story of China, and they realize, to some extent at least, that it is the hand and the spirit of God that is at work.—O. Hanson, Namkham, Burma.

#### NO END OF SURPRISES IN CHINA

As soon as the political situation had cleared at all and it was safe to travel I came up here. I could not get any farther towards Anyuan on account of the political unrest, which is greatly aggravated by local troubles. There is no prospect of my being able to take Mrs. Bousfield and the boys up there for a very long time to come. As you know the Conference voted for me to open an out-station here, (for this is the same field as Anyuan and is only about 35 miles south of it). When I got here I found this a much larger field than we supposed when we went over it. China is always giving us surprises along this line. At that time we thought Changning had a population of about 12,000 or 15,000, but after staying here for a while I found that in this one district alone there are about 200,000 and Anyuan District has about as many more. That is only two districts and I have a field about three times as large as that.

I have found a good house here; it is built in foreign style and has a wall around the compound; it is about one-half mile from the city on the side of a hill. My Chinese preacher says the Lord had it built for me. I think so, too, for we have been praying so long for a house, though we had no other thought than that he would send us money through the Board to build it. We moved up here two days ago, and the whole city seems glad to have us. You can perhaps imagine how glad we are to be on our own field at last, especially since the Lord has so wonderfully provided for us.—C. E. BOUSFIELD, Kaying, (Changning,) South China.

#### LEAVING IN HASTE

Dr. Huntley writes: "Our flight from Hanyang was so precipitate I have not been able to collect any statistics. year, however, promised to be the best we ever had and it was with real sorrow we closed down. I was glad, however, of the opportunity of doing Red Cross work at the International Hospital in Hankow and that my head assistant was permitted to undertake a considerable amount of evangelistic work in that same institution. Dr. Morse took over my work in the Red Cross hospital when I left. We hope he may be allowed to reopen the Hanyang hospital and to continue the work for a year, when it will probably be safe for him to return to Szchuan." Dr. and Mrs. Huntley are on furlough in England, where they plan to spend some months. They expect to come to America in the autumn.

#### A GREATER LOSS THAN BY THE TITANIC

We have received from time to time remittances through Stafford for the Famine Relief Fund. I am writing this to express on behalf of the committee our very hearty appreciation of your kindness in placing the need out here before the denomination and in collecting and remitting There are now over sixty missionaries giving their full time to supervising the distribution of relief. Over a quarter of a million people are receiving relief, of whom those able to work, to the number of about 50,000, are engaged in repairing dykes and digging drainage This is only about fifteen per cent of the total number needing help, but it is some satisfaction to be able to save the lives of at least this many. It is impossible to get accurate figures as to

the death rate, but it is beyond question that the loss of life is nearly twice as great daily as that caused by the Titanic disaster. These conditions will continue the work of relief until well into June.— E. H. CRESSY, Kinhwa, East China.

#### THE YANADIS SEEK CHRIST

Since the beginning of the year the work has been more encouraging. In several villages I had the pleasure of baptizing quite a number so that we have added 109 to our membership. About fifty came from the two self-supporting churches and the others from villages in which the teacher is doing all the work. Among those baptized five belong to the Yanadi caste. These are a lower people among the caste people and do not influence the Sudras These Yanadis have come very much. from the Nellore District and are engaged as watchmen in our villages, but nearly all of them are under police supervision and are known as thieves themselves. seems to be a movement among them towards Christianity. The police superintendent told me lately that he hopes we will improve these people and lighten his work.

The hot season is on us now, so touring is out of the question and I am doing work in and about Vinukonda. Our services are well attended here and the church is meeting its expenses. The church supports its pastor. The times are hard. I have never, since I came to India, seen food stuffs at such high prices, and yet I am glad to say people are still giving to support the work. Besides the Vinukonda church we have another self-supporting church which is quite alive to its work. There are a few bright spots in our work and I hope these will multiply from year to year.—John Dussman, Vinukonda. South India.

### "SUDRAS OPEN TO THE MESSAGE"

You will rejoice with us in knowing that the Sudras are still open to the message. I have just baptized a few caste men of influence, and a prominent man who professes conversion is now supervising the building of a chapel for me in his village. He will soon be baptized. My history of the New Testament in Telugu will soon be out from the press and the Telugu Baptist Publication Society is printing a second edition of my Old Testament history. We are enjoying perfect health and are happy in our work.—E. O. SCHUGREN, Gurzalla, South India.

#### NEW LEGAL PROCEDURE

Chinese law is ancient, based on custom, and regulated by the principle of parental authority. The criminal code is concise and simple. Lawyers in our sense are unknown, and those aiding prisoners form a class not allowed in court. The accused is guilty in theory, instead of innocent, as with us, and a Chinese judge acts as prosecutor also. Oaths are taken on a cock's head chopped from its body. That was in the old regime. But we see the new procedure, announced in the Chinese press, modeled on English and American lines:

"As lawyers will be allowed to conduct cases for their clients, in civil and criminal suits, at the court of justice of the Chinese Republic, some rules and regulations for the guidance of the profession are essential. An association has been formed, and rules which are set forth in eighteen articles of six chapters, governing members and their practice, subject to future revision if necessary, have been drafted."

#### JARO INDUSTRIAL SCHOOL

The report of the board of trustees states that thorough examination of the institution has been made, that its work is in excellent condition and that progress is manifest. "The irrigation system is a complete success and has increased the rice harvest by over 400 per cent. At the Industrial School a cool refreshing stream of water is constantly flowing, being pumped for a very few cents from the river some two hundred yards away. Our sugar cane is of very fine quality, weighing some thirteen ounces more to the cane than it did last year all on account of irrigation. Where we lose is in sending this cane to a mill across the river. The price of grinding it is at least one third the value of the sugar and we must add to this the cost of transporting to the mill. If we had a small mill costing about \$500,

all this would be saved. The time and labor consumed in carrying the cane to the mill could be used in operating it, also we could employ the same engine we now have; thus we would be teaching the boys how to make sugar and be right in line with our purpose in their development. Buildings have been put in good repair and repainted, live stock has increased and general prosperity prevails. The academic department has been raised to efficiency through the assistance rendered by Misses Williams and Houger. They have been given a free hand and wonders have been performed, but they are restricted very much by a lack of proper facilities. We hope the new building so long promised will soon be granted. We wish to reaffirm our request for an industrial worker in view of the coming furlough of the present principal, Rev. W. O. Valentine, to whose untiring efforts the efficiency of the school is so largely due."



### Foreign Missionary Record

ARRIVED

Miss Lilian E. Bishop from Narsaravupet, South India, at Greenwich, N. S., April 23, 1912.

Rev. H. B. Benninghoff from Tokyo, Japan, at New York, June 6, 1912.

Mrs. Walter Bushell from Moulmein, Burma, at Boston, May 30, 1912.

Mrs. A. E. Carson and Ralph Henderson from Haka, Burma, at New York, June 1, 1912.

Mrs. J. Heinrichs and son from Ramapatnam. South India, at Granville, Ohio, June 2, 1912. Rev. J. V. Latimer and family from Huchow.

East China, at New York, June 4, 1912.
Rev. John Newcomb and Mrs. Newcomb from
Cumbum, South India, at Boston, June 17,
1012.

Mrs. E. B. Roach and child from Prome, Burma, at New York, June 1, 1912.

SAILED

Miss Annie S. Buzzell from San Francisco for Sendai, Japan, May 18, 1912.

Rev. W. B. Bullen, Mrs. Bullen and child from Seattle for Otaru, Japan, June 18, 1912.

Miss Mary E. Danielson from San Francisco for Osaka, Japan, April 10, 1912.

Mrs. C. H. Heptonstall from Boston for England. June 22, 1912.

Rev. H. R. Murphy, M.D., Mrs. Murphy and son from New York for Contai, Rengal, June



### Field Gleanings

The far-reaching influence of the German Baptists in the widespread work of the Home Mission Society has recently been shown in the Middle West, where 54 Slavs from the First German church in Cleveland were dismissed to organize a church of their own, and 44 members of the Third German church of Chicago were given their letters to organize a Hungarian church. Most of these members understood the German language, by which they were brought into connection with the Baptists, and are able to work among their own people in separate church organizations. This is an exceedingly valuable gift of the German churches, and should be widely known.

Two Polish churches in Wisconsin have been organized under the fostering care of German Baptists, and have been trained and somewhat Americanized by these brethren until they are now able to walk and work in unison with their sister churches of the state convention. The German churches have assisted in the support of 4 missionaries in South America; 13 in different parts of Russia; 6 in Germany; 2 in Switzerland; 3 in Roumania; 4 in Austria, Hungary and Galicia, and 1 in Bulgaria.

The foreign population is presenting a new problem in Southern California. Large numbers of people are receiving no Christian privileges whatever. Among these are Italians, Slavonians, Greeks, and Hindus.

In Idaho eleven new preaching stations have been opened, three of which have already grown into churches. One church has become self-supporting during the year, and in this same year it gave for all missionary purposes \$482.32. This field is a concrete illustration of the importance of home mission work. The

church is located at Twin Falls. This city sprang up in the heart of a new irrigation project and grew like magic, attaining a population of 2,000 within one year's time. The Home Mission Society has assisted in supporting a pastor and building a meeting house, and now after only five years of depending upon the Society it has become a strong self-supporting church, making large contributions to all denominational interests.

An Indian church at Auberry is doing a far-reaching work among the Mono Yokute Indians of Northern California. Marked advance has also been made in reaching the Russians, Finns and Spanish-speaking people. A missionary has been appointed to the Japanese, among whom there are several thousand young men without homes and absolutely destitute of the gospel.

The present population of German Baptist churches reported to the American Baptist Home Mission Society is 30,746. There were added by baptism during the past year 1,116; by letter and experience 1,262; dismissed by letter 1,234; loss by death 281; by exclusion 305; dropped 303; 17 new meeting houses were dedicated and 11 new churches organized; 5 missions became self-supporting.

For current expenses and benevolences the German churches have contributed on an average of \$13.70 per member by giving \$92,751 for missionary and benevolent objects and \$327,614.94 for current expenses and chapel building.

It is reported that there are fifty nationalities represented in California for whom no religious effort is being made. The discovery has produced a profound impression upon the Christian forces in the state, and earnest expectations are entertained that these many "open doors which no man can shut" may be early en-

tered by those "whose feet are shod with the preparation of the gospel of peace."

Rev. H. P. Foskett has been the efficient convention pastor in Oregon, in carrying out a constructive work in the new great area which has recently been opened up by the railroads. This comprises half the state, and is nearly the size of Pennsylvania.

It is a significant fact that the German churches dismissed by letter during the last year 287 members to English-speaking congregations. This number is large enough to constitute a good-sized church. As is usually the case, the most intelligent and prosperous of the younger members leave the German churches for more congenial environments in English-speaking churches.

In Wyoming a carefully prepared denominational census revealed that only 7 per cent. of the population belonged to the Protestant churches, while 8 per cent. were Roman Catholics. The remaining 85 per cent. were outside of church membership. It is probable that Montana would show about the same percentages, with a larger area of religious destitution. This reveals conclusively that our pioneer mission work is not yet done.

The Indian work of the Home Mission Society has been fortunate in having the noble missionaries who have long remained at their posts. They have been willing to devote not a few romantic years to the red man, but their entire lives and gifts have been consecrated to their tasks.

Last year Missionaries Hamilton and Phelps visited the Sac and Fox tribe in Oklahoma, and after careful observation recommended that missionary work should be established again among these Indians. Rev. G. Lee Phelps, for many years the missionary to the Arapaho and Cheyenne Indians at Darlington, has presented himself for this difficult station. The Society has appointed him to his new field, but the date of the beginning of the work has not yet been determined.

In the older settled portions of Iowa, Nebraska, South Dakota and North Dakota there is a steady migration of the people westward, and the great problem is to sustain the services of these churches, which are sending out little colonies to the places of cheaper lands. Some of them each year lose about one third of the active membership and financial help in proportion. It is only by the hardest efforts and the greatest sacrifices on the part of remaining members that the churches are open for service. In a number of instances they have given up the struggle and abandoned the work. The departure of these large numbers raises another serious problem, which is adequately to occupy the new places to which they are going and to gather these migrating members into churches. These problems are like to the cross-cut saw; they cut going and coming.

In Idaho, as in other portions of the West, a gigantic task faces the missionary societies in providing for the religious needs of innumerable new communities which are away from the railroads, among the mountains, and entirely destitute of preaching and Sunday school work. A recent study of unmet needs in the rural districts of Idaho reveals the following facts concerning the isolated sections of the state: One county with 28 school districts has only one resident preacher, four preaching stations and eight Sunday Another county with a rural population of 10,000 is without a single regular rural preaching station. In still another county, with a population of 18.000, there are only four regular religious services at the present time.

Last fall a new mission school was opened by the Home Mission Society at Wyola, about fourteen miles south of Lodge Grass. An excellent building was erected on a fine campus, and two young women, supported by the Woman's Home Mission Society, have conducted a school for the children. These teachers in common with the two in the school at Lodge Grass are admirably adapted for this work, and are very faithful and efficient. They have made great sacrifices, but they are happy in the approval of the Master.

"Many a man's tongue has broken his nose."



#### A PASTOR'S VIEW OF CHAPEL CAR SERVICE

Our First Baptist Church of San Bernardino has just enjoyed a deep, spiritual revival under the forciful and tender preaching of the Chapel Car Evangelists. E. R. Hermiston and wife. Ours is a railroad town, with nearly 2,000 men employed in shops and on the road, and meetings were held nearly every day in the big Sante Fe shops as well as at the church. On one Sunday about 75 from the Sunday school expressed their purpose to live for Christ, while 38 have already been received for membership, 28 of these for baptism. The last Sunday's meetings were remarkable for their reach and power. everyone seemed anxious to be saved. No antagonisms were aroused, no sensational methods employed, no stock invectives against popular follies were used to advertise, but the simple pathos and tendermess of the gospel of Christ were left to do their work. In many respects they were the strongest evangelists our city has welcomed, their work abides, their charming personality wins every heart. We cannot but wish for them the largest and best fields of usefulness and God's sparing mercies that they may be used for years to come in saving many souls. Our church felt great gratitude for their coming, and expressed it in a large offering, even after our members had seemingly given to the limit in raising our debt, in contributing nearly \$10,000 towards the splendid new Y. M. C. A. building for which the contract was let this week at a total cost of \$60,000, and in bringing up their missionary Never has the future seemed brighter for our church, with its over 400 enrolled in the Sunday school and largely increased audiences. We wish to express the deep gratitude of the church to the Publication Society for the Chapel Car and its gifted workers.—ARTHUR P. Brown. Pastor.

### A GOOD WORD FROM MICHIGAN

Special meetings were held at Whittemore, Michigan's smallest city. The United States census gives it a population of 218. Here is a great mixture of re-



THE MEETING AT AMES, OKLA., WHERE A DISCOURAGED CHURCH WAS REVIVED

ligions. Most everything from no religion up. This city is the home of a retired Mormon elder. He has the reputation of being a great controversionalist. He has entered the meetings of other sects and disturbed them with his disputings. He is too advanced even for his own clan, so they have closed their meeting house to keep him out. Many of the people were troubled when he began to attend our meetings. Their fears were groundless as he made no effort to dispute with me even outside of the service. In fact he told others that I had more Scripture at my command than any preacher who had ever been in the town. The Lord has used me in the past to win some of these people from the error of their ways.

Surely the gospel is for all classes and ages. Reports come of the continuation of work at McVille. A B. Y. P. U. has been organized, and there are frequent conversions.—E. J. Cross, Colporter.

### WORK AMONG THE POLES

I have spent considerable time in Kenosha, Wis., calling on nearly every Polish family in that city and distributing about 2,487 tracts. We have also started Polish meetings in the First Baptist church in Kenosha and hope this small gathering will be the beginning of a successful mission and Sunday school. The second place I have visited is Marinette, a town of about 16,000 inhabitants, many of whom are Polish.—M. ANUTA, Colporter.

### A Colporter's View

BY REV. C. L. KINGSBURY, MINNESOTA

Go where you will in this land, you will find four classes of people, taken from man's

view point:

(1) Those seeking a higher standard of Christian living; Spirit-filled, making what progress is made along spiritual lines; (2) Those professing Christ, yet not possessing Him; these are a hindrance to those who are spiritual; (3) The moral element of the community, who are good enough, without affiliating with the church people; (4) Those who are conscience seared, and must be awakened by the power of God through His word. With God there are only two classes -the saved and the unsaved. I believe that

in order to work successfully we must regard humanity as God regards them. Studying conditions as they really existed in the territory where I was sent to labor, I found too much organization for the amount of strength among the people. Many small churches were merely existing, and losing ground continually because of non-support. The cause of this was no new material coming in to help strengthen the church, and much of the old going out, until in many places they were so reduced, that it seemed impossible to keep alive, while in others, activity had ceased altogether.

The question came with great weight to me: What can I do to bring about a change in at least a few of these needy places? I am only a colporter, whose business it is to distribute Christian literature, visit homes, speak where and when I can to the people, and aid in establishing Bible schools. However. I was led to a more intensive work than this, not lessening the work for which I was sent out. The thing to do was to aid in conserving the work already established by evangelistic work, bringing about a renewal of obligations upon the part of Christians, and the winning of lost men and women to Christ.

Since January, 1909, some fifteen churches have been aided in evangelistic work. Bible schools have been refreshed, and children won for Jesus and the school. During my work in the North, four barrels of clothing have been distributed among the needy poor. In this way hearts have been touched. Many homes have been visited, and a word of comfort and good cheer given in the name of the Master. About 175 have confessed Christ during my work here. This has helped along the church work. Not all have united with the Baptist church, but they belong to Christ.

In a recent meeting, in a little town consisting of two stores and a blacksmith shop, thirty-two persons confessed Christ, and most all were adults, many men past the meridian of life; fifteen of these came ten miles through a storm of rain and snow to be baptized.

At a schoolhouse a weeks' meeting was held, and twelve adults accepted Christ. This work must be done, if our churches are to live and grow. Servants of God must labor in weak places, in order that these be strengthened. These servants must be supported mainly through organizations outside. By so doing these churches will grow strong, and will be able in turn to lend assistance to new organizations about them.

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### Missions in the Magazines

China is still the cynosure of all eyes, possiby because of the impossibility of foretelling what her movements and actions are going to be. In "Yuan Shi Kai Starts China as a Republic," a writer in June Current Literature briefly outlines the present situation. He says that native statesmen are much disturbed over foreign control of the financial department and there is every prospect of trouble between Yuan Shi Kai and his new council. The young China party suspects that foreign intervention means the disruption of China. "The brains that are formulating these loans are in Berlin and New York, but the bulk of the money will be obtained in England and France." Japan and Russia, he says, will borrow money at low rates in England and France and lend to China at a considerable advance. If China comes to grief over her finances, the other powers will settle all difficulties and then partition China among them.

One who was present in Nanking on April 12 when the uprising took place tells his experiences in "A Revolutionary Aftermath," in June Blackwood's. He describes the horrible sights. Almost the only building which escaped in the disturbed section was a chapel belonging to an American mission.

In the April Imperial and Asiatic Quarterly Review, there is an article of particular interest to the educator, entitled "Peasant Scholarships versus Patchwork Compulsory Education for India." The writer urges that better educational advantages be provided for the children living in the country. Of the 315,000,000 of Indians, about 80,000,000 are towndwellers and 235,000,000 agriculturists. The latter form the illiterate class and likewise the one finding the most fault with the government. In 1907 out of 19,000,000 boys of school-going age-from six to twelve years—only about 4,000,000, or one in every five, were attending some school and acquiring some degree of literacy. So long as education ends at the age of ten or eleven and teachers are poorly paid and consequently of inferior grade the peasant will never gain more than the most elementary knowledge. He needs to know more than to be able to

write his name and spell out the newspaper: he must be able to read comprehendingly a bond or mortgage deed and understand the meaning of simple and compound interest. To remedy these deficiencies and make education accessible and desirable the author urges the raising of teachers' salaries, the granting of small peasant scholarships and the opening of new schools.

In an article on "Indian Home Rule," H. G. Keene expresses his belief that before the Indians can be given autonomy, they must learn the justice underlying the administration of financial affairs and the equitable treatment of minorities; and to look upon the tax not as a hardship but as their just recompense to the government for favors such as railways and canals. It is obvious that India will eventually obtain Home Rule, but she must first learn to appreciate the help extended by the British government in times of dire need.

"What the Men and Religion Forward Movement Actually Accomplished" in Current Literature should attract the attention of Christian workers. The writer says: "It expounded no new doctrines, no new theological message; but in the terms of modern life it expressed 'the eternal principle of Christianity." In many cities it turned the lights of publicity on the promoters and instigators of social evils in such a way as to force them to withdraw from their positions. It prepared charts, dealing with every kind of social evils, instigated the institution of great and manifold reforms in many cities and in some even saw these reforms under way. Minneapolis engaged a secretary to direct further evangelistic work; in Des Moines a training-school for teachers and workers was opened and a delegation sent to Chicago to study municipal lodging-houses. In Detroit the churches organized a joint publicity bureau, in Louisville 260 men pledged themselves to establish family worship, in Philadelphia 250 churches united in a civic righteousness movement and in New York the Laity League for Social Service of the Federation of Churches was organized. The widereaching effects of these movements for reform in the large cities of our country cannot be estimated. Digitized by Google

Financial Statements of the Societies for Three Months Ending June 30, 1912.

	Source of Income	Budget for 1912-13	Receipts for three months	Balance Required by Mar. 31, 1918	Comparison of 1911-1912	Receipts with 1912-1913	h those of Last Year Increase Decr	st Year Decrease
FOREIGN MISSION	s, Young Feoples Societi	\$513,867.221 280,000.00 81,549.00	\$29,782.61 6,721.40 9,733.72	\$484,084.61 273,278.60 71,815.28	\$27,548.12 15,113.73 4,656.61	\$29,782.61 6,721.40 9,733.72	\$2,234.49 6,077.11	8,392.33
BOCIETY	Income of Funds, Annuity Bonds, Specific Gifts, etc.	100,617.00	11,680.49	88,836.51	18,738.01	11,680.49		7,057.53
	Totals	\$975,933.222	\$57,918.22	\$918,016.00	\$66,056.47	\$57,918.22	\$7,311.60	\$15,449.85
HOME		\$352,992.00 127,000.00	\$18,601.98 1,994.72	•	\$17,718.36 1,605.97	\$18,601.98 1,994.72	\$883.62 388.75	•
MISSION - BOCIETY	Income of Funds, Annuity Bonds, Specific Gifts, etc.	185,985.00	13,986.45		10,475.22 32,609.18	12,827.82 13,986.45	2,352.60	18,622.63
	Totals	\$665,977.00	\$47.410.97	••	\$62,408.73	\$47,410.97	\$3,624.97	\$18,622.63
PUBLICA-	Churches, Young People's Societies and Sunday Schools Individuals Legacies	\$118,708.86 22,000.00	\$12,353.28 462.61 195.00	\$106,355.58	\$14,980.70 2,659.33 926.40	\$12,353.28 462.61 195.00	•	\$2,627.42 2,196.72 731.40
BOOTETY	Specific Gifts, etc	67,383.75	2,172.15	55,016.60	5,107.66	2,172.15		2,935.51
	Totals	\$198,092.61	\$15,183.04	\$182,909.57	\$23,674.09	\$15,183.04	\$	\$8,491.05
WOMAN'S HOME	Churches, Young People's Societies and Individuals Individuals Legacies (France Prinde Assutty Bonds (France Parity Bonds (France Parit	\$164,400.00 21,134.00 10,000.00	\$9,617.93 661.75 3,004.68	\$154,782.07 20,472.25 6,995.32	\$15,079.70 394.55 1,969.50	\$9,617.93 661.75 3,004.68	\$ 267.20 1,035.18	\$5,461.77
BOOTETY	ecific Gifts, etc.	17,500.00	4,159.41	13,340.59	8,718.68	4,159.41	440.73	
iţiz	Totals	\$213,034.00	\$17,443.77	\$195,590.23	\$21,162.43	\$17,448.77	\$1,743.11	\$5,461.77
WOMAN'S FOREIGN	Churches, Young People's Societies and Sunday Schools Individual Legacies Trooms of Finds Annuity Bonds	\$83,000.00 22,326.00 3,500.00	\$6,734.65 1,523.35 50.00	\$77,265.35 20,802.65 3,450.00	\$5,941.95 822.19 1,439.67	\$6,734.65 1,523.35 50.00	701.16	\$207.30 1,389.67
OF THE	Gifts, etc.	1,174.00	408.31	765.69	468.95	408.31		60.64
	Totals	\$110,000.00	\$7,716.81	\$102,283.69	\$8,662.76	\$7,716.31	\$701.16	\$1,647.61

· Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment; if the Budget is to be met.
- To this sum should be added the debt of the Society, April 1, 1912, of \$78,599.43 making the total sum required \$1,004,592.65.

### **Bound Volumes of MISSIONS**

As many subscribers have expressed a desire to keep bound volumes of MISSIONS, we have made arrangements whereby, if they will send to us their complete annual file at the year's end, we will bind the same and return to them for the sum of one dollar, this price including 45 cents for the return mailing.

A number of pastors, literature committees and Sunday school libraries would prefer to order a new bound volume to have on hand for reference. It is not an exaggeration to say that as a missionary reference work its value surpasses that of any other denominational publication. The price of the 1912 volume bound in heavy buckram will be but \$1.25. Orders are now being received. They should be sent in early as the number of bound copies is limited.

\* \*

### Our News Agencies

As advertised in the last two issues of Missions, we are making an attractive offer to wide-awake boys and girls to act as our news agents in churches where there are no clubs and in churches where the subscription clubs do not include a relatively large number of the church members. The work of these news agents, wholly different from that of the club managers, will, it is hoped, result in a material gain of regular subscribers to the magazine. Already a number of such agencies have been established with boys and girls from ten to sixteen years of age acting as agents. We shall be glad to send further information about our offer to any boy or girl who will fill out the coupon on this page and mail it to us:

MISSIONS 700 Ford Building. BOSTON, MASS.		
Dear Missions: Please send me details of your Missions offer for Wide Awake Boys and Girls.		
Name		
Address		
Town		
State		

## MISSIONS will buy the Banner! Can Yours be the MISSIONS Banner Church?

A correspondent recently wrote us that at their next Associational meeting a banner would be offered to the church making the largest gain in Missions subscribers during the year. The idea is a good one and Missions stands ready to fulfil the following offer:

We will present to any Association, through an associational director of either the Woman's Home or Woman's Foreign (Western) Society, a Missions banner to be awarded each year to that church in the Association which makes the largest percentage of gain in its Missions subscribers. All the subscribers within the church may be counted, whether all were gained through the missionary circle or not. We hope that wherever a banner is furnished a spirited campaign will be carried on in behalf of larger subscription clubs, and we will be glad to print a list from time to time of the banner churches in the various associations.



### Figures to Reflect Upon What Our Churches Must Give, to Meet the Budget of the Present Year The Foreign Mission Society Requires from the Churches for the year . . \$513,867.22 29,782.61 Received in first three months . 484,084.61 Must receive in coming nine months Receipts exceeded those of last year for the same 2,234.49 period by . The Home Mission Society . \$352,992.00 Requires from the Churches Received in first three months . 18.601.98 334.900.02 Must receive in coming nine months . 883.62 Receipts exceeded last year by . The Publication Society . \$118,708.86 Requires from the Churches . 12,353.28 Received in first three months . . 106,355.58 Must receive in coming nine months 2.627.42 Receipts less than last year by . Woman's Home Mission Society Requires from the Churches \$164,400.00 9.617.93 Received in first three months . . 154,782.07 Must receive in coming nine months . . 5,461.77 Receipts less than last year by . Woman's Foreign Missionary Society of the West \$83,000.00 Requires from the Churches 5.734.65 Received in first three months . 77,265.35 Must receive in coming nine months. Receipts less than last year by . The Churches include the gifts of the Young People's Societies and Sunday Schools. The above figures show the necessity of strenuous and continuous effort. Keep them before the people.



### Scope of the Northern Baptist Missionary Work



HE American Baptist Foreign Mission Society prosecutes missionary work in Burma, Assam, South India, China, Japan, Africa, the Philippines; and gives some aid to the work in France, Germany, Sweden, Spain, Russia, Norway, Denmark and Finland.

The American Baptist Home Mission Society works in the United States, Mexico, El Salvador, Cuba and Porto Rico.

The American Baptist Publication Society has the United States for its main field, assisting somewhat in other countries in tract and

Bible work.

The Woman's Foreign Mission Societies of the East and West are affiliated with the Foreign Society.

The Woman's Home Mission Society works in cooperation with the Home Mission Society, in the same territory.

The Foreign work includes in its scope the evangelistic and educational, and its results rank it high among the great missionary agencies of the world. In the Far East it has a great influence and a marvellous opportunity. If its income were double its work could easily be quadrupled abroad. The Woman's Societies furnish teachers, nurses and doctors, and trained workers.

The Home work covers the frontier, schools for the Negroes, Indian evangelization, aid in erecting church edifices, and evangelistic and educational work in Mexico, El Salvador, Cuba and Porto Rico; also cooperation with city mission societies and state conventions in work for the foreign population. The Woman's Society provides teachers for the schools, and does a special work in the homes, reaching into the foreign populations. It also maintains the Missionary Training School in Chicago, which graduates trained workers for the home and foreign field.

The Publication Society has a force of Sunday school missionaries, carries on a chapel car and colporter evangelistic work, and does the Bible work for the denomination.

Taking all these Baptist organizations together, they are adequate to do the work which our denomination ought to undertake, as its share of the evangelization of the world.

The only lack is the lack of sufficient resources, for which the Societies certainly are not responsible.

THE AMOUNT WE OUGHT TO RAISE THREE MILLION DOLLARS THIS YEAR



### At the Front in China

By Sidney G. Adams, M.D.

MEDICAL MISSIONARY AND RED CROSS WORKER DURING REVOLUTION



ANG! The cloud of dust clears away, near the guns are three imperial soldiers needing help. One poor fellow has been nearly cut in two by part of the shell that has just exploded.

No help for him! Another dies in a few moments from a flying fragment that has taken part of the skull away. The third has lost part of his jaw and is a horrible sight as he grovels in his pain. Sad work for the Red Cross worker! Another shell explodes near by, killing an officer's horse and knocking down a small house just behind. The soldiers look on with interest to see if the man with the Red Cross on his arm is going to quit. They cannot, for the officer's ever-ready revolver, and an executioner's six-foot sword are ready to take the life of any shirker. But they see him stay and gather the wounded on stretchers, then send them to the hospitals. They watch him searching among the dead until he finds a man who had lost a leg. This poor fellow has fear of death written large upon his quivering face, and with imploring eyes begs not to be left. As long as he has strength the Red Cross worker carries the wounded man on his back, then transfers him to his bicycle for the rest of the long journey to the hospital. He faints several times on the way when the "zip" of a bullet or the bursting of a shell comes too close for safety. All the poor man could utter was an imploring plea, "Don't leave me, don't leave me!" Then come the welcome shelter and relief in the hospital, many hands stretched out to help. The soldiers and the people ask each other, "Who is this man with the Red Cross badge, what is he?" "A foreign missionary," is the answer. For years in their memories will remain the Christlike example of a man, a Christian foreigner, who could and would help them in their time of great need.

The guns are quiet now in Central China, the wounded are getting back their health, many thousands have passed into



IN THE FAMINE DISTRICT



INVESTIGATING THE FAMINE-ARMED BANDITS WHO ESCORTED US THROUGH THE TOWN

eternity. None of the survivors would willingly go through the experience again of hades let loose, with its fire, rape, murder, torture and sudden death. Hankow, Hanyang, Wuchang, are names that the world has used. The centre of a great nation that is struggling for life. They will become the centre of education, commerce and railway enterprise. What have the Baptists of America here? A strong evangelistic work among the men and women, no educational work worthy of the name, one girls' boarding school, one well-equipped hospital for men.

- - -

#### WANTED-MEN!

Whatever the future of China may be, the fact remains that men are needed. While the unsettled state of affairs continues they can be studying the language and the people, who were never more ready to hear than they are to-day. The temples are being cleared of their idols, the priests and nuns dispersed. China's cry to the nations who in God's plan have been the means of this awakening be like that of Micah of old, "Ye have taken away the gods which I made, and the priests, and ye have gone away, and what have I more?" Having created in the hearts of the Chinese people a distrust of the old shall we let them sink into the dark depths of agnosticism, atheism, and a heartless materialism? "Don't leave me!" China cries. Let the answer of the men of Christian America

be "No, we will not leave you. We will send out men who have touched the Master's hand, who will minister with wisdom and love, and will preach a faith in Christ that can keep as well as save."

### THE QUALITY OF MEN REQUIRED?

Here is a sketch of the man that is needed today at the front. Physically, he must be hard as nails. Mentally well fitted to deal with students educated in America, Europe and Japan. A heart of sympathy for the poorest of the poor. Spiritually having the grace of the Lord He must also have the Jesus Christ. patience of Job, for he will "have need of patience." He should be content to keep quiet for two years studying the language and the people. He ought to be prepared to lead, and also to be led to do great things from small beginnings and often out of nothing. Ye Matthews. Marks, Lukes and Johns! come all of you to China, but bring with you the spirit of Job and of Paul.

China has a rough road before her! It would be a crime for civilization to abandon China in her famines or the sorrows of a new birth. The call to the Church is of glorious opportunity. Do not leave the Chinese Church alone. Give of your strength in men and equipment. Above all give us freely of the strong brotherly affection in prayer, which binds our hearts and our efforts in one for the redemption of China.



MISSIONARY JAMESON AND THE SEDAN CHAIRS FOR TOURING FAMINE DISTRICTS TO
INVESTIGATE CONDITIONS AND BRING RELIEF

### Two Weeks in the Chusan Islands

By Rev. L. C. Hylbert, Ningpo, East China

HAVE just returned from a most interesting two weeks' journey to the Chusan Islands. First one of the evangelists and I went to Ling Fong temple, carrying with us 1,000 Gospels and 1,000 tracts. It was a great feast day at the temple and thousands of people were there. I rented a little room beside the temple and from the window we sold all of the tracts and Gospels in less than half a day. After we were sold out many people came and wanted to buy more. On Tuesday we met Dr. Goddard and spent almost two weeks with him at his Chusan churches. most interesting part of our trip was at Dae San, one of the islands farthest out and one of the most thriving fishing stations along the coast of China.

Dae San Island is fifteen miles long and five miles wide. As we came into the harbor at Dae San we beheld a fleet of thousands of fishing boats just setting sail for the day's work. We were told that there are 3,000 registered fishing boats at that one place, and as each boat carries at

least seven men there must be some 20,-000 fishermen on that one island. industries are fishing, making salt by a method of sun evaporation of the ocean water, and farming. At present we have a little church there of thirty-four mem-We called on them and a great many more. Six years ago on this island there were many pirates. Their robberies were frequent and it was considered unsafe to visit it. Once the pirates attempted to rob Mr. Li, our evangelist. In the fight the leader of the gang was killed by one of his own men. Officers were sent in and captured many of them, so that for a while things were quiet. But last winter when there was neither law nor order on the island during the revolution a brother of the famous pirate chief got a crowd together and robbed many places. Again this Mr. Li suffered; they robbed him of three hundred dollars and by a system of tortures too dreadful to relate they compelled him to deed over all the property he had. After the revo-

lution the Chinese republic sent soldiers over and captured many of the pirates and they are now in jail, waiting trial. Their relatives and friends got the idea that our evangelist led the soldiers to these men's homes, so they are very bitter towards him. While Dr. Goddard and I were there we were going along the road in that locality with the evangelist. The people saw him and out came three women and two men with clubs, hoes and axes to hew him down. We did not try to fight them, but we did try to keep them away from our preacher. Once when one of the men got close and had his club ready to strike, I caught him by the uplifted hand and with a full swing with all the strength of my 200 pounds I gave him a sling down over the hill that resulted in a number of somersaults. Finally we got control of the situation sufficiently to talk with them and went in and had a cup of tea with them while talking the whole matter over. But we reached no very satisfactory conclusion, for the next Sunday they attacked two of the church members as they were on their way to church. We reported this fact to the officer and he

sent a man over to inform them that they must stop. Religious proclamations are now posted stating that no one is to be molested either in going or coming or while at worship. That is much like our laws at home.

#### +

### The Future of China

I trust that you are keeping in touch with the movements in China. Very much depends upon the part of the country that one comes from as to the opinion regarding the republic. Among those north of the Yangtse there is for the most part little confidence in the future of things. Those south, say from Canton, speak more hopefully. I am more and more doubtful as to the future. As I have often said, the lack of leaders is the great weakness. Then too the life of "squeeze" and the custom of dishonest dealing is sure to tell against any government. Conditions are so very different from anything that we have ever known in Japan that one cannot judge by Japan. I confess to a growing pessimism as things drag on .-I. L. DEARING, Yokohama, Japan.



GOING FROM HOUSE TO HOUSE INVESTIGATING FOOD SUPPLIES

### The Seed that Grew

By J. N. Williams, D.D.



CORRESPONDENT of the Watchman reporting to that paper revival services and the baptism of seventeen young men in Putnam (Conn.) Baptist Church had this word of commendation for the two evangelist helpers in this suc-

cessful campaign. "Evangelist Currie and his singer, Joseph A. Paquette, did noble work there for three weeks." This thoroughly French name, Paquette, in an English revival movement, naturally attracted my attention and led to the query in my mind whether this French gospel singer might not be one of the converts of Biddeford, that great centre of French people, at the time that it became one of our mission fields.

Among the very first converts in that Maine town I remember well a French boy who accepted the truth of the gospel amidst great hindrances and most cruel opposition on the part of his Roman Catholic parents. His English-speaking friends, finding his name "Pierre Paquette" of not very convenient pronunciation, had dubbed him "Peter-Pocket." The name had stuck as nicknames usually do and as "Peter-Pocket" I knew him well. But on inquiry and investigation, I found that the Putnam gospel singer, Joseph A. Paquette, though bearing the same family name, and himself a young French convert from Romanism, was not the little hero of our Biddeford story. The conversion of little Peter was a most remarkable work of divine grace and might appropriately be told under the heading of "The Bible in a Cotton Mill."

### THE BIBLE IN A COTTON MILL

A French boy was working in one of the great cotton mills of Biddeford, Me., on looms next to those of a Christian woman, a member of the local Baptist church. Having a class in the Sunday School, this good sister was in the habit of taking her Bible along with her, leaving it on the window-sill, near by her work, where at intervals of rest from weaving, especially at the noon

hour, she could read up on her Sunday School lesson. This boy, with a love for books quite common in youngsters of serious turn of mind, would now and then take up the book and read a few verses here and there on any page to which the book might happen to open. We who know something of the Word of God, how it can silently and secretly do effective work in the human heart and win its way into the thought and affections of young or old, will not think it strange that the outcome of these Bible readings was to bring young Paquette into sympathy with Protestant evangelical services.

A new want had sprung up in his soul that no longer could be satisfied with gorgeous ritual and the chants and vobiscums of the Romish Mass, but craved what he could hear and learn in the simpler exercises of Protestant worship. Attending quite frequently the evening meetings unbeknown to his parents, he gave his heart to God and also became a devout worshipper at the monthly French meetings which I was holding at that time in Biddeford. On the occasion of one of my monthly visits to Biddeford, I found that the day of sore trial had come for our dear young brother. His parents had become aware of his frequent attendance upon the Protestant worship of the city, and after counseling with the French priest they had planned procedures that they hoped would bring the boy back to the Catholic Church.

Meeting our young brother at my next monthly French service, I greeted him with the inquiry, "Well, Peter, how have you been getting along?" "Quite well after a sort," was his reply. "Joyful as ever in my soul, but I have had a rough time of it since you were here. It has left me with a very sore back. My parents have been informed of my attendance at Protestant meetings, and the priest has stirred them up fearfully. Last Wednesday evening both father and mother undertook to make me promise I never would attend Protestant services again. As I refused to bind myself by any such promise, mother flew into a

terrible rage, threw my hymn-book into the fire and lashed me most unmercifully. The lash has left its mark on my shoulders and my back is streaked with the cuts of the whip."

"I may," he said, "have to pay dearly for being here tonight. For mother has my little brother shadow me and see where I go. And during the service here tonight I noticed one of the window blinds opening slightly as if some one was trying to see what was going on within and who was there. Another flagellation awaits me at my home, I fear."

What counsel to give to this dear young disciple I hardly knew. The legal rights of parents' interference, of course, must be respected. This I did say: "Paquette, try this on your father and mother. Be one of the best of boys in your home, obliging, respectful, kind, obedient, especially in all things other than your faith in the gospel and your religious life and practice; and if after all this there should be no let up in the cruelty and fanaticism of your parents, warn them well that you will publish it throughout Biddeford and tell every Protestant Christian you meet how you are whipped and abused in your Catholic home. Perhaps this, for very shame, may restrain them in their outrageous conduct toward you." But it did not, and so, like many others, he had no alternative but to give up his home to serve his God and save his soul.

About this time, Pastor Merrill of Biddeford had accepted a call to a secretaryship in Rochester, N.Y., and had moved to that city. The disappearance of young Paquette not long after was no mystery, at least to his friends in Biddeford, who were joyful in the assurance, that "It was well with the lad." But the place of refuge was kept something of a secret to the general public lest trouble should follow him there despite the befriending of his former pastor. Rescued thus from an intolerable situation that had given him nothing but the lash and most shameful abuse, - even the hiding of his Sunday-go-to-meeting clothes to prevent his attending gospel-services, - our young brother had dropped out of our sight but not outside of our sympathies and our prayers.

A few years later when attending our great Missionary Anniversaries at Boston, I met the man who had most generously befriended the boy, the Rev. Mr. Merrill. I got from him this precious and befitting sequel to my story. To my inquiry, "Oh! tell me what you have done with our little 'Peter-Pocket?' Has he turned out well?"

"Peter," he answered, "has been doing grandly. He has also developed into a first-class evangelist singer, and has a fine voice. He is now engaged in revival services under the auspices of the New York State Baptist Convention and gives great satisfaction."

This was good news. Not only had the little French boy grown up to Christian manhood and kept the faith but was devoting his time and talent to winning souls to Christ. The little boy whose back was sore from cruel beating is a "Sankey" now, and what I did not know before penning this, there are two Paquettes singing the songs of Zion instead of one in our good New England States, and there is nothing wrong about their names. One is Peter and the other Joseph.

### 1

### What our Friends are Saying about the Magazine

#### UNDOUBTEDLY SO

I am very much interested and profited by each number of Missions. I wish it were in every Baptist family, and if carefully read I am sure there would be a great increase of missionary intelligence, activity and giving to make the conquest of the world for Christ.

D. H. STODDARD, Chicopee Falls, Mass.

### THE BEST

I think my subscription to Missions expires in March sometime. I don't want to miss a single issue of this grand monthly. I regard it the best of any missionary magazine I have seen.

S. U. EDWARDS, East Schodack, N.Y.

### WHAT MORE CAN WE DO?

I want to make the suggestion that you lay this pretty heavy on the hearts of all the District Secretaries and General Missionaries to try and advertise Missions in all their visits to churches, and get clubs started.

D. D. PROPER, Omaha, Neb.
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MISSION STUDY CLASS, SECOND BAPTIST CHURCH, ROCHESTER, N. Y.

### Different Kinds of Missionary Service

A Personal Word with Our Friends and Fellow-Workers, the Club Managers, to whose Unpaid and Unselfish Service the Cause Owes so Much



OME good people are greatly troubled because they cannot do certain kinds of religious work which appeal to the imagination. They cannot

go to the foreign field as missionaries. They do not feel fitted for leadership in missionary circles or committees or meetings. They belong to the great body of the silent and inconspicuous members of our churches, and frequently lament their inability to do some larger service.

We wish to dignify the lesser forms of service. To begin at the very beginning, we say with emphasis that the church member who leads a good and kindly and considerate life is rendering a very great service by that fact alone, regardless of all accompanying facts. Our common measurements of great and small do not amount to much, since we see marvelous results growing out of apparently simple and inadequate causes. A young man named Hudson Taylor dedicates his life

to unswerving faith in God and the divine promises, learns to walk by faith, makes trust the watchword of his career, and out of that single life's devotion and faith springs a China Inland Mission that is one of the most effective evangelizing agencies in that land of missions. When Hudson Taylor started he knew only that in the struggle between easy and hard living he had chosen the hard way because he believed he could do more good in that way.

It is not small service to engage in a mission study class and become familiar with the great facts of modern missions, able to awaken interest in others. A humble young woman in a rural church becomes enthusiastic as the result of a week at a missionary conference. She takes some of the striking paragraphs of Missions, describing the needs and opportunities of various fields, and reads them in the prayer meeting. This becomes her custom; to inject a little fresh missionary information. She is the only one who has

thought to do this. One evening a visitor chances in with a friend and hears an item relating to a special need. The young woman does not know until long afterward that the reading of that item led directly to a gift of a thousand dollars from the visitor to the Foreign Society. Gift or not, she was rendering a distinct and most fruitful service.

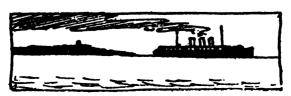
Missionary interest is dependent largely upon missionary intelligence. That is a truism. But granting that, one who in any wise helps to spread missionary intelligence thereby helps generate interest and benevolence. We regard the work of the solicitor of subscriptions for Missions, distinctively missionary therefore. as work, immeasurable in its outreach and influence. The agent of the magazine, working hard and without recompense other than such as comes from all unselfish work for a great cause, may come to feel that this is of no especial moment as Christian service. We cannot so regard it. The man or woman who gets up and keeps up a large club for Missions in a church, is doing important service to the local church as well as to the wider cause. The home with Missions in it will be a better home, readier for interest in all the affairs of the kingdom.

If one could only follow Missions in its course. In this home a weary mother has found her burdens almost too heavy for her strength. At the moment of need the postman brings Missions, and attracted by the first picture to which she opens, she reads of the tragedy in China which took from a missionary his wife and all his children but the baby. When she has finished the simply told story of escape, and realized what had happened to that once happy family circle, her own troubles seem as nothing compared with her happiness and the safety of her loved ones, and a new impetus comes to her

spirit, a new hope into the home life. She does not tell her husband whence the change, and certainly she would never think to thank the agent who persuaded her to subscribe for Missions; but the credit goes to the agent's account in those ledgers of life which do not err in record. In another home a young man has heard the call to the ministry, but is wayering. Other voices are alluring him. He is engaged in self-struggle when his mother brings him something to read that has stirred her heart. She hands him a copy of Missions, in which she has been reading of the heroic work of our missionaries in the Chinese revolution, and of the Red Cross valor that so deeply impressed the Chinese and brought them to see the true spirit of the Christian missionary. The young man reads and his soul is set afire. This is the work for a true young man today, he says to himself. He will give himself to the ministry. and to that ministry in the country that is being made new by the teachings of Jesus.

So one might go on. Behind this fruitful work is the unrecognized agent but for whom Missions would not be in these homes. Unrecognized? No. not in those ledgers already mentioned. working club manager, helping us get Missions into the Baptist families, you are engaged in missionary work as we are, each in our own sphere, and we are both of us engaged in missionary work as truly as is the pastor who preaches a missionary sermon, or the secretary at his desk, or the other missionary on the field. who is able to be there because so many of us at home are doing our part, however humble, to keep alive the missionary spirit in our churches, and so keep the missionaries alive upon their distant fields.

Let us all dignify our work—and push it!





CHAPEL CAR WORKERS AND SECRETARY SEYMOUR IN CONFERENCE

### Origin of Railroad Chapels

By Superintendent Joe P. Jacobs

DURING the St. Louis World's Fair, while the chapel car "Messenger of Peace" was on exhibition in the Transportation Building, we had many very interesting experiences.

One morning a gentleman came into the car almost as soon as it was opened and standing upon the platform, his head almost reaching the ceiling, said, "I am very glad to see this car and note the splendid results of its work. I am the father of this work in America." "I presume that you are Bishop Walker of the Episcopal Church," the missionary said to the tall man, "and I should like to hear just how you conceived the idea of chapel cars." The tall man said, as nearly as I can recall his words:

"I was on a tour around the world and while crossing Siberia I noted on Sunday morning that an extra coach was attached to our train and upon reaching the next town the train was held there while the people attended Mass. Curious to know

how this service was conducted, I entered the car and stood with others while a Greek Catholic Priest said Mass. This over, the train moved on to the next town, where a similar service was held, and so on through the day. Living as I did then in North Dakota, I thought how convenient an arrangement like this would be for me to conduct confirmation services and organize churches on that frontier. Upon my return to America I made known my plans to some wealthy friends and it was not long before my dream was realized, and I began work in the great Northwest with the first chapel car that was ever built in America. When I left that Diocese for Buffalo I left to my successor the car, but he made little use of Your Boston Smith and Wayland Hoyt gathered their ideas from me, just as I had done from the Greek Catholics and I am really delighted to see that you Baptists have greatly profited by an Episcopalian idea" With this as an intro-

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duction, he began asking many questions about the work. He was told that the Baptists have six cars, and that their names were "Evangel," "Emmanuel," "Glad Tidings," "Good Will," "Messenger of Peace" and "Herald of Hope," where they were working and some of the visible results of their work. After listening attentively to the story of their achievements, he said, "I rejoice with you over these achievements and believe that there are yet larger possibilities for them in the future."

Another morning, very early, a medium sized gentleman, somewhat advanced in years, came into the car and asked if he might take some measurements. The missionary assured him that he might and, procuring a tape line, offered to help him. After recording lengths and breadths, heighths and depths, and making earnest inquiry into the manner of work, he deposited a liberal contribution in the

"Free Will Offering Box" and said, "These cars are of such service to Protestants, why would they not be of service to Catholics?" As he left the car, he handed the missionary his card and said, "You may hear from this interview. The missionary looked at the card and the name upon it was Ambrose Petre, and that missionary has a very distinct recollection of hearing from that morning's interview, but not from Mr. Petre. He heard from it through the daily papers when, two years after, appeared the announcement that Mr. Ambrose Petre had built a magnificent chapel car and presented it to the Catholic Church Extension Society, and that it would be dedicated at the La Salle Street Depot in Chicago on a certain Sunday afternoon. And it was.

The Episcopalians have long since ceased to use their car and the Roman Catholics have only one.



Dr. Seymour Says:

Here is a fine juxtaposition. The Roman Catholics have a Chapel Car modeled after ours. It is called "St. Anthony:" here is a picture of "Emmanuel" and "St. Anthony" together and the two missionaries, E. R. Hermiston and Walter O'Brien side by side; while Mrs. Hermiston and Marjorie are the happy witnesses. This happened at Astoria, Washington. Spiritual religion and ritualism are on wheels; it is not difficult to tell which will run the longest, and make real progress.



CHAPEL SCHOOLHOUSE AT GOALPARA

### Etszemu, the Naga Hills Deacon

By Rev. A. C. Bowers, of Goalpars, Assam

I N Gauhati they called him Etgemo and he also had a new name that the Lord gave him. Perhaps ten years ago he came down from his native village in the Naga Hills and worked as a syce and coachman for a native Government officer for about three dollars a month. He was a Lota Naga and had holes cut through his ears for receiving bits of cotton and other ornaments. His nose was flat and his features decidedly Mongolian. His skin was dark brown but it covered a sturdy body. He was not afraid of any animal that walked, but curious to note could not climb a tree for fear of falling.

When I first met him in Goalpara he was sitting near his master's stable with his little daughter in his arms. We talked of his country and people and then of his religion. He did not believe in the gods and demons that were worshiped by his tribe, but he did believe that Christianity was the true religion for those who had not such an appetite for drink as he had. He had learned to drink while a babe and he did not feel that any religion could help him give it up. Beside this he was addicted to gambling and did not want to take up a new religion and then not live up to it.

Some time later we learned that he had taken all his wife's savings (that she had earned by knitting and weaving, and was keeping to take them back to their country), and in one night lost it all in some game.

When he left his employment with the government officer he was employed as "syce" for the Mission. We often talked of religious matters, but he hestitated a long time because he wanted to be sure. When finally he was persuaded that through faith in Christ he could get sufficient strength, and when he had surrendered his heart and last of all the lock of hair that is held sacred, he was baptized. His wife followed later.

For nearly two years he was a most earnest, faithful Christian here at Goalpara. When he went with me into camp he was the most helpful of all the workers because his life talked. He gained the respect of all who knew him, and before we left for furlough he had been elected a deacon of the Goalpara Church.

While we were at home he went to Gauhati and was "syce" for Brother Tuttle. He took up his work in the church there and was one of the most faithful. His testimony and prayer were always lis-

tened to with respect, for he spoke from a deep experience. In one meeting he related a dream. In it he had seen heaven and he told of all its beauties and purity and pointed a lesson for some of the native Christians that any one with guile or deceit in his heart could not go there. It made a great impression on those who heard it, even the missionaries A few weeks after this he took sick of something like cholera and died, but he died in the fullest trust in Christ.

He was only an illiterate, ignorant, simple-minded Naga servant with holes in his ears, but he was also Etszemu the deacon with the love of Christ in his heart and with a new name written by the Lamb in his book of life.

If this one soul had been all the fruit of the years of work at Goalpara it would have paid a thousand times over. His influence is still with us and will bless for years. Yes, of a surety missions pay. Goalpara, Assam.



MISSION BUNGALOW AT GAUHATI, ASSAM

### An Indian Institute

By Secretary Charles L. White, D.D.

E are indebted to Rev. J. C. Killian, missionary in charge of the Chapel Car "Evangel," for the accompanying pictures, taken at the second meeting of the Deacons' and Misssionaries' Institute of the Cheyenne-Arapaho Baptist churches. The gathering was held at Watonga, in the mission church. The picture represents the Indians gathering for service, and among the number are missionaries. Rev. F. L. King, who for many years has toiled in this field, speaks the language with ease and also is an expert in the use of the sign language.

Here the Arapaho church gathers every Sunday for its regular services. The midweek meeting occurs on Wednesday. In the morning the women sew their patchwork and the men tell stories of the former days. The early part of the day is thus given up to visiting and work, and the common meal, for which ample provision is made according to the Indian style, partakes of the nature of a love feast. The Indians generally eat alone, and the missionary appears on the scene in the afternoon, in time for the religious service, which is conducted as a prayer



THE CHEYENNE-ARAPAHO MISSIONARY INSTITUTE AT WATONGA

meeting. Some of my most pleasant memories are connected with such a service held in the Rainy Mountain Mission.

Jesse Bent, one of the best products of our Indian missions, who has served long and faithfully as an interpreter, made an address on "What a Pastor should do." The discussion was led by Deacon Rising Sun. Dr. C. A. Freeman gave his opinion as to "What the Deacons should Do," and Deacon Lone Man followed in an interesting discussion. The venerable Deacon Buffalo Meat gave a characteristic talk on "What the Christian Men should Do," and was followed by Frank Harrington, another Cheyenne Indian. The discussion of Miss Mary P. Jayne's paper on "What the Christian Women should Do" was led by Minnie Lone Man.

On the afternoon of Tuesday the devotional service was led by Deacon Harry Star, another Indian interpreter, and the paper presented by Miss Mary A. Brown was discussed by Mrs. Howling Crow. Mrs. Mary A. Freeman gave a talk on "The Care of the Sick," and Mr. Ed Shields spoke on "Religion and Farming." This was followed by an address on "The Outlook," by Mr. F. W. Freer. The opening of the question-box at this service was an interesting feature.

On Tuesday night the sermon was preached by Rev. J. C. Killian, and on Wednesday morning the devotional service was led by Deacon Clarence Powder Face. A stimulating address on "Regular Church Attendance" was made by Dea-

con Cut Nose, and a truly Indian discussion of this was followed by Charles Matches. Rev. G. Lee Phelps explained how mid-week prayer meetings should be conducted, and Deacon Howling Crow followed on the same subject. "Covenant Meetings" were emphasized by Rev. F. L. King and were also discussed by Deacon Short Man. "The Observance of Special Days" was explained by Rev. Robert Hamilton and further emphasized by Mrs. Buffalo Meat.

Wednesday afternoon Deacon Red Bird, an Arapaho Indian, who is a prosperous farmer and an Indian of great dignity, led the devotional service. This man was



FRANK SWEEZY AND FAMILY

saved from a life of drunkenness, and tells the story with a pathos that one can never forget who has heard the tale.

"How to Conduct Social Gatherings" was discussed by Mrs. F. L. King and by Joe Yellow Eyes. Deacon Grant Left

Hand presented a paper on "Social Visiting," and William Goodsell spoke on the same subject. The opening of the question-box was preceded by a final Indian talk on "Social Work" by Deacon Hale, and the same subject was discussed by Deacon Little Elk.

Each paper and discussion occupied thirty minutes. The final sermon was preached by Rev. F. L. King, and the Institute ended with a feeling on the part of all that the sessions had been very profitable.



WHERE THE MEETINGS WERE HELD-A STRONG HOME MISSION CHURCH

### Parables of Life-A Missionary Church

By J. Edgar Park

HE service started in China. The hospital door opened and two patients walked down the steps cured. Their faces sang the Gloria.

The congregation was then led in prayer by a sailor in the fo'cs'l of a ship in mid-Pacific He did not know who had sent him the book which had touched him so deeply, but he found himself praying in spite of himself as he finished it.

The Scripture reading was by a home missionary in his own shack in the wilds. He read the Psalm, "Bless the Lord, O my soul!" for just that morning a passing rider had left at his door the letter telling him what an Eastern church was going to do for him and for his work.

The first anthem was by a thousand city children who were having their first day in the country.

The second anthem was by a choir of

the blind who had received their sight, the lame who walked, lepers who had been cleansed, deaf who heard, dead who had been raised up and the poor who were having the gospel preached to them through the work of that church.

The sermon was by a large basket of roses in the central ward of the city hospital.

There was no benediction, for the service never ended day nor night. It was all mine as I sat in the pew reading the treasurer's annual report which had been put around that morning.

At length the bell stopped and the minister rose in the pulpit and said, "Let us continue the public worship of God." He spoke softly, but his voice filled the world. I saw a carpenter in the front pew and his face was aglow.—The Congregationalist.



### The Late Emperor of Japan

THE death of the Emperor of Japan on Monday. June 29, ends the era of Meiii and begins the new one of The era changes with every Taisei. The tributes to the Emperor reign. Mutsuhito unite in recognition of the remarkable qualities that made him the real ruler under whom Japan emerged from its feudalism into a modern constitutionally governed nation, to the surprise of the world. He ascended the throne at fifteen, Feb. 13, 1867. His name literally means "gentleman," and was rightly bestowed. His first step after his coronation was unprecedented. He granted an audience to the representatives of the foreign powers, a concession never before made by the imperial dynasty. Like the Chinese enperor, the Japanese emperor, who was worshipped by his people as a god, was invisible to all save a sacred few. But this did not please Mutsuhito, who had informed himself concerning the customs of the outside world and liked western ways to a degree that startled his people. He founded the imperial government upon a firm temporal basis, in addition to the ancient spiritual one, and began a work of construction that placed Japan among the great nations. It is undoubtedly due to his enlightened leadership that in the Japan of today all forms of religion are tolerated, justice is administered as perfectly as in the United States or England, Japanese steamships ply the seas, Japanese ambassadors and consuls are found in all

countries, institutions of learning have been established, and all modern improvements are common in the empire. The Japanese people, be it said to their credit, realized the true greatness of their ruler, and were ready to offer him the homage of patriotism and religion. He firmly established the empire in the hearts of the people, and bequeathed a noble legacy to his son.

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### The New Ruler of Japan

Crown Prince Yoshihito, who immediately assumed rule with simple ceremonies, is thirty years of age, and has been carefully trained both in civil and military lines. The funeral ceremonies will take place probably in September and the coronation in a year. Japanese people manifest the most profound grief at the loss of one who was more than a mere mortal to the masses of them. Both in Japan and in foreign countries, the feeling is general that the policies of the empire will be continued without radical changes by the new emperor, and that Japan will maintain its place and its friendly relations with the nations. We shall await with interest the opinion of our missionary leaders as to possible effects upon the religious interests of the empire. Of late there has been a strong effort made by the officials to revive and increase the worship of the emperor, possibly as one way of offsetting the influence of the Chinese Republic upon the people. The sudden break in personality may make this more difficult. Certainly the Christian

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influences were never so strong in Japan as today, and the new mikado will no more fail to recognize them than did his illustrious father.

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### Foreign Advisers of China

The announced appointment of Prof. Jenks of Cornell and Dr. George Morrison of the London Times as financial and general advisers respectively of the Chinese government is good news to those who are hoping for the best things in China. If the Chinese people wil! accept wise counsel, and not be misled by fear of foreign inteference, the Republic will have chance to establish itself firmly. The chief peril at present is that the people may refuse the financial aid of foreign nations, through dread of the consequences, and thus plunge China into another rebellion for want of money. Yuan Shi Kai has to deal with a frightened people on the onc hand and a childish and not unselfish National Assembly on the other. If the American and English advisers are accepted, we shall have much more hope of a successful passage through the rapids and between the rocks. Morrison has been in China for seventeen years, has traveled all over the country, and is recognized as the best informed foreigner on oriental affairs. Chinese and Europeans alike admit his knowledge and authority, and the Chinese have thorough confidence in him as a friend of their nation. He can be to the new government what Sir Robert Hart was for so many years to the Manchu dynasty.

### Affairs in Mexico

The conditions in Mexico do not seem to improve. Americans have been subjected to grave mistreatment, and the destitution of American refugees from Mexico, quartered at El Paso, Texas, led the Senate to pass a resolu-

tion authorizing the War Department to spend \$100,000 for their relief and transportation. A large number of Mormons have fled across the border, and tell stories of great suffering and of the murder of many of their number. The Mexican government is seeking to put down the rebels and protect foreigners, but is admittedly too weak to carry out its plans. It is charged that Americans are fomenting trouble in order to bring about American intervention, and these charges and the attacks upon Americans will probably be investigated.

### The Young Turks

The news from Constantinople is that great and probably violent changes in the Turkish Empire are inevitable. The revolt against the government of the secret comittee of Union and Progressive—the young Turk organization—is not merely an army affair but a general revolt of the upper class Turks against despotism. Whether it will be possible to maintain a Turkish government in Europe is said to be in doubt. In this day of rapid changes in the East, what a fine thing it would be if Turkey should cease to exist in Europe, and Palestine become a Christian State, under the joint protectorate of That hope and dream of the Powers. millions is not nearly so difficult of realization as was the establishment of a Chinese Republic.

### Setting an Example

For missionary zeal we turn to converts in non-Christian lands, and often they put us to blush. For example: While Protestant churches in America send out one missionary to every 3,000 members, the 750 Christians in Bolenge, Africa, support 76 native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.



The financial statements of the five Societies for the first three months of the fiscal year beginning with April, 1912, show a decrease of \$36,191.77 as compared with the corresponding period last The receipts from the churches, people's societies and young Sunday schools, however, show a slight increase for the Foreign and Home Societies. The next three months should bring in a very much larger amount proportionately, if the year is to close with a balance that may be applied to the deficit. Now is the time to plan for increase, and not wait until the last month.

¶ Mr. Beecher once wanted to purchase a horse. The owner said he was sound in every particular and willing to work. "Willing to work, did you say?" said Mr Beecher, with a twinkle in his eye. "Yes," replied the gentleman. "Then," said Mr. Beecher, "how I wish I could enroll him as a member of my church!"

¶ Dr. Morehouse's sermon, delivered at the Des Moines Convention, has been published in neat pamphlet form, and should have the widest possible circulation. The announcement regarding it in another place by Secretary Bitting shows how pastors may secure copies of the sermon for distribution among their people by paying the cost of the postage simply. A suggestion is also made concerning an evening meeting in which the sermon should be used as the topic. tonic in the discourse, which is worthy of the leader whose life has been so effective in service for the highest interests of the country and the world.

The report of the Foreign Missions Conference of North America for 1912 makes a pamphlet of 243 pages—a volume in fact of missionary information of valuable character. The foreign field consid-

ered at most length was Japan. The papers presented by the missionary experts are of great importance, and illustrate the service that may be rendered by such a conference, which brings together the chiefs of all the missionary boards and societies. The report may be had by sending twenty cents for it to the Foreign Missions Library, 156 Fifth Avenue, New York.

¶ A church that is living upon its Yesterday is giving Tomorrow nothing adequate to live upon. The past should be an inspiration for the future, not a substitute for present service.

I "If I knew of some way to make a Christian university really Christian and to keep it so, nothing would enlist my ardent and enthusiastic support like the proposal to establish one," says Rev. Albertus Pieters, in his interesting book on "Mission Problems in Japan." We join him in his feeling, and apply his statement to all countries. If we could only make this Christian land really Christian, we should go far toward evangelizing other nations.

¶ The Mayor of Little Rock, Ark., has appointed a colored and a white Vice-Commission to carefully study the social question. Dr. Jos. A. Booker, president of Arkansas Baptist College, has been made chairman of the colored commission, which makes Arkansas Baptist College the headquarters for its work of study.

¶ The Foreign Society has issued a booklet on Missions in Bengal (price ten cents), which describes attractively the field developed by the Free Baptists, whose first missionaries settled at Cuttack in Orissa province in 1821. Now there are nine mission stations. Dr. T. H. Stacy tells the story, and it is well illustrated. This historical series is admirably planned.



### OBSERVATIONS OF THE OUTLOOKER



CLIMB into the conning tower to see what is going on in the great world is worth while. It is great joy to be an Outlooker. Human life is full of interest, and in nearly all lands there are movements today of great

pith and moment. While attention has naturally been given to China in large measure for some months past, one with eyes open will not fail to see that in India, in England, and in our own country there are plenty of evidences that changes in the existing order must take place. If there is anything more patent than that, it is the vast need of enlightened Christian men to lead the cause of righteousness. Let us pray God to raise them up for us.

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A happy arrangement prevails in Cuba by which the American Baptist Home Mission Society provides the equipment of several primary schools for which the Woman's American Baptist Home Mission Society furnishes teachers. Five of the primary schools have been recently established under this arrangement. When it is learned that \$200 equips a primary school in Cuba, and that many more schools are needed, this open door of opportunity will doubtless be very attractive to Baptists in the north who are constantly looking for Christian investments.

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How easy it is to talk nonsense most listeners know. The Outlooker finds an illustration with its appropriate antidote in the following item clipped from that bright paper, The Congregationalist:

In addressing the rural life conference at Iowa State College, a gentleman from Keokuk is reported to have said, "Cut out theology when you educate a preacher for the country church and give him agriculture instead." We move to amend by urging country doctors and lawyers, also, to omit the study of medicine and law in favor of the hygiene of turnips.

What a pertinent amendment. "Cut out theology" indeed, and you will soon have no country church to send a preacher to, nor preacher to send. The people need knowledge of God more than they need agriculture or anything else material.

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The Outlooker had an illuminating chat at lunch the other day with Rev. W. F. Beaman, who has just reached the east of the United States from the far east of Western China. He was driven from his mission station at Kiating (pronounced Jah-ding with accent on the last syllable) by the revolution, which began in his province of Szechuan, the largest of the Chinese provinces with 70,000 millions of people in it. Like all of the missionaries direct from China, he is hopeful as to the final outcome of the revolution, and believes in the ability of the people to adapt themselves to the new order; but he recognizes the tremendous difficulties which have to be overcome, and the time requirement. The question in doubt is the willingness of the masses to accept the provisions made by the government, when these involve an apparent yielding to Digitized by GOOGIC foreign influences. For example, Yuan Shi Kai appreciates the value and necessity of having a German expert as national auditor, of Mr. Morrison the Englishman as a general adviser, and of Prof. Jenks of Cornell as economic adviser. knows that the presence of these men would reassure the foreign governments and mean much for the development of the Republic: that such advisers indeed are essential in the present conditions. But can the people be brought to see the situation as he sees it, or will they hold that these men are practically forced upon China by the powers, and so to be resisted just as the railroad loans were resisted? We must remember that the people at large are not educated in public affairs; that there is no Chinese daily press in all parts of the land to carry the news and enlighten the masses; and that the prov inces are very loosely connected with the new government. A large part of the people do not yet know what the new government is with any degree of particularity. Nor do they care, so long as taxes are no heavier and the rice crop is fair. This will give some idea of the perplexities of those who would like to prophesy as to China's future.

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Mr. Beaman is stationed on the Min River, one of the large tributaries of the Yang-tse. The climate in which he has to work is semi-tropical, like that of Cuba, but without the ocean trade winds which bring Cubans daily relief. The night is more oppressive than the day in Szechuan, and the only way to get relief is to go to the mountains near by. The dampness is excessive, and in the cold season the raw chill strikes to the bone in spite of warm woolens. In food stuffs the vegetables are poor and coarse, meat is scarce, and chickens are the common resource. This matter came up when the missionary saw chicken on the menu, and said he did not care to hear of the fowl, after his experiences with it as prepared in China. But after discussing various conditions that are anything but agreeable to an American, the Outlooker discovered that these things did not count; that there was no other place in the world but this

same China in which the missionary guest desired to labor; and his regret was that any interruption had occurred in the work of his mission. It is inspiring to feel the grip of the missionary spirit in such mea, who realize as others cannot what tremendous issues for China hang upon the wise guidance of affairs at this time. In this guidance the missionaries have no small share.

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How significant of Christian influence it is, for example, that President Yuan Shi Kai should appoint Rev. Arthur Sowerby, an English Baptist missionary, as tutor of his sons and nephews, thus putting his approval upon Christianity as the religion best calculated to fit them for life. A recent conversation with Rev. J. T. Proctor gave the Outlooker an altogether new idea of the extent of China's indebtedness educationally to the missionaries. who originated the text books now in use in the public schools, and through the mission schools opened the eyes of the Chinese to the difference between western education and the Chinese Whenever you get below the surface in China you find the effective work of the Christian missionaries. And now is the time to make the impact of Christianity felt upon the life of the masses of the people.

These visits with missionaries are like opening windows into new vistas and gazing afar. If there are any more interesting people on the planet than genuine, whole-souled missionaries the Outlooker does not descry them from his tower of observation. Theirs is the wide horizon, and a wide horizon is the thing to be sought. Nothing is more pitiful in this day of world movements than a church member who is "cramped, cabin'd and confined" local interests. seeing petty further than the corner of his church lot, instead of living out in the cosmopolitanism that is characteristic of Christianity. The spirit of missions should be cultivated if from no higher motive than that it widens one's interest and gives it something of the world scope of the Master's gospel. Digitized by Google



### A Prayer for China

LORD our Governor, Father of all men, Whose will is manifested in the history of the nations, show forth thy power, we beseech thee, in this nation. now in this time of change and reconstruction. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Save from pride and prejudice, from ignorance and selfseeking, all those who lead and rule, giving them the spirit of wisdom and counsel, to discern the times and to act for the welfare of all the people; so that a stable government may be established, and that peace and happiness, truth and justice, religion and piety, may be set forward in China for all generations. All this we ask through Jesus Christ our Lord. Amen.

Pray for Africa

That the European Governments ruling over the vast sections of the continent may deal with the people according to the principles of justice and true liberty.

That the Native Governments may be greatly strengthened and transformed by missionary contact.

That all Protestant educational, industrial and evangelistic missions may be reinforced and multiplied, and the Mohammedan millions won to Christ.

That the slave trade, the rum curse, and all other social evils may cease.

### Sentence Prayers

O Lord, may all civilizations and governments and nations contribute to that glorious consummation when the Kingdom shall be delivered up to the Father.

O Christ, Grant all lands Thy light and Thy truth that their toiling, groping myriads may taste the joys of Thy salvation. Thou Strong Son of God, help us to measure up to our opportunities and Thy expectations.

### A Text for the Discouraged

Go up to the mountain, get wood, and build the house of the Lord.—Haggai 1:8.

That is the way to overcome discouragement. Go to work. Doubt says, "You cannot do it." Go at it. Go up to the mountain, the source of building supply. Then build something. Nothing daunts the man who is busy at building. "And I will take pleasure in it, saith the Lord." Remember that promise. Nor shall the builder lack pleasure in the Lord's work.

### Nature

It is His garment; and to them Who touch in faith its utmost hem He, turning, says again, "I see That virtue hath gone out of me."

-John B. Tabb.

### Seed Thoughts

No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time. — Drummond.

Who of us has not bowed his will to some supreme law, accepted some obedience as the atmosphere in which his life must be lived, and found at once that his mind's darkness turned to light and that many a hard question found its answer.

— Brooks.

We are not responsible for our enemies but for our enmities. A man may have enemies without being an enemy to a single individual in the world. — Wright.

Be sure to mend that in thyself which thou observeth doth exceedingly displease thee in others.—Bishop Patrick.



#### Summer Campaigning

BY SECRETARY STACKHOUSE

E are now in the midst of a missionary campaign in Idaho. It has been our desire for the past six months to have some state undertake to bring its offerings to missions up to what will equal or exceed ten cents per member per week on an average for the membership of the whole state.

When we intimated our desire to Rev. W. H. Bowler at the Northern Baptist Convention in Des Moines he at once said, "Come to Idaho."

Owing to the many applications made for campaign work during the year the only date that we could arrange for Idaho was July 16th to 30th. Of course the weather is hot, and it is vacation season, but we are having a very interesting and successful campaign neverthe-

At the closing conference of the Pastor's Institute held in Boise July 16-19, the pastors determined that they would put their vacations into this Movement This is but another evidence of the self-sacrificing spirit of these noble men who are doing heroic service in this new and rising state. The Baptists are to be congratulated upon the body of men that are in the pastorates and missionary fields of this country.

This state has many local problems. The membership of our churches is not large, the people are not wealthy, many of the church edifices are heavily mortgaged, some of the buildings are unfinished, some of the churches are yet without buildings,

the people are scattered, and removals are frequent. And yet in the face of it all, the Baptist leaders of Idaho are of the opinion that the Laymen's Missionary Movement Standard can be realized, and they are energetically setting themselves to the task. And we are confident that if Idaho Baptists can do it, the Baptists of the other states can do it.

So far we have held meetings in five centres, and are very much gratified with the interest shown. Our meetings have been well attended, and the response has been enthusiastic and generous. So far all the churches touched have decided to make an Every-member canvass at an early date.

A committee has been appointed for the whole convention, charged with the responsibility of arranging deputation work by which the Movement shall be brought to every church in Southern Ida-

Dr. C. A. Cook, the Joint District Secretary, and Rev. W. H. Bowler, the State Secretary, have given themselves whole-heartedly to the campaign. These brethren are doing great work in this field, and will follow up the present effort to help the churches realize the largest results.

The centres covered by the present campaign are Boise, Caldwell, Emmett, Payette, Plymouth, Nampa, Gooding, Twin Falls, Blackfoot and Idaho Falls.

Rev. J. Frank Ingram has been on the ground for three weeks and rendered valuable assistance to the pastors in making plans for the meetings. We are very sorry to report that this will be the last

campaign that Brother Ingram will set up for us, as he is booked to return to the foreign field this fall. He has done great work in connection with the Laymen's Movement during the past year and eight months. We shall greatly miss him; but we are sure that he will be followed in his work abroad by hundreds of sympathetic men and women whose prayers will give him greater power.

#### 4

# Secretary Bowler on the Idaho Meetings

Dr. Stackhouse visited Idaho for the first time last winter, spending only a few hours here. But during his very short visit he wonderfully stirred all who heard his missionary message and his appeal for the objective of ten cents per member per week for missions. At that time he expressed a desire to have this Convention undertake a campaign to bring the entire membership of all the churches up to this objective average in missionary giving and thus set the pace for other states. At once the denominational leaders became greatly interested in such a movement and desired the further help of Dr. Stackhouse, in attempting to carry it out.

A second visit from Dr. Stackhouse,

accompanied by Rev. J. F. Ingram, has resulted in fully launching a statewide campaign to increase the missionary investments of Idaho Baptists until the minimum average of \$5.20 per member per annum is reached. The Baptist pastors of Idaho were planning for a summer institute and the time for holding the meeting was adjusted so that these two men could attend it and lav before the pastors the plans and methods for carrying on the campaign. A more favorable opportunity than this for interesting and enlisting the pastors in the Laymen's Missionary Movement could hardly be hoped for, and the representatives of the Movement made the most of it. institute continued for four days, and a period during each afternoon and all the evening sessions were in charge of Dr. Stackhouse and Mr. Ingram and were devoted to this important Movement.

They were wonderful days, and as Dr. Stackhouse laid upon the hearts of the pastors the missionary opportunity and call of the hour in his eloquent, graphic and inspiring manner the men were marvelously stirred, and every man returned to his own field to carry as best he could the new vision and inspiration back to his people.



BAND THAT HELPS REV. A. K. MC RAE IN HIS EVANGELISTIC WORK



# Messages From Our Missionaries FROM ALICE M. OLSON, KANSAS CITY, KANSAS

I do love my work and the people, of whom there are many who do not know Jesus Christ as a personal Saviour. I long to help them in some way.

I have charge of our Mission Sunday school and follow the children into the homes during the week. One of my little girls is ten years old and her mother says it is the first time she has ever been a member of a Sunday school class. A little playmate told Helen that Jesus had been in the Garden of Gethsemane. The child came to me to find the place in the New Testament that she might read it for herself. These children tell the gospel story in many different ways in their homes.

Some of my time has been spent in hospitals and homes where there is sickness, helping those who need me. Many of these experiences are not pleasant but I am glad to help these persons who are in trouble. My heart aches for those who go through great trials without Christ.

My principal work is the house to house visitation. I often find families in the deepest need, but our pastor and the church members are very sympathetic and relieve many cases of suffering. I pray that my life may be a blessing to others.

FROM FRIEDA A. DRESSEL, SALT LAKE CITY,
UTAH

We have had some baptisms among our boys and girls. The mother of one of the girls was once a Mormon and her people are Mormons at the present time. The spirit of Mormonism has not changed although they have adopted other methods of work as they come in contact with Christianity. The Mormon Church has no spirituality—it is materialistic and they claim that their salvation is by works. The fact of the rank and file of the people allowing the leaders to do thinking for them and also their reading and interpreting of the Scripture has made them moral weaklings. I believe many would break with the system if they had the courage, but it means ostracism from society, boycotting commercially and removal sooner or later from the community. It is hard to get beyond the influence of the Mormon church, for its branches are all over the country. Polygamy is still the doctrine of the church—it is believed in, taught, and is published in all their books.

FROM SANDRA O. ERICKSON, SAN FRAN-CISCO, WORK AMONG SCANDINAVIANS

Two of the girls in my Sunday school class have accepted Jesus and will soon be baptized. Our pupils are very faithful.



A NEW DEVELOPING TOWN IN THE WEST-FOUR MONTHS OLD

We are welcoming new members into the church, but our church building which was started a year ago is not finished. It has gladdened my heart to see how willing our people are to give to the uttermost in order that we may have a place of our own in which to worship.

#### FROM FREADA A. GOEBEL, GENERAL MIS-SIONARY, BELLEVUE, IDAHO

Before coming to my field, I pictured many lonely hours, many difficulties and discouragements, but the blessings have outnumbered them all. Although I realize oranges that had come from the Baptist church? At another place protracted meetings are now being held. The house is always crowded and usually but two or three Christians are in the audience. Is there not an opportunity for us as Christians to sow the gospel seed now?

We sometimes think that the need for workers is among the foreigners largely, but out here in the real West we see the need among our own Americans. Many, many of our towns never have a religious service of any kind,—no, not even a Sunday school. Often the request comes,



JENNIE S. JERF AND HER CLASS OF GIRLS AT GALESBURG, ILLINOIS

that my work will be but a drop in the bucket in this vast territory, yet I know that my Lord expects only faithfulness from me.

I have learned that the work of the missionary is anything that her hand finds to do. It may be service for a needy one in a home and it may be leading a meeting or speaking a word for her Saviour. While visiting in the interests of the work a family was found, consisting of nine children, none of whom had ever been in a Sunday school. Another family with seven little ones had yet to know the delight of looking upon a Christmas tree. Can you imagine the joy I felt when these children were given stockings filled with candy, nuts and

"Come and start a Sunday school and give us a service," but try as I may, all requests cannot be granted.

## FROM BERTHA E. KIRSCHKE, EAST DETROIT, MICHIGAN

What privileges and opportunities have been mine this year! God has blessed my efforts in leading to Himself one of the girls in my Sunday school class, also her mother and sister. The Italian father was away when these dear ones were born anew and was very angry when he was told about it. He threatened to leave home and said some rather hard things to me, concluding his remarks with: "If I had known when you came to my house you were going to make me such trouble



MISSES JAYNE AND BROWN AT ARAPAHO AND CHEYENNE INSTITUTE

I believe that it will not be long before he, gave me the opportunity to say some things to him that made him think and I believe that it will not be long before he, too will become a Christian.

The attendance of my class in Sunday school is better since I organized them. We meet every two weeks for Mission Study. The eleven girls are much interested in their meetings and are at present studying "Childhood, Girlhood, Maidenhood and Womanhood of Mexico." I would recommend this course of study especially for classes of girls who are not earning money. Each girl wishes to own the booklet we are studying and they feel that they can afford the small sum of five cents each, even though they have limited funds.

The work among the Roumanians and Hungarians in the vicinity of the Ferry Avenue Baptist Church is encouraging. Here the Roumanians have a service each Sunday morning to which I invite these people.

Most of my time is spent in calling, except on Saturdays and Sundays. On Saturday morning I leave home at eight o'clock, taking my lunch with me. At the Ferry Avenue Church I get things ready for Industrial School which begins at ten o'clock. After the school is dismissed, I teach some girls English for an hour. Then I eat my lunch, after which I leave

for Delray, where I help Miss Tenhaven in her Hungarian school, reaching home about 5.30 in the afternoon. Sunday morning at 9.30 I am at the Roumanian service in the Ferry Avenue Church, to greet any newcomer who may have come in response to my invitation, and I sometimes remain to the English service following this. Again I am asked to speak to some Sunday school at the noon hour. the afternoon I am always at the Berean Sunday school with my class of girls. Once a month I go to the "Phillis Wheatly" Home for colored women. Thus the time is filled with many duties in this blessed service for the Master.

#### FROM ANNA NELSON, BROOKLYN, N. Y.

In the house to house visitation we have found new families who have welcomed the visitor to the home and we in turn have bid them welcome to the neighborhood, to our church services and to Christ. We often see the father or the mother with the children in our primary Sunday school, as the little ones cannot come alone. This establishes a bond of sympathy at once.

In our visiting we find much poverty, and money from our Sunday school birthday fund has been spent to relieve some phases of this distress. In some instances it has meant fitting out the children so that they have been able to come to our schools. This has made the missionary's heart happy.

## FROM ABAGAIL E. JOHNSON, POLACCA, ARIZONA

Just a few moments ago, as I sat at my desk, I heard a great commotion outside—boys' voices in loud conversation. I went out and found eight school boys trying to get a bird's nest that was built up under the eaves of our house. One boy was standing on the shoulders of another, trying to take the little birds out of the nest. I called to them to stop, but they paid no attention, so I seized the upper boy by the leg and it didn't take as long for him to get down as it did to get up. We have to do all sorts of things.

These people seem to be so kind and friendly, it is hard to realize that they were formerly classed as savages. Yet just as soon as a living thing comes in their way it appeals to their savage instinct and they want to hurt it. If I take a small Indian child out to see the little chickens,

the first thing he does is to pick up a stone or stick and throw at them. The savage nature is there and it is all the harder to deal with since the people have assumed a gentle exterior.

However, the time of trimming, slitting and slicing the ears of the burros has come to an end. A few "old timers" remain whose ears are cut quite short. Of course this was done by some man who had caught them in his cornfield. Now they find it more advantageous to go to law and have the judge set a price upon the damage done, which must be paid by the owner.

Progress along lines is slow among the Indians. Field matrons have toiled to teach them to be clean, and no one realizes what progress they have made unless they know how very dirty they were fourteen years ago, when one of these toilers began work here. An uninitiated person would think they had made little progress, but the contrast to us is very great.

I can see that where the gospel was accepted, they became willing to learn and



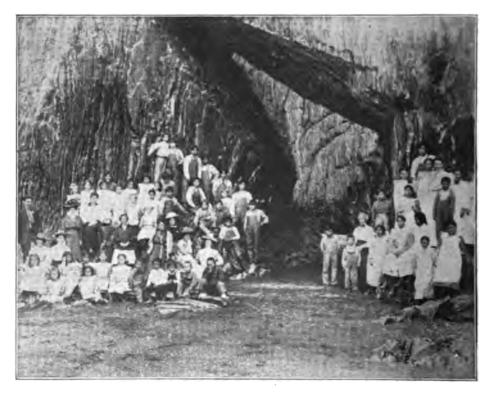
ITALIAN BOYS LEARNING CARPENTRY IN BROOKLYN

have really tried to do better along all lines of work. They want their children to attend school, they want clean homes and clean clothes for themselves.

As I visit among the people I find that some are hungry for the gospel, yet they are afraid of what their people will say to them and so do not come to hear it. I give them what I can as the opportunity is offered and the Christians are praying for them. We hope the time will soon come when they will be strong enough to listen and to accept.

One little note of triumph is sounded in the admission of two Navajos and one Hopi into the church by baptism early in March. During this month the members of the church and a few others spent one Sunday at Oraibi. At the schoolhouse in the morning the service was almost entirely given over to testimonies by the Christians from here. It made a great

impression upon the few Oraibi people who attended, and the question was asked by a man who used to be a missionary there some years ago: "What is the reason there is so much difference between the work at First and Second Mesas and that at Oraibi? Why did the Baptist missionaries have the greater success? Did they make it easier for the people to take the way by leaving out the hard things?" The field matron, to whom these questions were addressed, was here all through our first years and she knew we gave them the plain gospel teaching, straight and forceful, and that we did not attend any heathen ceremonies nor "wink at" their significance, but she was careful in making her reply. In writing to us she said: "How we do need some good Baptist missionaries over here with your interpreter, to tell them the Word strongthey do not get it strong enough." This



A SUMMER PICNIC AT THE NATURAL BRIDGE, WOOD ISLAND, KADIAK, ALASKA. THE

EARTHQUAKE DID GREAT DAMAGE IN THIS SECTION, COVERING THE GROUND

WITH ASHES MORE THAN A FOOT DEEP



NEGRO SCHOOL CHILDREN IN TAMPA, FLORIDA

friend is a Methodist and we worked eight years together each helping the other. That was the reason one missionary could do the work here at this mesa, the field matron's sympathy and knowledge of the people were so helpful. During the long summer days the Indians are not careless about the prayer meetings, but attend well. I have put much emphasis upon the value of the service of prayer. It does one's heart good to hear their simple, direct prayers.

AS YOU FINISH READING THIS RECORD OF WORK, PRAY FOR THE WORKERS, THAT GRACE MAY BE GIVEN THEM FOR THEIR TASK



"FORWARD MARCH"-ROOF GARDEN IN SAN FRANCISCO

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C::: ``

#### "B. M. T. S." Items

Miss Ina Shaw of Topeka, Kansas, a valued former principal of the Training School, spent a few hours at headquarters en route for the convention of the Baptist Young People's Union in Toledo, where she delivered an address on "Young Women in Training in the Church of Today." Miss Shaw's friends in Chicago were pleased to notice her improved physical condition.



ALMA WALLIN

Alma Wallin (class 1909), whose field of labor is among Scandinavians in Iron Mountain, Michigan, presented a smiling face and a good report in the offices as she passed through the city. Miss Wallin loves her work and wishes she could multiply her services many times. The needs of the field are very great.

Lydia Meereis (1909), worker in Milwaukee, among Poles, tarried a while in Chicago on her way to Rankin, Pa., where she will spend her vacation with her parents.

We learn with regret that Leith R. Rice (1910) has left San Juan, Porto Rico, for the States because of failing health. Dr. Rudd writing of her enforced absence from the field expresses his great appreciation of her services and his hope that she may soon be returned to the

work in which she has been so potent a factor.

Clara J. Flint (1911) whose forceful address at the Des Moines meetings will be recalled, returned to her field in Colorado early in July.

Rose M. Antesy and Florence Walters (1912) are appointed to Selma University, Alabama, as preceptresses and Bible teachers in the girls' department.

Lenora E. Spicklemire (1912) will work in Indianapolis under the joint commission of representatives of the Woman's American Baptist Home Mission Society and the Baptist City Mission Society of Indianapolis.

Members of the class of 1913 whose homes were at too great a distance from Chicago to admit of their return for the vacation months are spending the summer at the various resorts in Michigan and Illinois.

Misses Renshaw, Freeman, Huber, Uriegas and Mrs. Horvarth are at Holland, Michigan. Misses Rayner, Johanson, Larsen, Briggs, Norgaard and Mrs. Basulto are busy and happy at Channel Lake, Illinois.

Alice M. Wakeman, Lilah L. Kirby (1912) and Maude London (1913) are at Conference Point, Lake Geneva, Wisconsin.

Josephine Hulva (1912) will return to Chicago as an instructor in the Training School. In addition to her regular duties she will carry a course of study in the University of Chicago.

Lydia Hedborg (1913) has been appointed to assist in the work among the Finns in Chicago under the direction of the Executive Council.

Gertrude L. Miller, (1908) of Guantanamo, Cuba, reached Chicago on July 2. She reported the country quiet at



CAMPUS OF THE NATIONAL TRAINING SCHOOL FOR COLORED GIRLS AT WASHINGTON, D. C.

the time of her sailing but said that trouble might break out at any time. She expressed much sympathy for the Cuban people who had suffered violence at the hands of the negro insurgents.

Joyce Williams (1912) will enter upon her work in the National Training School in Washington, D. C., in the early autumn. She will be associated with Miss Jennie Peck, Dean of the missionary department.

Ethel Ryan (1912) has carried on the work established among the Italians in Hartford, Conn., during the summer months, in the absence of the missionary.

Leonetine J. Dahl (1912) was appointed by the Woman's Baptist Foreign Missionary Society of the West to China. She will go to the Baptist College in Shanghai as a stenographer.

Mrs. A. E. Reynolds, Principal, attended a meeting of the trustees of Hartshorn Memorial College, held in Providence in July, afterward spending some time in the home of her daughter, Mrs. L. R. Hall, Swampscott, Mass.

Miss Ida May Sedgewick of Marietta, Ohio, a graduate of Hartford School of Religious Pedagogy, has been asked to become teacher of Sunday school methods and Bible in the Training School.



STUDENTS AT THE NATIONAL TRAINING SCHOOL

#### Mrs. J. O. A. Henry

On June 25th, in Los Angeles, California, Mrs. J. O. A. Henry entered into rest after a painful illness of six months. It was with profound grief that the Board of the Woman's American Baptist Home Mission Society kept loving watch with the friends of the suffering one, although separated widely by many miles. From her home came reports of her sweet resignation to the Father's will, of her courageous, uncomplaining spirit, and a new revelation has been received of the power of Christ in a human life. Mrs. Henry's association with the Society as third vice president, was helpful as through her enthusiasm and cordial cooperation she fostered its interests. Possessing an intimate knowledge of its mission and of the needs for such helpful service, she entered into the plans for its development with characteristic ardor. We rejoice that for her there is ended the physical torture she endured so bravely, that she has found the "rest to weary hearts most dear, the silence after life's bewildering din most welcome." For ourselves, "we sorrow most that we shall see her face no more." Our deepest sympathy is extended to the bereaved family and friends.

Prayer Calendar for September

September 3.—Miss Jennie J. Egli, missionary among Chinese, Oakland, California.

September 7.—Miss Anna M. Barkley, mis-

sionary in Santiago, Cuba. Mrs. B. C. MEBANE, missionary among Negroes, Portsmouth, Va. September 10.—Miss Lille R. Corwin, missionary among Indians, Reno, Nevala.

The names of the missionaries of the Woman's American Baptist Missionary Society occur or.

September 11.—MISS ELISE HUENI, missionary among Germans, West Hoboken, N. J. MISS MARIE HESTENES, missionary among Scandi-

navians. Chicago. September 12.—Miss Gertrude Mithoff, missionary among Indians at Saddle Mountain

September 14.—MISS BERTHA KOCH, missionary among Germans, Chicago.

September 15.—MISS EMMA ANDERSON, general worker in New Mexico. MISS NELLIE MORGAN, missionary among Italians, Brooklyn, N. Y. September 19.—MRS. HELEN WARING CONWELL, missionary in Mexico City, Mexico.

September 22.—Miss Pearl Brown, missionary among Italians, New York City, N. Y. Miss Julia Warson, missionary among Negroes, Columbia, S. C.
September 24.—Miss Minnie Pennover, mis-

September 24.—MISS MINNIE PENNOYER, missionary in Kansas City, Kansas.

September 25.—MISS MERCEDES GRANE, missionary in Palma Soriano, Cuba.

September 26.—MISS JOANNA P. MOORE, missionary among Negroes, Chicago, Ill.

September 27.—MISS JENNIE L. PECK, Dean of Missionary Department of National Training School for Women and Girls, Washington, D. G. September 30.—MRS. JANIE P. DUGGAN, missionary among Mexicans in Los Angeles, Calif.

October 4.—MISS REBECCA H. DAVIE, teacher in Spelman Seminary, Atlanta, Georgia.

October 8. MISS OLIVE A. JEFFERY, missionary teacher at Bayamo, Cuba.

#### Immigration—A Study

PART IV

I. Influence of the Foreign Element.

1. Innuence of the Foreign Element.

State the power of this mass of foreigners in politics, administration, army, navy, industries, morality and godliness of the nation.

To what extent is the patriotism of the nation dependent upon the allegiance of the foreign element to our flag? Is the strength of the Roman Catholic church increased? Does immigration elevate or lower the political tone of our national life?



"MERRY MARYS" OF THE TRAINING SCHOOL



STUDENTS ON THE LAKE BEACH, CHICAGO Digitized by Google

#### II. Our National Problems.

r. The Labor Question. Does the competition of large numbers of aliens affect the wages of American employees? What of the sweatshop as

an industrial force?

2. The Ballot. What proportion of foreign men of voting age live in the states? To what extent does fraudulent citizenship affect the vote?

Extent does fraudulent citizenship affect the vote?

Is there any danger from the vote of the uneducated, uninformed or misinformed foreigner?

3. The Liquor Question. Do the lower classes drop their foreign customs upon coming to America? What of the proportion of drinking, vice, pauperism, crime among the foreign element? What solution can you offer to the problem?

4. Mormonism. Tell of the strong nurture given the Mormon faith by foreign immigration. What of the colonies "personally conducted" by Mormon elders to our great Northwest? What is the purpose of the Mormons in bringing their foreign converte to America? foreign converts to America?

References: Aliens or Americans? Howard B. Grose, Chapter 7. Foreign Elements in American Civilization, H. A. Shauffler, p. 281. How the Other Half Lives, J. A. Riis. Americans in Process, R. A. Wood, Chapter 6. The New Era, Josiah Strong, Chapter on the Problem of the City. Challenge of the City, Josiah Strong, Census Bulletin. Mormonism, the Islam of America, Rev. Bruce Kinney. Under the Prophetical Prophesis of the City. Connon. Census Bulletin. Mormonism the Islam of America, Rev. Bruce Kinney. Under the Prophets in Utah, Ex-Senator Frank J. Cannon.
Procured of the Woman's American Baptist Home Mission Society:
From Within One Heart (story), 2 cents.
Ten Reasons Why, 1 cent.
Articles of Mormon Faith, 1 cent.
At the Landing Place, 3 cents.
The First Touch at America's Gateway, 5 cents.
Condition of Immigrant Children, 2 cents.
An Italian Missionary, 1 cent.
Gospel Work in the Home of an Anarchist, 1 cent.

cent. Leaflet by Miss Martha Troeck, Ellis Island,

cent. Utah's Need of the Gospel, 1 cent. A Sketch of "The Great American Despotism," r cent.

#### New Auxiliaries

Missouri—Kansas City (Y. W.)
Pennsylvania—Brookfield.
Washington—Latah (Y. W.); North Yakima (Y. W.)

#### New State Directors

California (Northern) (Ch.)—Mrs. G. A. Martell, 1081 Mariposa Ave., Berkeley.
District of Columbia (Y. W. & Ch.)—Miss Mary E. Carr, The Earlington, Washington.
Iowa (Y. W.)—Mrs. Arthur Goodsell, 1715 13th St., Des Moines.
Maine (Western) (Y. W. & Ch.)—Mrs. H. W. Noyes, 81 Spruce St., Portland.
Massachusetts (Western) (Y. W. & Ch.)—Mrs. J. C. Porterfield, Holyoke.

#### New Directors

California—Santa Ana Valley Association, Mrs. A. L. Bibber, Orange; Sacramento River Association, Mrs. Fred Drexler, Willows; Clear Lake Association, Mrs. A. A. Lord, Noyo, vice—Mrs. Milliken, resigned.

Iowa—East Nordaway Association (Y. W. & Ch.), Mrs. B. B. Braden, Creston, Illinois—Dixon Association (Y. W. & Ch.), Miss Zella Corbett, Mt. Carroll.

Indiana—North Eastern Association, Mrs. W. T. Gibbs, Walcottville.

Kansas—Missouri River Association (Kansas City Churches), Mrs. A. L. McMillan, 535 Freeman Ave., Kansas City.

Maine (Eastern)—Kennebec Association, (Y. W. & Ch.), Mrs. J. C. Flint, 12 Melville St., Augusta.

Augusta.

Maine (Western)—Washington Association (Y. W. & Ch.), Miss Harriet F. Holmes, East-

port; Piscataquis Association (Y. W. & Ch.), Miss Maud Cole, Cambridge; Penobscot As-sociation (Y. W. & Ch.), Miss Mina Roober,

Miss Maud Cole, Cambridge; Penobscot Association (Y. W. & Ch.), Miss Mina Roober, Lee.

Massachusetts—Wachusetts Association, Mrs. Flora V. Stebbins, 14 Longwood Ave., Fitchburg, vice—Miss Chace, resigned; Westfield Association (Y. W. & Ch.), Mrs. Ernest Cross, 270 Franklin St., Holyoke, vice—Mrs. Porterfield, resigned.

New York (Western)—Oswego Association (Y. W. & Ch.), Miss Ada Waugh, Oswego; (Eastern)—Franklin Association (Y. W. & Ch.), Miss H. Belle Shaw, 6 High St., Walton. vice—Mrs. Reid Suyder, resigned.

North Dakota—Northwestern Association, Mrs. Ed Bowler, Bottineau.

Ohio—Dayton Association (Y. W.), Miss Erminie Broadstone, 2018 E. 5th St., Dayton; Trumbull Association (Y. W.), Mrs. Joseph Lloyd, Girard; Miami Association, Mrs. William Weiser, Hamilton; Miami Association (Y. W.), Miss Ruth Shipley, 227 Elm Ave., Wyoming; Toledo Association, Mrs. E. H. Rhodes, Jr., 127 Prescott S., Toledo; Ashtabular Association, Mrs. C. H. Goodrich, Geneva; Cleveland Association (Y. W.), Miss Laura Zirbes, 5717 Kinsman Road, Cleveland, Pennsylvania—Harrisburg Association (Y. W. & Ch.), Mrs. J. T. Lacey, 312 N. Mills St., Madison, vice—Mrs. Minnie Moody, resigned; Central Association (Y. W. & Ch.), Mrs. J. T. Lacey, 312 N. Mills St., Madison, vice—Mrs. Minnie Moody, resigned; Central Association (Y. W. & Ch.), Mrs. Elsie O. Barnes, Waupaca.

#### Wants of Missionaries

AMERICAN POPULATIONS IN WEST

Miss Anna M. Hughes, 642 Gladstone St., Sheridan, Wyo.—White thread No. 50; raffia and reed for basket work.

#### GERMANS

s Marie L. Groenig, 989 Jefferson Ave., Brooklyn, N. Y.—Bright colored calico for joining quilts and for linings. Miss

Miss Mary A. Brown, Watonga, Okla.—Christmas

Miss Lillie R. Corwin, 91 Bell St., Reno, Nevada—Cut patchwork, pins, thread and calico.
Miss Anna II. Nelson, Toreva, Ariz.—Quilt blocks.

Miss Blanche Sim, Wyola, Mont.,—Bedding and furniture, quilt pieces not basted.

Miss Alice E. Steer, Lodge Grass, Mont.—Material for quilt linings.

#### ITALIANS

Miss Louise F. Harner, 276 Hamilton Ave., Trenton, N. J.—Books for library; pictures for Sunday School room.

#### MEXICANS

Mrs. Paula B. Tooms, Doncellas No 8, Puebla, Mexico—Thread No. 60; needles Nos. 7 and 8; remnants of muslin, white lawn, gingham.

Mrs. Mary H. Flowers, 513 Mulberry St., Nashville, Tenn.—Bedding, bed and table linen, clothes for children.

Mrs. Darthula Ghec, 719 S. First St., Clarksville, Tenn.—Thread, white No. 50; scissors.

Mrs. Belle C. Mebane, 814 London St., Portsmouth, Va.—Children's clothing, other gargest, bed linen.

mouth, Va.—Children's crossing mouth, Va.—Children's crossing ments, bed linen.

Cora E. Pettus, 719 S. First St., Clarks-ville, Tenn.—Clothing, shoes, sewing-school

Mrs. Corr

#### PORTO RICANS

Miss Mary O. Lake, Ponce, P. R.—Colored raffia for industrial classes. Miss Laure K. Dresser, Ponce, P. R.—Typewriter.

## Missions' Messages

#### "The World in Baltimore"

The World is to be reproduced in miniature next October, in Baltimore, and 12,000 Baltimoreans are preparing to impersonate the people of all nations in the Missionary Exposition, Oct. 25th to Nov. 30th, which will be similar to "The World in Boston," the first of the great expositions in this country. To house the Exposition a large temporary building is being erected, two stories in height, with floor space of more than 36,000 square feet. It will be connected with the Lyric Theatre, in which the great Pageant of Darkness and Light will be given. The total expenses of the Exposition are estimated at \$100,000. A group of business men in Baltimore have subscribed to a guarantee fund of nearly \$50,000. It is not the purpose of the Exposition to make any profit, but to spread accurate knowledge of the great work of Christianizing the world. It is the expectation, however, to make all expenses and repay any amount which the guarantors advance. Should there be any profit, it will be turned over to the Missionary Exposition Company for the furtherance of Missionary Education.

#### Send for It

An edition of twenty thousand copies of Dr. Morehouse's Convention sermon at Des Moines has been printed by the Publication Society, by order of the Convention Executive Committee. These are for free distribution, upon payment of the postage. The sermon is entitled, "The Making and Mission of a Denomination." The postage on single copies is one cent; on five copies, three cents; ten copies, six cents; twenty-five copies, fifteen cents. Address all orders to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., enclosing post-Pastors could with profit order age. copies of the sermon for each family usually represented at the prayer meeting, and spend an evening in reviewing this sermon.-W. C. BITTING, Corresponding Secretary.

#### A Word From Secretary Bitting:

The Annual of the Northern Baptist Convention for 1912 containing the complete minutes of the meeting at Des Moines, and the reports of the cooperating organizations, is now being printed. All registered delegates and all visitors who paid the registration fee will receive copies of this Annual. This will complete an edition of at least 1,500 copies. Others who want the Annual can write to the American Baptist Publication Society. 1701 Chestnut St., Philadelphia, Pa., enclosing 50 cents for paper bound copy, 75 cents for cloth bound, and \$1 for cloth bound and interleaved copy. Every Baptist pastor should have a copy of this book. The editions of previous annuals are nearly exhausted. The Convention will print only a few copies in excess of the edition needed to supply those who have already paid for the volume.

#### The Convention to the Churches

Whereas, representation in the Northern Baptist Convention, and frequently also in State Conventions, depends in a large measure on the ability of delegates to pay their own expenses; and whereas, it is desirable to dignify in the churches the importance of representation in the great meetings of our denomination for the transaction of business, therefore,

Resolved, That we recommend to the churches that they provide in their annual budgets for the expenses of their representations to state and national organizations.

#### Two Helpful Leaflets

Two leaflets that should find wide circulation are "What is the Matter?" and the "Survey of the Work" in the Quick Information Series. The first answers the ordinary questions as to management and doing things on a sound business basis, and presents conclusions difficult to get away from.

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. Our Educational Work.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. Baptist Schools and Colleges in the Orient.

December. BAPTIST MISSIONS IN AFRICA.

#### October Topic: Our Medical Missionaries

HYMN: "In the Secret of His Presence." No. 52. Forward Movement Hymnal. Price per copy 15 cents.

SCRIPTURE READING: Matthew 8: 1-4, 14-17.

PRAYER: That the Lord's blessing may rest upon the meeting, bringing home to some one so emphatically the urgent need for medical missionaries that he may be led to consecrate his life to this work.

HYMNS "I do not Ask, O Lord." No. 68. Forward Movement Hymnal.

STORIES of Medical Work in Africa, told by a girl in nurse's dress and illustrated by Orient pictures, price one cent each. Material may be obtained in the Handbook, price per copy 20 cents, the Annual Report, free except for postage 8 cents, and Report Letters, free on request.

READING by a young man of "A Doctor's Reasons for Going to China," by Cyril H. Haas, M.D., price per copy one cent.

HYMN: "Speed Away." No. 50. Forward Movement Hymnal.

THE PHYSICIAN'S OPPORTUNITY: Let several young men and women be asked to represent doctors of the Society, as Dr. Morse, Dr. Eubank or Mr. Openshaw of China, Dr. Catharine Mabie and Dr. Leslie of Africa, Dr. Lena Benjamin of India and Dr. Kirby of Assam. Allow each speaker two minutes in which to tell some incident or interesting feature of the work. Material may be obtained in the Handbook, the Annual Report, Report Letters and "A Missionary Doctor from China," by Dr. Eubank, price per copy one cent.

HYMN: "What Hast Thou Done for Me?" No. 72. Forward Movement Hymnal. BENEDICTION.

Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. A collection of ten Orient pictures, price per set 10 cents, illustrative of medical work may also be obtained from the Literature Department.

# The Baptist Forward Movement

#### Home Mission Week BULLETIN NUMBER TWO

Attention is called to the following special features of the home mission educational campaign which culminates with HOME MISSION WEEK, November 17-24.

From the interdenomina-I. Charts. tional headquarters of the Movement there will be sent out to all pastors a series of twelve charts on as many distinct phases of home mission work. These are to be hung upon the walls of the church, one each week, during the twelve weeks of the preparatory period.

2. Investigation Groups. These have already been referred to, but are specially emphasized because of their special importance. One or more groups should be formed at once for the study of single phases of our home missionary work, these groups to give the results of their investigation in popular programs during HOME MISSION WEEK. Full information and all needed helps can be secured from the Forward Movement.

- 3. Five Minute Exercises for the Sunday School. These are being prepared for use in Sunday schools of all denominations. They include recitations, stories,
- exercises, etc.
- 4. Entertainments. Rev. Charles H. Sears, Superintendent of the Baptist City Mission Society of New York City is preparing a program for an entertainment entitled, "A Mock Trial." American Christian is indicted for having failed to apply the gospel to the national life, though he has had the Gospel for three hundred Another entertainment program entitled "Two Thousand Miles for a Book" has just been published by the Missionary Education Movement. dramatic presentation of the journey of the Nez Perces Indians from the Oregon country to St. Louis in quest of the "white man's Book." Missionary Baseball provides for an evening's entertainment for

two "teams" of boys or girls who have prepared themselves in advance by the study of "Winning the Oregon Country."

5. Sermons. Material for special sermons by the pastor will be ready early in

September.

It is very important that all should remember that while the complete plan is somewhat elaborate, containing more features than many of the smaller churches would find it practicable to use, it is adaptable to whatever local conditions may obtain. Each church should secure the complete announcement, so as to select the features which are best suited to

Secretary John M. Moore, Ford Building, Boston, will very gladly answer questions and give help.

#### Silver Bay, 1912

According to the general opinion the conference of the Missionary Education Movement that recently closed at Silver Bay was one of the best, if not the best, that has been held during the ten years' history of the Movement. The attendance was approximately 575, the largest registration with the exception of one year. The tenth anniversary of the birth of the Movement was fittingly celebrated in a special decennial anniversary service.

About seventy Baptists were present, including the following: Secretary L. C. Barnes, D.D., who gave a great address on "Cooperation in Home Missions"; Secretary F. P. Haggard, D.D., chairman of the Board of Managers; Secretary C. L. White, D.D., of the Home Mission Society, a member of the Board of Managers; Mrs. Katherine S. Westfall and Mrs. Carrie E. Robinson, Secretaries of the Woman's Home and Foreign Societies, who participated in the three denominational meetings; Mrs. L. C. Barnes, who spoke in a number of conferences on "The Fireside League for

Teaching English to Adult Immigrants"; Mr. H. F. LaFlamme of the Laymen's Missionary Movement, who conducted laymen's institutes; Mr. Harry S. Myers, Assistant General Secretary of the Missionary Education Movement, who had charge of the Life Work meetings; Secretaries W. E. Witter and John M. Moore, and Mr. George G. Saunders of

Colgate University, who taught mission study classes; Rev. and Mrs. W. S. Sweet of China, who rendered splendid service in study classes and otherwise; and Pastor and Mrs. Edward C. Kunkle of the First Baptist Church of Wilkes-Barre. At least two members of the Baptist delegation definitely committed themselves to foreign missionary service.



MISSION STUDY CLASS, FIRST BAPTIST CHURCH, LA CROSSE, WISCONSIN

#### Mission Study in the Summer Time

Can it be made a success? This question is satisfactorily answered in the following from Rev. W. Adelbert Billings, pastor of the First Baptist Church of La Crosse, Wisconsin:

"Our class is a great success. We have eighteen including the teacher; most of them are High School students, with one university man who is home for vacation. Our former class was such a success that there was no soliciting done for this summer class, only an announcement made from the pulpit that all who wanted to join, and who would set aside each Monday night for six weeks, were expected to come. Seventeen came, and they have been true to their agreement. We meet at six o'clock sharp; sometimes on a big screened porch at one of the homes; sometimes in a pleasant back yard on the

lawn; sometimes in one of the parks. We have a picnic supper; the lesson is assigned and the committee for the next supper appointed. It is understood that each one brings his own sandwiches, silver and dishes. The supper is eaten first; then the "India Sunset Song" sung; prayer; and then the discussion of the lesson. Each member promises to read the whole chapter and is assigned beforehand a special topic in that chapter.

It is all very interesting to me. These are all busy young people. Most of them are at work during the day. I can see a real deepening of their interest. I enclose a picture we had taken of the class. It was taken in one of the back yards where we had our meeting. I expect to keep the classes going next fall; one for the younger and one for the older people, besides the one for the whole church."



#### What Western Baptist Women are Doing in China

BY MRS. ANDREW MACLEISH, PRESIDENT

UR department in this number is devoted to China, which the World's Work calls the most interesting country in the world at present, and surely no one questions the statement.

Our work there follows the three general lines,—educational, medical, evangelistic; the two former being steps to the latter. Miss Nourse's article on the Hangchow school illustrates educational work. Dr. Scott's letters suggest the medical, and Mrs. Campbell's letter gives us a glimpse of the evangelistic work.

Our boarding schools are Ningpo, under Miss Elgie and Miss Zimmerman; Hangchow, Miss Nourse, Miss Wickenden and Miss Wood; Huchow, Miss Rawlings and Miss Fetzer; Suifu, Miss Page and Miss Bassett; Chengtu Union School, Miss Chambers; besides help in day schools at several places.

We have two hospitals: Swatow, under Dr. Anna K. Scott, whose nurses and doctors are trained; Kityang, Dr. Bacon, physician, Miss Withers, nurse, with an organized nurses' training department. At Huchow we are to have a wing in the new hospital, and Miss Martin is there getting the language, preparatory to work as a nurse.

Besides the direct evangelistic work done by many of our missionaries we have schools for training evangelistic workers at Ningpo, under Miss Covert and Miss Cressey; at Swatow, under Miss Sollman, Miss Traver and Mrs. Worley; and at Huchow, under Miss Jones. Mrs. Campbell and Miss Louise will start such work

at Kai Ting as soon as they have a building.

Space limit allows me room for only this meager skeleton. To put flesh onto these dry bones, write to 450 E. 30th St., Chicago, and ask for the abstract of Miss Adkin's Annual Report. You can have it free, but five cents in postage stamps would be a help.

#### A Hope Realized

BY MARY A. NOURSE

THE Union Girls' School at Hang-chow, China, for which we have hoped and worked so long, has at last become a reality, stronger and more inspiring even than our fondest dreams. In the present political and social changes in China, with the present condition of women, the school has an unparalleled opportunity to become a very live factor in the reconstruction of Hangchow and the northern part of Chekiang Province. The opportunity is great, but the capability, the efficiency, the outlook of the Union School, is, I believe, great enough to meet it.

What of the advantages of this new policy of Union School work? In Hangchow there have been three American Mission schools for girls, the Southern Presbyterian, Northern Presbyterian and The schools have all been small and struggling, lacking funds and equipment, and therefore unable to meet the opportunity that conditions in Hangchow have so abundantly offered. With poor buildings both for class work and dormitories, with no laboratory, library or gymnasium, the Chinese have preferred to send their daughters to the native schools which are better equipped materially than

ours. Some have told us frankly that our poor accommodations have prevented them from coming. To attract the Chinese, we must have a school that we ourselves can respect and recommend. That means good dormitories and recitation buildings, laboratory, library and gymnasium. It means a large faculty both foreign and

rect them in the use of it, that they may become useful factors in the new Chinese civilization.

The second great advantage lies in the possibility of expanding into departments. Combining three small classes of the same grade into one eliminates duplication and adds to the curriculum. For example,



AN EIGHTH GRADE GRADUATING CLASS, WITH MISSES NOURSE AND WICKENDEN

native, for the native schools even are already introducing high school and normal work. Alone we cannot do this. It is financially impossible. By uniting our three forces we can have a strong institution; and one strong, capable school will be much more of a power in Hangchow than three inferior ones.

Just now, the opportunity for such an institution is limitless. The Chinese women have been aroused, they have gained their liberty, it is our high privilege to di-

we have had the eight grades and two years of high school. We needed two more high school years, but could not get them with faculty already overloaded. To refuse to carry these fine high school girls just developing into womanhood, just getting a vision of their own possibilities and their ability to help in the redemption of China, was not to be thought of. To drop lower grades in order to take on higher, would be equally deplorable. That means turning away girls from neighboring towns



NATIVE DINING ROOM AT THE UNION HIGH SCHOOL

and from official and high class homes. At this crisis the launching of the Union School, which provides for primary and grammar grades, high school and a two year normal course, saved us, and we have gained by the addition of four years of advanced work.

The Union School offers a greater chance for individual development. In the small school the classes were composed of three or four and often of but one pupil. There was not enough resistance, not enough incentive for a girl to put herself into her work, and she was apt to become indolent and easy going. The competition which a class of ten or twelve offers is a healthy stimulus for any girl. Where the pupil must thus prove her worth she gains greatly in strength of character.

Another important result of the consolidation of classes is the partial release of the foreign faculty, giving opportunity for more personal touch with the pupils and for the promotion of school activities, such as literary societies and the Y. W. C. A. These are most important because here the pupils have their opportunity to develop leadership, responsibility and executive ability. But perhaps the great-

est advantage is that it gives time to visit in the homes of the pupils. Only by such visiting can we get into touch with the economic and social problems, know the family life, and bring the school into relation with the homes of the community. If it fails here, it does not fulfil its privilege and duty.

In the Union institution, each of the three Missions bears its third of the expense, and each gives two foreign This Baptist school in Hangchow has been supported by the Board of the West, but our Baptist portion of the Union School is being undertaken by a united effort of the Eastern and Western Boards. Thus the Union School becomes an institution in which every woman in the Baptist denomination may become interested, and of which she may be proud. With its importance before us, may I make a plea for the Hangchow Union Girls' School? May I make a plea for the help of American women, for money for land and buildings?

The Union School began its career in March, 1912, fortunate in every way except in the matter of location. In order to delay no longer, we opened the school

by using three old compounds at our command. We were able to do this by dividing into departments, putting the building. The buildings are old and primary department into the old Northern Presbyterian Girls' School, the grammar grades into an old foreign building formerly occupied by the Presbyterian Boys' School, and the High School on our Baptist compound, in a Chinese rented little adapted to our use, but even more distressing is the fact that they are already outgrown, for our present enrollment of 150 leaves room for only ten or twelve Moreover, these compounds are separated by a fifteen or twenty minutes' walk, thus entailing much loss of time and energy on the part of several teachers, both foreign and native, who have work in more than one department. The economic loss, in the fact that all the buildings are rented, speaks for itself.

The need for suitable buildings is great and urgent. I would emphasize both these words. Never have the women of China so needed our assistance as during and since the time of the Revolution. Our opportunity is quite different from that of ten or even five years ago. Now it is not to arouse and bring into liberty women and girls. That has been done. Now it is to guide them in their new-found They have caught the idea of doing things, they even aspire to be on the same footing with their husbands and brothers. But they have no way of being trained for activity and usefulness. The government schools, through lack of money, are most of them closed, and when they are open, it is almost a case of the blind leading the blind. What an institution like the Union School in Hangchow can do just now in training women and girls for leadership cannot be overestimated. Only an institution built upon the fundamentals of Christian morality, and with a vision deep and far reaching, can undertake this task of training the splendid material so eagerly looking for guid-They want to become teachers, social leaders in their homes and communities, some desire to be doctors and nurses; and their country needs them in these places of power and influence.

Not only the greatness of the opportunity but the urgency of it, must claim our attention. We have been surprised and proud to see how capably the young



A CORNER OF THE NATIVE KITCHEN

men have managed affairs during and since the days of the Revolution. The leaders in the new government realize, even more strongly than we, the fact that the women of China must be educated and trained for places of usefulness. Are we going to help them now while they need help, now while they are handicapped; or are we going to be leisurely in our preparations, only to find, when we are ready, that they have no need for us, that the day of our opportunity has

passed? Whatever is put into this School at Hangchow now will be eminently worth while in the uplift of Hangchow and Chekiang Province. Again, I plead for the immediateness of the need. Whatever is put in now will count vastly more, will bear results many fold greater, than an equal amount at some future time. Now is the opportunity for woman's educational work in China. Now is the time for the development of the Union School in Hangchow.



DR. ANNA K. SCOTT WITH HER WOMEN NURSES

#### Mrs. Scott's Letter

I have just passed my seventy-fourth birthday. The missionaries, led by Mrs. Ashmore, did a very beautiful thing for me. Lovely roses, seventy-four, were brought over early on the morning of April 20th by Mrs. Ashmore—a gift from the mission, Mrs. Ashmore herself contributing forty of them. Beautiful sweet peas were also sent and Sherwin bungalow was a bower of flowers. Miss Sollman's schoolgirls gathered white wild roses and banked up the grate with them, etc.

In the afternoon Mrs. Ashmore invited

to an afternoon tea on the tennis lawn all of the English Presbyterian missionaries as well as all of our own, and we had a merry, happy time.

Mrs. Ashmore kept me out "looking at the sea" and the gunboats until dark, and when I entered my house I was much surprised to find the table set for guests. Miss Sollman had arranged a very nice supper to which she had invited Dr. and Mrs. Ashmore and Mr. Waters. Immediately after supper all of our missionaries came over to celebrate with me. Charades, games and all kinds of fun were indulged in until ten o'clock. Then the

birthday cake with its candles, one candle representing a decade, and ice cream were served (I do not mean the candles were served). I blew out with one breath all the candles but one. (That means I am to have another decade for work here?)

All this evening's entertainment was planned and carried out by Miss Sollman and was a complete surprise to me, although I am housekeeper for this month. People at home must not think we missionaries are a goody, goody set, too poky to laugh and enjoy a merry time. I have always protested against any kind of celebration of my birthday, but this time my friends took it into their own hands and did not lionize or praise or speak any flattering words, and I must say I enjoyed hugely the whole arrangement.

Anna K. Scott. M.D.

# OUR MISSIONARY MAIL BAG

"ONE OF THE HAPPY WORKERS"

Kayin, China.

Your letters to us both came today. Was so glad of a word from you; my heart almost fails with longing for the building sometimes, and any word concerning it is welcome if not so encouraging as we might wish. Of course, we still hope for it all, so as to be able to carry on both the girls' and women's work, which we could not do in half a building. But the need is so very urgent, anything would be better than the present arrangement. The work fills Mr. C's study and our store room, which we so sorely need that only God's continued blessing on the work makes me feel it right to continue it under such circumstances.

You will be glad to know that six more happy women have been baptized, and there are a number of eager and earnest inquiriers. The man who is this year helping in the teaching seems also very near the kingdom, which will mean much when he is truly converted.

About fifty women are regular attendants at church, and the prayer meetings are of increasing power and blessing. It is an unspeakable joy to see these increasing in the knowledge and love of God and in power, in prayer and service; also to see the circle constantly widening and the motives purer. My first aim in all the work is to help them to see Christ and know him—knowing that, the rest will follow.

I teach four daily Bible classes, besides the chapel.

Yesterday I said I would call on no one to offer prayer, but that she whose heart prompted should offer the prayer. Eight offered short but earnest prayers before we could arise. And the Bible is the book of books to them all. It amazes me how quickly they can read their Testaments intelligently, after beginning with the a b c, as it were. Some have done it in three months, which means a vocabulary of hundreds of characters. God is here and is working, and oh, if we can but have a place. I remain with love, one of the happy workers,

JENNIE W. CAMPBELL.

#### A SCHOOL ENTERTAINMENT

Hangchow, China, May 13.

I wish you might have been here last Saturday when all the school girls joined in giving a grand entertainment. The grammar school girls were the hostesses, and they certainly planned everything out most carefully. They designated their classes by different colored strips of bunting which they wore fastened from their waists to their shoulders and it made a very gay but attractive picture.

It pleased us particularly that the girls had gotten everything ready themselves, showing perhaps more originality and freedom from dependence on the teachers than a similar group of American girls would have done. The primary girls sang very nicely the song "Jesus bids us shine," while the older girls gave quite a variety of drills, marches and plays. Some of them chose historical subjects,

some biblical, and one class in the high school made up its plot.

One that was particularly good was of the first class; a story that the girls read in their classics about Mencius. When he was a little boy he greatly distressed his mother by his refusing to study. One day she grabbed a stick to beat him and he had a lively time of it dodging behind an old servant to keep out of her way. (Each one of the three did their part perfectly, to the intense enjoyment of the whole audience.) Finally in desperation the mother went to her loom and cut the threads of a pattern she prized highly. The old servant then saw that the situation was most serious, so he made the boy get down on his knees to his mother and beg her pardon. She then showed him that his neglect of his study was as surely spoiling his life as her cutting the threads had spoiled her pattern on the loom. This made such an impression on him that he diligently studied till he became one of China's great scholars. You can see the possibilities for action in this, can't you? The make-ups were surprisingly good, too, and we thought the girls deserved a good bit of credit.

You see I've taken it very much for granted that you're as much interested in these girls as we are. I've written more at length about this than was perhaps necessary, but I want you to be perfectly convinced that these girls out here are just like other girls and love to have their good times. I think we're all inclined to write home too much about the religious development of the girls so that people forget they are normal, healthy girls with about the same desires and characteristics our American girls have. One thing that didn't seem quite natural to me, though, was to have several of the girls ask Miss Wickendon that they might stay home, for they would miss their organ practice hours that afternoon. Very Daisy Woods. sincerely.

A letter just received from Mrs. Hancock of Taunggyi, Burma, says: "Will you please thank the dear friends who have supplied me with dolls and candy bags for Christmas, 1912?"

## THE HINDOOS FIND INSURMOUNTABLE ORSTACLES

One woman answered the messenger who brought the good news, "Why should you come here and talk with us? Even if your religion is true, and we cannot find any fault with it, yet we cannot come. How can we live if we get down into your religion before the other members of our caste believe? This is our fate. You might as well go on and I'll go and cook our food."

The potter caste, on being approached as they were resting in groups around the little village where they were burning the kiln, answered as follows: "We haven't any God that we respect, but we must worship that worthless thing Venkataswara, or who will buy our pots?"

The caste people who dye clothes answered from among the colored cloths hanging around to dry on the sides of the vat and walls: "The caste loaned us this thread to weave the cloth and we bought this dye on their names and they will buy this cloth from us. Now how can we become Christians? Your religion is like the sunbeam that the child wants to play with. We can't get hold of it."

A haughty Brahman sitting on his heels on the mud wall remarked after listening (at a distance of course, lest our touch defile him), "I have read the story of Chendra Lela. It is intensely interesting. Have you the story of any other Brahmans who have believed?" Upon our producing the life of Pundita Ramabai, one standing near said, "Why should I take your book and so help you get merit in heaven? I have enough to do to get grace enough for myself."

Thus is this great nation bound hand and foot by caste and custom. She is helpless. Who will help her in her helplessness?

[Extracts culled from a letter of Mrs. W. T. Elmore, Ramapatnam, India.]

#### WHEN TO STRIKE

"So it does seem as though, if we are ever to bring that work to the front for the Master, we should hit the nail while the nail is there to hit."—MISS LUCILE WITHERS, Nurse at Kityang Hospital.

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#### SPECIAL MISSIONARY PROGRAMS ON CHINA

An excellent series of twelve programs has been prepared by Mrs. T. E. Adams, of Cleveland, Ohio, the first two of which appear below, and others will follow one

FOR SEPTEMBER-CHINA'S NEW DAY "Watchman what hour? The morning has come." CHAPTER I. Break With the Past.

"Forgetting those things which are behind and taching forth unto those things which are reaching forth unto before."—Phil. 3:13.

Prayer: For China in this dangerous transition

stage.
China Asleep—(Old religions and customs.)
A day with the Dowager. p. 5-6; 42-43.
A Gift and What Came of It. p. 3-5; 7-13.
China Awake—(Important reforms.) p. 1.

27; 38-40.
China's Break with the Past—
What should it mean to Christian America?

p. 27-33; 41-44.
6. Current Events in Mission Fields.

Poster: Sketch of bicycle. Lettering—"When a thing's moving it can't fall

Note.—Send for Missions in China, 15 cents; Ancestor Worship, 2 cents; Home Life in China, 2 cents.

month in advance of that in which it is suggested that it be used. The first six are on the study book "China's New Day," and the remainder on general topics.

#### FOR OCTOBER-THE CHINESE WOMAN CHAPTER II

"A woman that feareth the Lord, she shall be praised"—(Prov. 31:30.)

Prayer: For the Chinese woman in this hour of her emancipation.

1. Under the Old Regime.

-The "Inside Person." (Her home). p. 45-57.

—The burdens she bore. (Illiteracy — Footbinding — Infanticide — Slavery—Concubinage.) p. 57, 68; 84-87. Reading—"One Out of Five." (p. 80.)

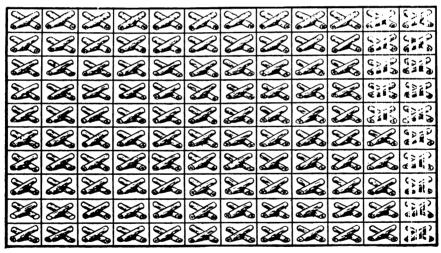
3. Reading-"A Chinese Heroine." (p. 69-72.)

The New Chinese Home-

(Christianity's part in making it.) (p. 72-75: 83-84.

Current Events in Mission Fields. Poster: Head of Chinese woman and fan. Lettering-Verses on p. 225-6.

# \$24,000



This is the Barrier the debt has raised. Thirty sticks gone July 23rd.

ONE HUNDRED DOLLARS WILL BURN AWAY A STICK. HOW MANY WILL YOU TAKE?

At the time of preparation for publication, July 23, the barrier stands as shown in the cut, with thirty sticks gone. We hope that by the time this number reaches our readers many more sticks will have been burned. No appeals such as Miss Nourse's for the Union School, Mrs. Elmore's for the women of India, Mrs. Campbell's for the women of China, can be met till this barrier is burned away. Let us work mightily and pray mightily. regularly, faith-full-y, remembering that our prayer is to one who "is able to do exceedingly abundantly above all that we ask or think."



#### Chinese Signboards

W. Simpson in "Meeting the Sun," writes: "I saw in Pekin a list of sign-boards and a few samples of them will illustrate their general character. 'Shop of Heaven-sent Luck,' 'The Shop of Celestial Principles,' 'The Nine Felicities Prolonged,' 'Mutton Shop of Morning Twilight,' 'The Ten Virtues all Complete,' 'Flowers Rise to the Milky Way.'

"In these signs we can see that the Chinese can combine the soul of a poet with the pocket of a shopman. Contrast such efforts with 'The Noted Eelpie House' of the London streets, and one must feel that we are outer barbarians. Carlyle quotes a Chinese signboard, 'No Cheating Here,' but I could not find anything like it in the list. 'Good and just according to heaven' ought to satisfy the

ideal notions of the author of 'Sartor Resartus.'"

"The Honest Pen Shop of Li" implies that other pen shops are not honest. The "Steel Shop of the Pockmarked Wang" suggests that any peculiarity of a shopman may be used to impress the memory of customers. Snub noses, squint eyes, lame legs or hump backs might all be used in this way.

A charcoal shop calls itself the "Fountain of Beauty," and a place for the sale of coal indulges in the title of "Heavenly Embroidery." An oil and wine establishment is the "Neighborhood of Chief Beauty," a description the realization of which it is hard to conceive anywhere in Pekin. "The Thrice Righteous" one would scarcely expect from an opium shop.

—London Globe.



OUT FOR A DRIVE IN MADRAS. A BOY WOULD LIKE THIS OUTFIT



#### REV. SAMUEL W. HAMEL

A cablegram received by the Foreign Mission Society on Saturday, July 13, brought the unexpected news of the death of Rev. Samuel W. Hamel. He was a young man, born in Pittsburgh, Pa., March 3, 1874. He was baptized in 1892 and at the time of his death was a member of the First German Baptist Church of Chicago. In 1890 he was graduated from the Pittsburgh High School; in 1899 completed a course at the German American Academy in Rochester, N. Y.; and in 1907 received the degree of Bachelor of Divinity from Rochester Theological Seminary for work done in the English and German departments. Meanwhile he had for three years served as pastor of the First German Baptist Church in Chicago. In May, 1909, he received his appointment to missionary work, and with his wife sailed for South India in September. He was temporarily designated to English work at Vepery, Madras, and in February, 1911, he removed to Atmakur. In June, 1912, he was transferred to Ramapatnam for work in the seminary, for which he had peculiar qualifications. He was a devoted worker.

#### A WORKING CHRISTIAN ASSOCIATION

There are more boys in the school than at any other time and a better and more promising class. There are a number of heathen boys from neighboring villages that are seeking entrance, and so far, several have been received. It may be that their only motive is to avoid the fees of the government school. They are no burden to us at present and any difficulties that may arise will be met as they present themselves. An application has been made to the government to obtain recognition and inspection in order that our boys may receive the government certificates and appear for scholarship examinations. As soon as this recognition

is granted and the school has for a short time been under government inspection, we shall ask for government aid. There is little hope of getting aid for the high school at present, but if we have something to show in the way of an efficient school that is up to the standard in every respect we think that we shall be able to gain the favor of the officials and get the aid that we should have. The proposition from the government for cooperation with us in technical education is still held in abeyance owing partly to the present change in the administration of The inspector re-Assam and Bengal. cently told us that he believed that it was coming and that the whole thing would be arranged between himself and us with practically no higher authorities consulted except as a matter of form. We are waiting to learn the details of this proposition in order to know whether it will be of real advantage to us as missionaries.

I cannot report definitely yet as to the industrial department. It is running on a small scale at present, for there is an unusual amount of repairs to be made and the boys cannot be spared for the work in the shop. It is further encouraging that the Christian Association this year raised sufficient money to erect a house for twenty small boys and to pay the salary of a matron to look after these little chaps. This is a need that has been sorely felt in the past and especially this year, for we have more litle ones than at any other time in the history of the station.—C. H. TILDEN, Jorhat, Assam.

#### INTO THE HEART OF AFRICA

Your letter of January 19 had been waiting here some time when we arrived a week ago, as we had been almost two months on the way. The little steamer of the rubber company on which we came up from Fayala attempted four times to ascend the rapids and after running on the

rocks gave up the job. The company sent down an iron boat and a crew of paddlers from their post at Kingunshi Cataracts to take us up to that place. The first attempt in the boat was almost a disaster as the cable was pullled out of the hands of the twelve men holding it and we went down over the rocks broadside and barely escaped being capsized, but the second was successful and we arrived at Kingunshi in safety though a little wet. After a wait of two days a very tiny, worn out state steamer came from Popokalaka to take us to that place, sixty miles farther on our way. After six days on her we abandoned her for an iron boat, as the boiler kept leaking. We arrived at Popo in the midst of a terrific storm with all our baggage and supplies. After a wait of two days the commissaire gave us an iron boat and crew to take us to the mouth of the Cuilo. It rained two of the three days of that journey and we needed several days to unpack and dry our stuff, before starting on the short overland trip. We had enough time, too, as the canoe to ferry us over and the men to carry our loads were six days in reaching us. This delay did not worry us much as we were among our Bayaka people and could evangelize in our spare time. We both made the journey of a day and a half on foot, as Bayakas are not equal to carrying an ordinary person in a hammock. Mrs. Leslie tramped with me, wading the streams, climbing hills, through the tall grass and the rains. but she was footsore and tired for several days afterward. Even our poor, old temporary house propped with sticks to keep it from falling looked good to us after all these months of wandering and exposure. If only our poor people had not died off at such a terrible rate and left so few to reach, we would stay right here for the next four years, unless the Board gave us emphatic orders to go somewhere The people are so different from what they were during the early years, very friendly, without fear, ready to listen to our message, feeling that we belong to The fruit and shade trees have grown and the whole station is prettyis Home.—W. H. LESLIE, Cuillo, Congo.

#### Death of Mr. Fulmer

Together with the Home Mission Society the Foreign Mission Society suffers a severe loss in the death of Rev. Schuyler C. Fulmer of Indianapolis. Mr. Fulmer died at his home on Saturday morning, July 6, 1912, after a long period of illhealth. He was born in Walkerton, Indiana, January 6, 1859, and received his education in the schools of his birthplace and at South Bend. After a course at the Normal School in Terre Haute he began to teach in South Bend, but was soon called to the pastorate of the First Baptist Church at Elkhart. In 1896, having just begun work with the church at -Montpelier, he entered the Wabash District Secretaryship of the Home Mission Society and for thirteen years served with tireless energy. Three years ago the work of the Home and the Foreign Mission Societies was united in this district and Mr. Fulmer was retained as the Joint District Secretary. His co-workers in Indiana pay him the highest tribute and recognize in his work one of the main factors for the increase in missionary interest and missionary giving in Indiana.

#### Chinese Notes

The New East is a twelve page monthly published at Canton by the China Baptist Publication Society conducted jointly by the missionaries of the Northern and Southern Baptists. The June issue has a portrait of Dr. R. H. Graves, M.D., a missionary of the Southern Board who died at Canton June 3rd. He was a loved and honored veteran in service. We glean these items from the issue:

The China Publication Society has received \$1,000; \$500 part payment for an edition of the New Testament in Swatow Colloquial, and \$500 an unsolicited gift for an edition of 50,000 copies of one of the Gospels.

Dr. Graves gave \$600 to the Society to be used in issuing copies of the Gospels, and 50,000 copies of Mark and Luke have been published in Wen-li.

Dr. Eubank reports that since the rebellion he notes a difference in the Chi-

nese. "The people are breathing easier religiously. They feel freer to attend church and especially to send their children to our schools." The Sunday audiences are larger than formerly. There is something in the bearing of the people that seeems to say, "we are becoming a free people."

At a meeting in Yangchow some forty old men and women stood in expression of their determination to accept Christ as Saviour. This is a Southern Baptist station.

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#### A Self-Denial Month

We give the following letter from Rev. Thomas Hill, of the Congo Mission, who on the date of his letter had just been reading May Missions. A real self-denial month would undoubtedly greatly enrich the spiritual life of our churches, if there were only some way by which the members could be persuaded to try it.

#### Lukunga via Kitobola, District of Matadi, Congo Belge, 4th Junc, 1912.

THE EDITOR MISSIONS:—The suggestion as to one way of paying off the missionary debt by omitting the anniversary meetings in 1913 is good, but would it not be better, both for the members of Baptist churches, missionaries, and the kingdom, to call for a month of self-denial? This would include more than those who would go to the meetings. Faith strengthened, souls quickened and brought out of their darkness into His marvelous light, both in the homeland and abroad, would be some of the results of a month of self-denial, as well as the debt wiped out. Call for it and prove Mal. 3: 10.

Yours truly, THOMAS HILL.

# A Burmese Christian Passes to His Reward

Very sudden was the death of Saya Htaik Gyi, pastor of the Judson Memorial church at Mandalay, in June. On Wednesday evening he conducted the weekly prayer meeting as usual. On Friday morning he was not, for God took him.

Saya Htaik Gyi was born at Prome 49 years ago. His early education was ob-

tained in his native town in the mission school conducted by Mr. Simons. He then became a teacher in mission schools and was associated with Dr. Packer at the Baptist College and with Mr. George at Zigon. About 1890 he went to Mandalay and became pastor of the Iudson Memorial church, the first and only pastor the church has known. He was ordained there about twelve years ago. He was a strong preacher and an able assistant to the missionaries who have superintended the work at Mandalav. His church was the largest and strongest Baptist church in upper Burma. Saya Htaik was recognized as one of the leading Burmese scholars and his work upon the revision of Judson's version of the Bible was invaluable. It will be difficult to find a man to fill his place in the pulpit, on the revision committee and in the native community. His name will be cherished in the history of the Kingdom in Burma as one of the pioneers of the church in upper Burma.

-J. F. SMITH, Rangoon.



#### Foreign Missionary Record

Arrived

Miss Kittie K. Bendelow from Shwegyin, Burma, at Boston, July 17, 1912.
Rev. T. D. Holmes from Kinhwa, East China. at San Francisco, June 17, 1912.
Miss M. Mercy Larsh from Shewgyin, Burma, at San Francisco, April 4, 1912.
Rev. W. B. Parshley and Mrs. Parshley from Tokyo, Japan, at Newton Centre, Mass., July 9, 1912.
Mrs. A. H. Page and two children from Sweatow.

Mrs. A. H. Page and two children from Swatow,
South China, at San Francisco, June 17, 1912.
Miss Augusta H. Peck from Toungoo, Burma,
at Cleveland, Ohio, July 6, 1912.
Rev. Joseph Taylor and Mrs. Taylor from
Chengtu, West China, at New York, July 13,

Sailed

Mrs. E. N. Harris from Boston for Shewgyin, Burma, July 20, 1912.
Rev. C. H. Heptonstall from Boston for Toungoo, Burma, July 20, 1912.
Rev. C. B. Tenney from San Francisco for Tokyo, Japan, August 17, 1912.
Rev. John A. Foote from San Francisco for Tokyo, Japan, August 17, 1912.

Born

To Rev. S. W. Rivenburg, M. D., and Mrs. Rivenburg of Kohima, Assam, a son, December, 1911.



#### A REALISTIC PRESENTATION

At a recent rally of the Baptists in Portland, Oregon, the people were much impressed with the method which the general missionary, Rev. F. C. W. Parker, adopted to acquaint the large congregation with the fact that the people of Portland already have a foreign population and difficult problem on their hands, and his method may furnish a suggestion to others. Around "Uncle Sam," in costume, Mr. Parker gathered twenty real representatives of various nationalities, all carrying their respective flags. The only unreal one was a Hindoo. Mr. Parker searched for days to get a Jew who was a Christian, but failed to find one, and finally engaged a young man for the evening. It was a time of great enthusiasm. The representatives of the churches numbered 2,000, and about 300 of the general public attended the service.

#### MEXICAN NOTES

Samuel J. Garcia is a student in the Baptist Theological Seminary at Monterrey, Mexico. He is taking his first year, and will continue his studies three years more. This student is seventeen years of age. He is a native of the state of Oaxaca, a member of Zapotecan tribe of Indians, and speaks their dialect perfectly, as well as Spanish. He feels himself specially called by God to preach the gospel to the people. There are about 700,000 in his tribe, and he is thought to



Y. M. C. A. BUILDING AT GARY, IND.

be the only Christian convert among them who is now studying for the ministry. It was this same tribe of Indians to which the great Benito Jaurez belonged, and it boasts also of Ex-President Don Profirio Diaz as one of its most distinguished sons. This young man was our first convert on opening our work in the state of Oaxaca. He is reported as one of the brightest students who has ever attended the seminary at Monterrey.

The greatest need of Mexico is a better educated ministry, and the next need is a better system of schools in which to educate the young natives who feel called to evangelistic work. Together with these two needs is the realization of the long deferred plan of having a girls' school in the City of Mexico. \$18,000 is needed, in addition to \$7,000 already in sight, to build a school commensurate with the needs of the Baptists in the capital of the Republic.

#### CONSERVATION BY CONQUEST

Rev. W. C. King, General Missionary for Colorado, suggests for the new year the motto, "Conservatism by Conquest." Two new churches have been constituted in country localities—one in Ash Mesa school house by Missionary Sly of Delta, and Missionary Brownell of Olathe; the other at Signal Rock schoolhouse.

#### AID IN CHURCH BUILDING

Directly opposite this spacious building will stand the First Baptist church of Gary, Indiana, which will cost approximately \$27,000. For this the American Baptist Home Mission Society has in its present budget an apportionment of \$5,000, in cooperation with an earnest effort on the part of the church and the state convention to place the enterprise upon a strong financial footing.

#### SELF-SACRIFICING SERVICE

A large number of new mission fields are being opened in southern Idaho. The anxiety is as to how the work can be carried forward with the resources in hand. A station was recently started at Oakley, a town with a population of 1,600, and with no evangelical religious services held in the community until very recently. A Sunday school is now flourishing, and the outlook is hopeful. An irrigation project. covering 50,000 acres in the immediate vicinity of this town, was recently opened for settlement. A young man was secured to begin work as a missionary in this field without a promise of any financial assistance and without any definite sum from the community itself. The superintendent recently visited the field, and found that this heroic and consecrated young man was actually without sufficient money to buy a meal. Such heroism is apostolic!

#### STREAMS OF BENEVOLENCE

The new Nevada-Sierra Convention closed the year with a balance of \$166.45 in the treasury. For all purposes the churches raised approximately \$35 per capita, of which \$1.36 was for missionary work in the state. The per capita given for beneficence was over \$3. It is significant that these facts can be stated concerning the voungest Baptist state convention in cooperation with the American Baptist Home Mission Society. clearly shows how rapidly home mission churches become foreign mission givers, and how soon the stream of missionary money to help work on the frontier is turned into streams of missionary benevolence which bring spiritual refreshment to the whole world.

#### FIELD NOTES

When Missionary J. P. Yarboro began his work at Gate and Rochester, Washington, a year ago, he found nineteen members in both churches. After a fruitful year, the membership has reached fifty-one, and the work has taken on new strength. It is expected that the Rochester mission will soon begin a church building enterprise.

Missionary Peter F. Schilling, of Har-

risburg, Pa., has entered upon what promises to be a fruitful field. The Mission at Harrisburg is reaching out into the regions beyond where three miles south of the city in Steelton there are a thousand Hungarians and Hungarian-Germans among whom the missionary labors. He preaches and holds prayer meetings in three languages—German, Hungarian and Roumanian. The converts of these missions are all members of the Tabernacle Baptist church of Harrisburg.

Arturo Anderson, of Central America, has been engaged for Spanish-speaking work at Ortez, Col., and Dr. W. J. Bingham has promised to pay one half of his salary. "The Bulletin," published by the State Convention of Colorado, has a subscription list of 1,100.

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# Evangelizing the Slavic Peoples of America

The fourth convention of the Slavic Baptists which met recently in Pound, Wis., was a very significant missionary gathering. The Slavic religious situation is critical; if neglected by Christendom it will turn out to be the greatest neglected opportunity of the present time; if met as it should be met the results will be beyond the dreams of the most optimistic. The Slavic peoples are turning away from Catholicism, and much will depend on the missionary activity of Christian people as there they will finally turn. The question before us is: Shall we let them perish of skepticism or shall we lead them to Christ?

The convention took a firm and vigorous stand on the question and expressed the hope that the American brethren may share the great enthusiasm for the evangelization of the Slavs in this country.

The two most necessary steps recommended by the convention are: (1) A missionary training school for Slavic workers; and (2) a competent man to be put in charge of all Slavic work in America, who would work with the various mission societies and city missions, so that the work among the Slavs may be done intel-

ligently, systematically, and that good men may be selected for the various fields.

To help the first step, the convention perfected a plan of a Slavic Missionary Training School, which is well within the power of our denomination to carry out, and which in a short time will be submitted to proper authorities. We shall never make any headway until the training school is established. There are some forty young men to enter such a school now! Besides, there is no Slavic Baptist school anywhere in the world. It it not time that there was one at once?

As to the second step, the convention elected Rev. Charles Strelec as superintendent, to cooperate with the missionary societies and to push the work. Everything depends now on the attitude of our mission bodies, but these can hardly refuse to cooperate, as they are *Baptist* bodies, that is, progressive and efficient.

The Pound convention brought about a closer and more efficient organization of Slavic Baptists. The officers elected were: President, J. J. Zmrhal; Secretary, G. A. Alf; Treasurer, H. Schilke. Altogether 29 churches were represented.

An important feature of the convention was its educational work. There were some lively discussions, full of help and inspiration, and interesting addresses on live topics. Every participant took to his church a good deal of joy and enthusiasm.

#### The Eastern Cuban Mission

Despite the political crisis, with threatened revolutions every few weeks, our work has made a notable advance, and the Mission as a whole is in a more prosperous condition than ever before. beneficient influence of our Mission is increasing every year. The number of churches is now 54, with 73 out stations, and a membership of 2,701. Rev. Fred J. Peters, formerly principal of the Boys' School, was appointed General Evangelist, and began his work Sept. 1st. He is peculiarly well fitted for this kind of work, which is making a deep impression not only upon outsiders, but upon our church members.

There has been decided progress in selfsupport. The churches are growing in the grace of giving, and our pastors are learning more and more that Bible teaching on the subject of giving is one of the best ways to develop their churches. We set as a goal for our churches to raise this year for self-support \$1,600. They will raise between \$1,400 and \$1,500, and have made a notable advance. The Mission churches are paying one-half the salary of a missionary working among the churches here, and also collecting a fund for the support of a foreign missionary, who will work either in Hayti or Santo Domingo, in cooperation with the Porto Rican Baptist churches.

#### Personal Mention

Rev. A. H. C. Morse, D.D., who has served many years on the Home Mission Society's executive committee during his pastorate at Strong Place Church in Brooklyn, has accepted a call to the First Church in Denver, where his practical knowledge of home mission work will come into play. He was elected third vice-president of the Home Mission Society at Des Moines.

#### Keep Up the Protest

We quote the following from The Spirit of Missions (Episcopalian), in the line of protests already made by the Home Missions Council and many church bodies:

"By an almost unanimous vote the convention of the Diocese of Washington last month adopted the following resolution, offered by the Rev. Dr. McKim:

Whereas, It has recently transpired that government schools for Indian children have been placed under the teaching of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Church in the schoolhouses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith; be it

Resolved: That we, the representatives of the Protestant Episcopal Diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular, but sectarian."



# A Wyoming Baptist Missionary as Seen by a Stranger

Being in Douglas, Wyoming, on Saturday, July 13th, by the merest coincidence, an acquaintance was formed with Rev. S. D. May, missionary colporter of the American Baptist Publication Society. He was preparing to go for Sunday to the Upper LaPrele, if anybody knows where that is. Very courteously, on learning that I myself was an Omaha pastor on vacation, he asked me to go with him. He assured me that I might sleep in a bunk house with cowboys or perhaps in a palace—must be prepared for either. He sometimes slept on the ground, he said. Did I go? Well, who would not? And loading his valises of literature into Colportage Wagon No 63, and getting in behind Peter and John, one of the finest teams in the State, furnished by the Society, we started at 4 P. M., and like the colored preacher in the phonograph he took his gun along. Killed two rabbits on the way for our supper should we need them. On toward the mountains we went, plowed through a mile of mountain storm, rain almost hail beating into our Night found us "strangers in a strange land," twenty miles of trackless, broken semi-desert lying between us and Douglas, but we were in a most beautiful valley near a schoolhouse with fine irrigated farms up and down the little stream.

We were invited into a lovely home and treated like princes, though we had never heard of the Lemen family. The man was English, the wife an accomplished exschool teacher, with five fine, intelligent and well-behaved children.

There is an avenue to every heart if we could only find it. Brother May can find it; don't know how, but he just does. Might he have the schoolhouse? "Yes, certainly. Been a dance in it, and it is all muddied up, but the boys will clean it up." "Will you telephone to the neigh-

bors?" "Yes, we will call everybody." They come too, those neighbors, twentyfive of them, young ladies among them, educated and refined, one of whom played for Brother May, who sang the "King's Business," and preached a good and most taking spiritual sermon. The writer made a few remarks, then Brother May organized a full-fledged Sunday school, with officers, teachers and literature, he giving them enough for immediate use from his valise and ordering for them a full supply from his Publication Society. The Sunday school collection amounted to \$3.67. People proposed a collection for the missionary, which he wisely refused. Senator Cross was chosen teacher of the Bible class. From 3 to 6 they stayed that Sunday afternoon. They then decided it was too late for us to drive back to Douglas, so we were taken to another home just as fine, pleasant and hospitable as our stopping place of Saturday night. Mr. Horr is a big stockman.

We came back to Douglas on Monday, Brother May assuring the people he would return and preach as often as possible, and visit and train the young people in singing, distribute literature, etc., and in the fall would hold a ten days' meeting. This was all very acceptable.

This is too long now, Mr. Editor, but giving you full leave to re-edit and blue pencil all you please, I must speak of the little human touch in it all.

Instead of morning service on Sunday, Brother May drove five miles towards Red Canyon Gorge of the mountains, just as far as possible for a vehicle to go, to a sheep camp. He was looking for his sheep, a sheep of his little flock in an eastern state. Was he there? No, he was up among the rocks, up in the head of the gorge under the falls, and there he found the sheep. Listen, you Ninety-and-nine, we could not walk or climb another inch farther. The perpendicular cliffs 200 feet

high and 15 feet apart closed in front of us, the water dropping a hundred feet fell into a pool a hundred feet deep at our feet, and there was the sheep. "All through the mountains thunder-riven and up from the rocky steep, there was a cry to the gates of Heaven, Rejoice! I have found my sheep." And what a sheep! That splendid head of curly hair, that handsome face, those fine blue eyes, that nineteen year old Ohio boy in the sheep camp! Was he glad to see his old pastor? Only take a glimpse at the shining face. It was worth while to get that boy.

I am not a Baptist, but the Baptists have made no mistake in sending my fellow Kentuckian to Wyoming. He'll people Wyoming with Baptists all right if he is just supported and left free. But poor, brave fellow, an invalid wife and a brave little fifteen-year-old daughter looking after mamma and the children, and papa gone six weeks at a time, I hardly see how he lives in this country of terrible prices.

The Missionary Exposition

In appraising "The World in Cincinnati," Dr. John F. Herget, pastor of the Ninth Street Baptist Temple and captain of stewards, says: "Two results of the Exposition are already apparent. A tre-

mendous interest in all missionary work has been aroused in thousands of our church members, and others outside our churches, many of whom had no interest in this matter before. Certainly as a means of educating the people along missionary lines, the Exposition has no rival.

"It has also done much to create and foster a spirit of fellowship among the different denominations, welding together the Christian forces of our city in a unique way, and thus preparing them for united effort for advancing the kingdom of God and righteousness.

"But the end is not yet. The Continuation Committee is already at work to carry on the campaign in all the churches, and we have good reason to expect larger offerings for Home and Foreign Missions, and an increased number of young men and young women offering themselves for personal service. The money and energy put into the enterprise was well invested, and will undoubtedly yield large returns in the years to come."

A Seasonable Word

The periodical which so satisfactorily presents the missionary activities of our great denomination at home and abroad.

F. L. STICKNEY.

Washington, D. C.



THE TEAM THAT SPEEDS THE COLPORTER ON HIS WAY

#### Missions in the Magazines

There seems to be a feeling of unrest among the peoples of all nations and in subject races are stirring demands for independence and self-government. India has long talked of Home Rule, Turkey and China have taken matters into their own hands and now the Filipinos demand freedom. In the Living Age for August 3rd a brief article, "America or the Philippines," blames the Americans themselves for the independent sentiments expressed by the Filipinos. The writer recognizes the fact that it would be much easier for America to leave the Philippines, but says it is for the good of the indolent, heedless Filipinos that they should be governed until they can govern themselves.

The National Review for July contains an interesting comparison of the Turkish and Chinese revolutions in an article entitled "Young China and Turkey." In both China and Turkey, says the writer, much of the first enthusiasm for the common cause of nationalism has evaporated, leaving the motives of personal ambition predominant, the voice of the patriot has been drowned in the clamor of the politicians and a reaction of internal feuds and other forces of disruption has set These likenesses are only superficial, however; the real differences are fundamental. For instance, China is a homogeneous people, while the Turks are an army of occupation surrounded by subject races more or less hostile. Again, the spirit dominating the Young Turks is that of militant Ottomanism, and that back of the Chinese is a spirit of political specula-Turkish revolution was tion. The accomplished by a well-organized army; the Chinese revolution was the work of students, journalists, and so forth. Then. too, the religious differences affect the nations politically; the Turks are united by the bonds of Islam while the Chinese are divided among several religions. The Turkish revolution was an effective movement against the tyranny of a corrupt ruler with the intent to solidify the non-Turkish elements; the Chinese revolution was an accident, growing out of the success of a local rebellion, and has forced independence on a people neither fit for nor

desirous of representation. Under such conditions nothing short of a miracle can save China from complete disorganization and disruption.

The Review of Reviews for July runs a double article under the title, "The New Woman of the East," the first part dealing with the bettering of conditions for women in China and Japan written by Adachi Kinnosuke, and the second with "Woman's Part in India's Social Advance." by Basanta Koomar Roy. Both articles read like a novel and are a revelation of the change that has come in the position of women in the East. No half-hour could be more profitably spent than in the reading of these articles. The following words, uttered by Her Highness the Maharani of Baroda at the last Ladies' Conference in Calcutta.—"The manhood and womanhood of India is our handiwork; let us. mothers, train the future manhood and womanhood of India to the service of our country," make it very evident that a new day has dawned for the woman of the

In the same magazine is a brief but comprehensive article on "The Political Situation in Cuba." The thinking Cubans believe that the results of the political campaign now waging will definitely affect future politics. The Liberal party is stronger but has split into three sections over the rival claims of favorite candidates, and each section denounces the others for dishonest dealings in the convention. Consequently, although President Gomez is not a candidate for reelection, it is possible that he will have to run in order to unite the warring factions of the party. He is beyond doubt the strongest man in Cuba today and the fine way in which he is meeting the negro uprisings is winning him great popularity and making the chances of his reelection more and more probable.

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The American Bible Society has about 150 colporters in China, and the demand for Bibles is unprecedented. The "Jesus Books" are eagerly sought. To show the feeling, imprints giving the republican year one are insisted upon. The Manchu imprint is refused.

# Financial Statements of the Societies for Four Months Ending July 31, 1912.

	Bource of Income	Budget for	Receipts for four months	Balance Required by	Comparison of 1911-1912	Receipts with those of Last Year 1919-1918 Increase Decre	those of La	ist Year Decresse
FOREIGN	Churches, Young Peopl Sunday Schools Individuals	\$513,867.221 280,000.00 81,549.00	\$54,508.32 10,065.15	\$739,358.90 71,483.85	\$42,428.73 15,739.48 18,136.04	\$54,508.32 10,065.15	•	\$3,659.89 .8,070.89
BOCIETY	Specific Gifts, etc.	100,517.00	25,212.46	75,304.54	21,559.90	25,212.46	3,652.56	:
	Totals	\$975,933.22	\$89,785.93	\$886,147.29	\$97,864.15	\$89.785.93	\$3,652.56	\$11,730.78
HOME	Churches, Young People's Societies and Sunday Schools Individuals	\$352,992.00 127,000.00 70,000.00	\$30,976.82 2,878.38 13,443.65	\$322,015.18 124,121.62 56,556.35	\$28,253.65 1,704.22 28,511.46	\$30,976.82 2,878.38 13,443.65	\$2,723.17 1,174.16	15,067.81
BOCIETY	Income of Funds, Annuity Bonds, Specific Gifts, etc.	115,985.00	\$71,714.17	91,569.68	34,138.45	\$71,714.17	\$3,897.33	\$24,790.94
PUBLICA.	<u> </u>	\$118,708.86 22,000.00	\$26,177.48 571.83 7,788.69	\$92,531.38 21,428.17	\$29,434.68 2,659.33 1,660.90	\$26,177.48 571.83 7,788.69	\$6,127.79	\$3,257.20 2,087.50
BOCIETY	Specific diffts, etc.	\$198,092.61	5,956.29	43,638.77	6,763.34	5,956.29	\$6,127.79	\$6,151.75
WOMAN'S HOME MISSION	Churches, Young People's Societies and Sunday Schools Individuals Legacies Income of Funds, Annuity Bonds.	\$164,400.00 21,134.00 10,000.00	\$17,520.69 1,072.86 3,004.68	\$146,879.31 20,061.14 6,995.32	\$22.248.47 1.081.80 5,969.50	\$17,520.69 1,072.86 3,004.68		\$4,727.78 8.94 2,964.82
BOCIETY	ific Gifts, etc.	17,500.00 \$213,034.00	\$26,750.22	12,348.01	4,839.97 \$34,139.74	\$26,750.22	\$312.02	\$7.701.54
WOMAN'S FOREIGN	Chu	\$83,000.00 47,868.19 3,500.00	\$9,721.42 2,850.65 50.00	\$73,278.58 45,017.54 3,450.00	\$9,131.14 829.69 1,439.67	\$9,721.42 2,850.65 50.00	\$590.28 2,020.96	1,389.67
OF THE WEST	Income of Funds, A Specific Gifts, etc.	1,174.00	613.11	560.89	458.95	613.11	154.16	5 989 67
		4190,0214	410,400.10	4146,001.01	#TT,000.10	410,600.10	44,100.20	41,000.01

· Of this amount \$68,867,22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

To this sum should be added the debt of the Society, April 1, 1912, of \$78,669.48, making the total sum required \$1,064,592.66.

#### "Our Country—God's Country"

#### PROGRAM FOR HOME MISSION WEEK

4

Subjects for discussion by the Churches
During Home Mission Week
Nov. 17-24, 1912.

+

SUNDAY, Nov. 17th

- A. M. Our Country's Debt to Christ.
- P. M. Units in Making Our Country God's Country.

MONDAY, Nov. 18th

American Indians, Africans and Asiatics.

TUESDAY, Nov. 19th

The Frontier and the Island Possessions.

WEDNESDAY, Nov. 20th The immigrants.

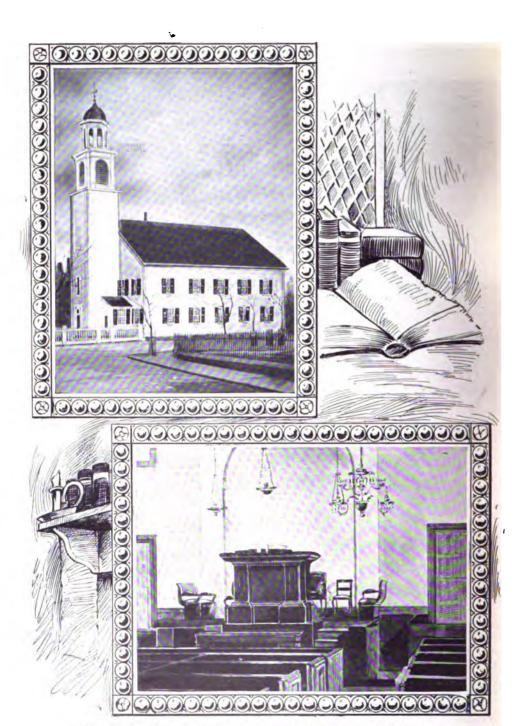
THURSDAY, Nov. 21st
The Rural Regions and the Cities.

FRIDAY, Nov. 22nd American Social Problems.

**SATURDAY**, Nov. **23**rd Prayer and Fellowship.

SUNDAY, Nov. 24th

- A. M. Our Country's Opportunity for Christ.
- P. M. Unity in Making Our Country God's Country.



The Old Church at Salem, in which Adoniram Judson and his four companions were ordained in 1812



# The World Currents



HE news concerning conditions in Mexico is disturbing and ominous. The failure of President Madero's government to safeguard the lives and property of Americans and other foreign residents of the Republic has led to a protest from President Taft something in the nature of an ultimatum, and as we go to press it seems to be President Taft's plan to summon Congress in special session, if necessary, so that whatever is done may be done by Congress and not simply by the Executive. If intervention should finally become necessary, it would doubtless mean war, and the inevitable sacrifice of many American lives, as the Americans in southern Mexico are too remote to receive protection in case of an uprising. The Mexican feeling

against the "gringoes," as they derisively call the Americans, is bitter at best. It is certain that the President will intervene only when such action becomes imperative, and then with the approval of Congress. Affairs in Mexico are perplexing and pitiable, and the outcome is unpromising.

In China the fears of many that rebellion would break out have not been realized. Dr. Sun Yat Sen has made his visit to Pekin and been cordially received, and his speeches have made for peace and progress. President Yuan Shi Kai has acted with great wisdom and tact thus far, and optimism prevails regarding the future. For this we are profoundly thankful. Of course the way to a thorough establishment on new and strange grounds is long and difficult, but a people that has disclosed such remarkable powers of adaptation can be trusted still further to astonish the outside world.

Dr. Dearing has sent a copy of the Japan Times giving an account of the late Emperor's death and estimate of his character; also a sketch of his son, the new Emperor, who is as democratic as his father, and bids fair to be as wise and good a ruler, and to gain speedily a firm hold upon the affections of the people. Emperor Yoshihito has had thorough training, traveled extensively through his country, is of simple habits and most kindly heart. Thirty-three years of age, he comes to one of the most important positions occupied by any ruler. All the world will wish him well, at least all of it that is Christian and disinterested.

With this issue we begin to give special thought to Burma and India, as the year of centennials begins. As for the home land, it is a time for thoughtfulness and prayer for divine guidance, that the home base of missions may become more Christian.



ON THE RANGOON RIVER, RANGOON IN THE REAR DISTANCE. MR. AND MRS. JUDSON ARRIVED HERE
IN JULY, 1813, TO FOUND THE BURMAN MISSION

# The Immortal Seven

Judson and His Associates — The Sun-Bright List — The King of Missionaries
The Renowned Heroine of Ava—The Belle of Bradford—Orator of the Group

By James L. Hill, D.D., of Salem



F ever a missionary has been practically canonized it is Judson. His name shines in the firmament of missions as a star of the first magnitude. He seems to have possessed an unusual share of the heroic character. In accounting for

the apostle to Burma, whose praise is in all our churches, it is suggestive to notice that he had a slogan. He knew exactly what he wanted. There is power in a banner with a device. The great religious movements in history have always had a watchword. It concentrates. Adoniram Judson set out distinctly, as his life work, to

execute a translation of the Scriptures into a language in which they had never before been known and to collect a church of one hundred members among the heathen. Does any one ask what Christian enterprise was on foot a hundred years ago? Let him look at this program. Judson becomes a voluntary exile in one of the darkest places of the earth. He is like a man buried alive. He is a workman but has no tools. He has a message but no medium. He is tongue-tied. Tyndale and Wickliffe and Luther translated the sacred oracles into their mother tongue, but Judson, like Eliot, the apostle to the Indians, had to acquire all the idioms of a barbarous people and to learn customs that were rooted in a past to which at first he had no kev. Digitized by Google

### Beginning his work among

THE BENIGHTED IDOLATORS OF THE EAST exactly where the apostles left it, only with the difficulties of the situation very much increased, for the first six years he appeared to have gone upon a forlorn hope. The epic muse has found the choicest themes in the struggles of the good and brave who have pursued some noble aim against adverse fortune. To reward a decade of incredible trial, persecution and imprisonment Judson had but one small

the land where the Baptists have had their greatest success, has become now itself an evangelizing power, giving in one year \$31,616.14, ranking thus third in the list of donors to the Foreign Society, only Massachusetts and New York having precedence. If you say that Judson has not done all this, you must admit that with a fine sagacity and devotion he led the way.

### GOD'S PROVIDENCES ALWAYS MATCH

The fulness of time had come. The clock strikes the hour and the man of destiny



ADONIRAM JUDSON



ANN HASSELTINE JUDSON

church of eighteen. But there were, at his death, seven thousand Burmese and Karen Christians; and the American Baptist Missionary Union that sustained him, reckoning from the birth-hour of our foreign missions and so including even the fruitless, formative years, has organized a church on its mission fields for every three weeks and baptized a convert for every three hours day and night. "The only time I felt that I wanted to be orthodox for an hour," said the last speaker at a Unitarian Convention, "was the hour in which I noted the great missionary triumphs of orthodoxy." The land in which Judson found a dungeon with its horrors;

stands forth. Gladstone says that the first fifty years of the century, which would cover the formative period of Judson's work exactly, marked more progress than the previous five thousand. What a bundle of history such a life binds up and what a power it shows such a man to have been.

The year 1812, lifted into such prominence by beginning our world-famous work in the dark places of the earth, is now styled Annus Mirabilis. It opened early with the ordination on February 6 of Adoniram Judson, Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott. Mrs. Judson was present, the bride of a day, and Harriet Atwood, the fiance of

Newell. These are familiarly called here in Salem "the Sacred Seven."

#### LINKED TO A GREAT CAUSE

By reason of their issue some dates tower like mountains above the dreary annals that fall between. In our Christian history this is the range of hightest peaks: A D. 1, 33, 1492, 1620, 1776, 1812, 1863. The last date precipitated an unexampled work at home, the next earlier one brings distinctly before us those, who, as our representatives, first knocked with their message of light at the gate of the old world. The success of Judson and his associates, their contributions to our religi-

and it became their pedestal, and upon it they stand conspicuous. Judson inherited some money but promptly turned it over undiminished to the mission board. When times were hard he asked to have his stipend reduced. He merged himself in the He came to be known as the "Iesus-man." He objected to the title Doctor of Divinity, preferring that of Missionary. By this designation he always alludes to himself. His home was "The Mission." While he was without a single convert a little inattention to his personal appearance would appear excusable, but no. any opinion formed of him was an estimate of a missionary. It is suggestive that the



NATIVE BOATS ON A BURMAN RIVER

ous history, and their claim upon the remembrance of mankind, spring from one line of deliberate action more than from any other cause or condition whatsoever. Their imperishable fame, their influence and power, come from what they identified themselves with. What would Paul be without his identification with the Christian gospel? What would Columbus be without his relations to a new continent? What is Lincoln except for identification with emancipation and a reunited nation? The "Sacred Seven" espoused missions and gave themselves to the alliance absolutely, with all abandon. They glorified the cause and it in turn was the making of them. They firmly established the work chief message left him by his dying wife was that he should not shrivel, as Carey expressed it of his son Felix, from a missionary into an embassador. He was always, though perhaps needlessly, on his guard against secularizing the mission. In the ablest, finest appreciation of him probably ever given, the glowing orator appears to tremble at the apparition, at the ruin and loss that would have been sustained if a man of such decided ability, so full of soul and sensibility, at any point had gone off on a tangent.

### A REMARKABLE FAMILY GROUP

His name is not alone. He was a center of a family group to which undoubtedly

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no parallel can be found in ancient or in modern history. Ann, Sarah, and Emily shared in his labors, rose to his height and deserve to shine beside him. A reversal or any change whatever in the order would have made the whole result impossible. No one of the three could possibly have taken the place or have done the work of either of the others. He is inexpressibly indebted to each of them. One of them unquestionably saved his life when hardly the foundations of his monumental work had been begun. Another, who even surpassed him in a fine discrimination of words, sympathized with him in his great work of translation; and the third, who had the finest appreciation of him, ranking him as a "lion" and "wonder," in exquisite language gives us an estimate of him, a word picture of the closing scene, and a clear reflection of his habits, spirit and style of oratory, without which the world could not have known him as it now does.

To the wife of his youth, Ann Hasseltine, affable, wining, having superior endowments of mind, peculiar vivacity, animation and sparkle, with warm attachments and engaging social qualities, undoubtedly belongs the praise of being the first woman from this country to exchange for Christ's sake her friends and her country for the "abomination of the heathen."

With no example to guide and allure her, in an unequaled demonstration of missionary feeling, she rose superior to the prevailing spirit of the times, and the light of her example continues to shed radiance on the path of succeeding generations. "Nor do I yet know that I shall have a single

lady companion, but God is my witness that I have not dared to decline the offer that has been made me." With a heroism and fidelity unsurpassed in missionary annals

#### THE RENOWED HEROINE OF AVA

marked out a pathway for herself absolutely untrodden, shedding upon it imperishable luster, and introduced to the world

a marked feature in the new acts of the apostles, which is the apostolate of woman. She wreathed with unfading honors woman's missionary work so honorable to her sex and her country. It attracts an increasing company and constitutes onethird of the entire force in the foreign field, and must now go on in circles widening until they shall teach no more, saving, "Know the Lord." The cost of self-exile to a woman, to live among the dark-browed and dark-skinned in a neglected country, to bury herself in India, may be inferred from the flat refusal of Carey's wife to go with him to India, so that he and his oldest son. Felix, embarked on the Oxford without her. His letters to her and to his father revealed the tenderness of his love for her and the severity of the struggle between duty and affection. During the ship's enforced delay Carev's wife reconsidered her refusal and consented to go with him on condition that her sister



GRAVE OF MRS. JUDSON AT AMHERST

should accompany her. This does not sound much like Mrs. Judson. Luther Rice finished his career of great usefulness and devotion, unmarried. He was not without "the object of his affections and there was a strong attachment, mutually indulged." He hoped she might be willing to accompany him on the mission, but a distinct negative was given to the question, thus releasing him from all engagements

with her provided he should determine to go. "After many painful thoughts" he forsook all, and made the voyage to India with the result that he, like Judson, by his Bible studies became a Baptist.

#### THE BELLE OF BRADFORD

To Harriet Newell, who went out in the Caravan with the Judsons, belongs the distinction of laving her life first on the altar of sacrifice in the cause of foreign missions. She was the Belle of Bradford. She had large, fine eves and was often called the "star-eyed beauty." She was extremely winning, idolized by all who knew her, and made friends everywhere. Mothers named their daughters after her, and her life, which is almost entirely written by herself and amounts to a young girl's autobiography, had the widest circulation. There are few persons who can read her life and know of her consecration; of her peculiar affection for her mother; of her glee at her first sight of India and of the natives; of the pilot in calico trousers and a white cotton short gown who came aboard the Caravan to take the vessel into port; of her bright expectations, being in the very prime and bloom of her youth; and of her disappointment, her sufferings, and her death, without tears. Her life takes hold of the public mind for exactly the same reason that Harriet Beecher Stowe's Uncle Tom's Cabin does. It has in it many and indeed most of the same elements. First of all, it has immortal pathos. It is a love story. She writes to her mother, after her marriage, that she is perfectly content, and that she wants her mother to remember this whether she lives or dies. Her mother had consented to her going, at eighteen, for the reason that the girl felt it to be her duty to go. She made it a matter of conscience, and the mother, notwithstanding her love for her daughter, did not feel at liberty to put herself between her daughter and a sense of duty. Dr. Woods of Andover got hold of the letters written by the lovely girl to her mother and of a few letters written by her young husband to her mother and published them, with some things from her diary and other sources, and it became, though not a large

volume, the greatest dynamic in early mis-If religion appears lovely when seen in its principles, how much more so when seen in the conduct of talented, devoted, excellent men and women. In no way is a person so likely to be truly known as in his familiar letters. They often express the nature and spirit much more effectually than the best biography. Harriet Newell and all the Judsons were medalists in letter writing. The friendly craft was in their day much more in vogue than at present. They were not writing for the public eye, and a person who is not prepared to unlock his heart can never write a great letter. Without their letters we should not know the real Judson, and Harriet Newell would be swept from the firmament, which would be like the loss of a star.

Dr. William Goodell, who became a distinguished missionary and a great translator, who was influenced to enter his work by his presence at the ordination of Judson and his associates, says that he was profoundly stirred by the life of Harriet Newell. He saw her here at Salem and remembering her, says, "I could not restrain my tears while looking on her likeness." In any personal library, note the scantiness of feminine biography up to the Judsons and Harriet Newell. The shelves are loaded with Napoleon, Johnson, Whitefield, Edwards, Washington and Franklin, but up to the year whose centenary we are now celebrating how few comparatively are the biographies of women. These first missionaries opened not only a new sphere of activity and usefulness and distinction, but also revealed a work that is exclusively appropriate to women. They can best enter into sympathetic relations with those in lowest degradation. With the advent of the Judsons and Newells the old monkish idea of religious methods was gone. The Roman Catholic church teaches the celibacy of the clergy, for the reason, as stated in their literature, that a mission requires it. Not with such conditions as existed in India, not where there is social female inferiority, not where evils exist that must be slain ingloriously like Abimelech and Phyrrus by the hands of women.

#### LUTHER RICE

It was the design of the missionary board to send out but four men. To attempt to do more, in the opinion of Dr. Spring would stagger the churches and make the project seem rash and impracticable. When Luther Rice asked to be added to the list, he was accepted only eleven days before the ordination on condition that he would occasion no additional expense, but provide for his own outfit and raise the money for his passage. With this hard condition he cheerfully complied, and immediately started on horseback, and traveled day and night, in the depth of winter, to assemble the wherewithal. It was owing entirely to an intenseness of feeling which could neither be restrained by himself nor resisted by the prudential committee that he was enabled to force his way through the almost insuperable difficulties of the case so as to go to India at that time. "I had to provide, by begging, the funds for my outfit, passage, etc., and all this in the space of nine days; for two of the eleven passed before I learned that the day for ordination had been fixed Three more were consumed in agonizing and successful—successful only because agonizing—efforts with the prudential committee, leaving only six days to provide the necessary funds. By the signal aid of Providence this was effected."

### A GREAT MISSIONARY

"Perhaps no American has done more for the great missionary enterprise. thought the first American Foreign Mission, on which he went to India, associated with Judson and others," continues the inscription on his marble tombstone, "originated with him." When opposition began to rear its brazen front and the missionaries were forced to retire from India to the Isle of France, as Rice found himself one-third of the way to the United States, as he and Judson had become Baptists and no support was either organized or in sight, it was judged best by them that Rice should return to this country to rally the forces in this denomination. He was received with great affection. Above the ordinary height, robust, perfectly erect, making a fine appearance in the pulpit, and

having, beside his commanding presence, talents of the very first order, sprightliness, pathos, and a vigorous, natural eloquence, always exceedingly felicitous and impressive, sometimes overpowering, the term orator was often applied to him; and as his pulpit efforts were highly attractive he was ranked as one of the most interest-



ing and effective speakers in the land. As the churches were quietly slumbering over the Saviour's last command he was kept "flying through".every part of the country like an angel with a message of life and light. The use of his mother-wit is said to have been the only defect in his character. He was led to its use at times by the natural vivacity of his nature, but the general feeling of the times was against its exercise and he strove to amend, although he still delighted to look at the bright side of things. He had excellent taste in music, had taught its art, possessed a sociable disposition and was a fine conversationalist.

### WAYSIDE WORK

On one of his journeys in the interests of the foreign mission, he visited Lynn and found three or four Baptist families. They had no public meetings and he inquired if it was not their duty to establish lectures by Baptist ministers weekly or

semi-monthly, offering at the same time, if they would open their doors for this purpose, to go and engage the clergy of Boston and other places to supply them. This lecture was regularly maintained for two years and part of the time once a week, and this grew, through his initiative, into a large and prosperous church which has now expanded into several thrifty and beneficent Christian communities. his greatest work was in unifying the scattered Baptist churches and in developing an entirely new denominational con-"No Baptist," his epitaph sciousness. states, "has done more for the cause of education. He founded the Columbian College in the district of Columbia." To this inscription could be added, "The zeal of thine house hath eaten me up." When students for the ministry besieged him for admission to the Columbian College and for support, he had no heart to deny them, and so undertook obligations, wholly benevolent, that were beyond his power to bear, and resulted in injury to himself and to the college, which, as his epitaph recites, "failed to fulfill the high purpose of its founder." On a salary of \$400 a year he gave everything to the college including an inheritance. In 1826, without a cent in the world, supported by his friends, clad ofttimes in tattered garments, to a stranger he would appear to resemble more a poor beggar than a great and good man. He was one of those who wrought righteousness, made himself of no reputation, of whom the world was not worthy. I have admired that man extravagantly. I have promised myself a visit to his lonesome grave. It is in a spot seldom trodden by the foot of man. The little Baptist church which once stood near it has been destroyed by fire and will probably never be rebuilt. When the hand of time has marred the extended epitaph, inscribed on marble, his name will be found written imperishably in our hall of fame among those who have shut the doors of selfenjoyment, wealth and ease, who have shaped the beginnings of missions and planted the small seeds of all their future success. It was a blessed thing to begin then. The first men are historic men. Nations and races have epochs that are heroic. Before he was out of Williams College things were in the heroic stage.

While on a journey to the south he was arrested by illness at Edgefield in South Carolina. Unaware of the dangerous nature of his malady, unexpectedly to all, without a home, without a place to lay his head, with no tear of kindred affection at his dying bed, with nothing else for him to do but quietly to die, he calmly directed that his horse and sulky and his light personal baggage, his only earthly effects, be sent to the college.

"Aye, take them to the College! let them be My dying testament. I shall be dead Tonight."



LUTHER RICE'S GRAVE
(Courtesy of Rev. C. S. Pease)

During his mortal illness his mind seemed to revert to the early missionary society, composed of students, of which he was an original member, and in hours of great bodily weakness he entered upon a detailed account of it with all that clearness and energy for which his mind was distinguished. As the mighty intellect of Napoleon returns in his dying delirium to France, Josephine, and the Head of the Army; as Agassiz who grew great in the use of the English speech returns to die in French, his mother's tongue; as the dying schoolmaster imagines himself plying again his vocation and exclaims, "It is growing dark, the boys may go out;" so in his delirium Rice returning to the associations and soul-stirring events of his early missionary career, is represented as thus breaking the mournful silence:

Hark! did you speak of India?
Or was I dreaming of it? Yet methought,
I heard the voice of Newell—was it thine,
My Judson? Thou panoplied of God!
These river damps have loaded me with
chills,

So I but illy hear thee! Bring ye news? Have dying pagans turned to Christ today?

Oh! I have walked a weary round! and yet

It was not wearying—for I had rod And staff in all the promises.

But Judson! see! Thy wife is falling there! she falls! what, she,

The good—the brave—the fair!

Ah! no! it was a dream! Methought

I was in India—but see ye, friends

Are all beside me! Ah, Boardman! is it
thou that speaks?

Yonder, within the jungle where he toiled, They dug his grave.

I catch a glimpse of those I seek, beyond! Come nearer. I have much to say—and I Am passing like a shadow on the face Of time.

But, ere I mount, grant me this one request; Take all, and give the College. Let the wealth

Which some might bring to gild my coffin with.

Be consecrated where was my poor life. Nothing for me—but every thing for God. And let me die, as I have lived, all armed For battle, on the tented field.

Heard ye my request?

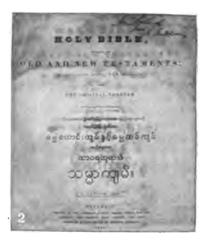
Aye take them to the College! Let me die
With their departed spirits hovering

Around me, and their benisons shall drop
Like dew upon my soul!

#### SAMUEL NOTT

Samuel Nott was the only one who returned home from India on account of broken health, but he lived nearly as many years after the ordination at Salem as five of the others—Mr. and Mrs. Newell, Mrs. Judson, Gordon Hall, and Luther Rice—together. He illustrates the principle that it is essential to longevity to learn by losing one's health how to keep it. Under such conditions, having once

lost his health Prof. Park lived to be ninety and Dr. Storrs of Braintree to be eighty. A glass dish will last as long as an iron one if you take care of it. Marv. always the most delicate member of the Hazeltine family out of which Mrs. Judson came, outlived all the household. Persons are all about us who have often met with Nott and talked with him. He lived until the year of the opening of the Suez canal and died during Grant's administration as President of the United States. At the great centenary of the ordination of Judson and his associates Miss Susan S. Driver sat in the same relative position in the Tabernacle Church here that her mother occupied at that initial event. How near we are to the first foreign missionaries! A son of the foremost among them is pastor today of one of our churches.



JUDSON'S BURMESE BIBLE

### JUDSON REMINISCENCES

In buying coal I have dealt with a man near whom I have sat in church for years, who remembered Judson perfectly and he has given me impressions of the Prince of Missionaries which are the most lifelike that I have gained. Judson's life was a bond between a dream and its embodiment, between a prayer and its answer. Marvelous man this! People did not wait until his death to anoint him with appreciation. He was spared for many years to keep fresh in all minds the age of sacrifice,

devotion, and the simple beginnings of our history of foreign missions. It was not long before Judson, glowing with apostolic ardor, stood alone in Burma absolutely detached on missionary ground from all those associated with him in the beginnings of his work. He was a great personality. He is always at the head, let him be where he will. You detect a beauty of loftiness in him that no pencil can draw. Having



SCENE OF JUDSON'S FIRST BAPTISM IN BURMA

thrown his whole soul into the Divine enterprise, he made a single visit home. He had done an unexampled work. There was the keenest desire to see the storied hero of faith. The formidableness of the difficulties, the portentousness of the discouragements encountered and overcome, centered all eyes upon him and opened wide the doors of all hearts to him. His movements were chronicled in all the papers. Spontaneous tributes of homage, love and veneration awaited him in every city and village that he visited. The largest edifice would be filled to overflowing. Not a seat in any pew, not a place in all the aisles, not the remotest corner above or below would remain unoccupied. When he was introduced there was obvious sympathy and reverence on the part of the hearers who were hushed into the most deathlike stillness, that not a syllable should be lost to any ear.

### A THRILLING SCENE

On the Friday evening after his arrival

he was presented to an immense audience, gathered only by verbal notice to avoid a crush, in the Bowdoin Square Church in Boston where Dr. Sharp interpreted the deep interest and appreciation of the assembled throngs. Unexpectedly a most vibrantly responsive chord was touched which thrilled the tense crowd. While Dr. Hague was speaking a stranger was urging his way up the aisle from the farthest

part of the house and ascended the and was warmly embraced by Dr. Judson with manifest affection and grateful jov. It was a dramatic moment. The scene that follows is beyond description. Tears dimmed the eves of many witnesses. could it be? It was Rev Samuel Nott, the only other survivor with Judson of that illustrious band sent into a land of experiment, when no pagan nation had ever heard of a Redeemer from American lips. Thirtythree years between this meeting and the last! And what years! What experiences, what recollections! They have changed and the whole world is different. Hats off to Salem that anointed them in her house of

prayer! All honor to the blessed, fragrant memory of the "immortal seven" whose names are in the Book of Life. Hail to the heralds of the cross, who to preach the gospel in the regions beyond entered a benighted, neglected country and in the name of our God set up our banner! Hail to the missionary organizations, which they themselves occasioned, that came to their entire unflinching support and but for whose undergirding their influence that now encircles the earth like a zone of light from heaven could not have been shed abroad!

It was a law of ancient Israel that every fiftieth year should be kept as a jubilee, and surely at the end of a hundred years, never was there such occasion to lift up the song of approbation, triumph, and hope. Blessed pioneers! without precedent, without any known lines of procedure, with full play for originality and formulative genius, a key to the secret of stamping upon idolators a true religious impress has

been found and exhibited for the admiration of the world.

A glorious band, the chosen few, On whom the Spirit came; Seven valiant saints, their hope they knew, And mocked the cross and flame. They climbed the dizzy steep to heaven Through peril, toil and pain;
O God! to us may grace be given To follow in their train!

Salem. Mass.



THE JUDSON PRISON MEMORIAL CHAPEL AT AUNGBINLE, BURMA

## Two Self-Explanatory Letters

### Showing the Direct Influence of Articles printed in "Missions"

(FIRST LETTER)

NEW YORK, August 4, 1912. To the Rev. James Langdon Hill, D.D.

Dear Dr. Hill:-Your very interesting article "A Missionary Shrine" in Mis-SIONS for April, is responsible for my inquiring if the Old Tabernacle Church, in Salem, Massachusetts, has a bell in its tower. If it has not, it will afford me much pleasure to have cast a bronze Moneely bell for same, as a memorial of the "Historic place where Adoniram Judson and his four companions were ordained as Missionaries to foreign lands." names of the five would be cast on the bronze bell. I, of course, would bear all expenses connected with the delivery and hanging of said bell. With friendly regards, I am, yours very sincerely,

J. ACKERMAN COLES.

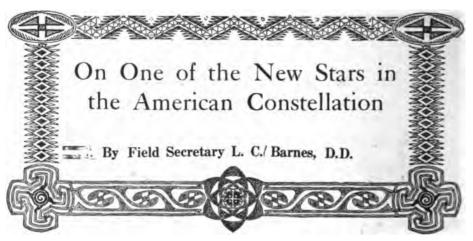
(SECOND LETTER)

New York, August 9, 1912. To the Rev. James Langdon Hill, D.D.

My dear Mr. Hill:—You are a most excellent pleader—Daniel Webster could not have done better. You have won your case. I and my architect will go at once to work and prepare a centennial tablet, as you write, "Memorializing in bronze the names of the Missionaries who laid the beginnings of foreign missionary work in three denominations." I will send the design and wording, before casting, to you for approval and acceptance. With friendly regards, I am, yours sincerely,

I. ACKERMAN COLES.

If Dr. Hill's first article brought a tablet, the one in this issue should bring a \$10,000 gift for Burma.—Ed.



"A wild, wide land of mysteries,
Of salt-sea lakes and dried-up seas,
And lonely wells and pools; a land
That seems so like dead Palestine,
Save that its wastes have no confine
Till push'd against the levell'd skies.
A land from out whose depths shall rise
The new-time prophets.

Of Jordan streams and sea-wash'd sand,
The Christ shall come when next the race
Of Man shall look upon his face."



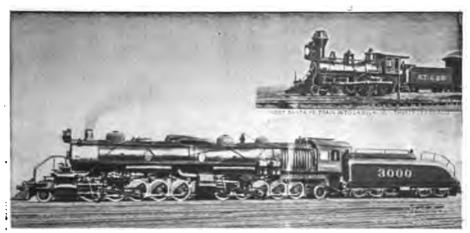
HE atmosphere of Arizona is so clear that through Prof. Lowell believes that he sees unmistakable signs of inhabitants on Mars. However that may be, the new state itself, as seen through the simple field-glass of the Field Secretary, has an oriental fascination, promise and suggestiveness about it well depicted by Miller's Only lines.

"levell'd skies" are inaccurate. Almost everywhere the sky-line is marked by mountain masses and rocky peaks.

Arizona is the most tropical state in the Union and June is its most tropical month, but in four days time with 536 miles of rail and auto going I was enabled

to see fourteen of the forty-four Baptist ministers of the State, inspect thirteen of the twenty-six meeting-houses and visit nine of the sixteen missionaries of our Society. With characteristic enterprise Secretary McCourtney and a gifted young layman have published a map of the State, showing every church and urgent opening for one by different signs, with a distinguishing mark for the self-supporting churches. The strictly missionary characteristic of the region is indicated by the fact that only four churches are self-supporting and one or two of them only by heroic effort. It was inspiring to make the acquaintance of such able Baptist bishops as J. H. Deere, D.D., of Phoenix, J. C. Burroughs, of Tucson, and F. T. Walker. of Douglas. We found some choice laymen also, though at this time of the year several were away from home. The truly missionary spirit of the State Convention is to be seen in the fact that six of its missionaries are Negroes. Those whom I saw were not colored men but finely black in face and apparently white in heart. John Humphrey, of Bisbee, has lived in that mining city for six years establishing a reputation as a teamster and hard working layman. He has lately been drawn by the Lord through the brethren into the ministry. Pastor Epperly of the white church said with just pride, "Brother Humphrey is a genuine Bisbee product."

To return, at the capital of the State Dr. Deere, a graduate of Franklin and



COMPOUND LOCOMOTIVE ON THE SANTA FE. THE LARGEST IN THE WORLD

Rochester, has crowded houses especially in the evening. Even on a midsummer morning with a stranger in the pulpit there was a large congregation. It was a whiterobed company. As befits the climate almost all the men were without coat or



THE LIMITED AND FREIGHT OF EARLY DAYS A

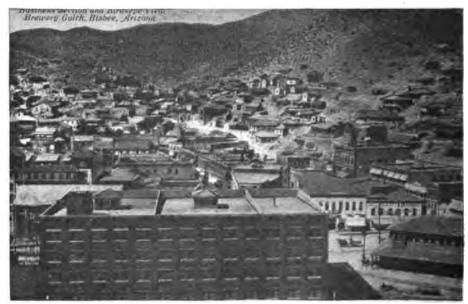
vest. They listened like people who are in the habit of having something to listen Mrs. Deere is president of the Woman's Baptist Missionary Society of Arizona. One of the new forces in the church is Dr. Workman, well known as a leader among southern Kansas Baptists. Dr. Workman with his fine car enabled me to visit the Glendale church ten miles away and have a little visit with Pastor C. G. Cressy, of the great Cressy family of Baptist leaders in both western and eastern states. On the way back we found Deacon Goodman at his post as Superintendent of the Government Indian School where for twelve years he has shown what the right kind of men can do in this difficult service, till he is referred to far and

wide as a typical Christian public servant. A call on the Rev. J. B. Bell, our Negro District Missionary for Arizona and New Mexico and on Missionary Thomas completed the afternoon. At eleven o'clock at night the train brought us back from a service at our fine new meeting-house in Tempe, famous for its number of churches and its Normal School. Phoenix and Tempe are in the region which for years has shown the marvellous productiveness of the long-summered desert when irrigated. Think of five crops of alfalfa in one year, and out-door roses every month! The new Roosevelt dam provides for a vastly increased acreage.

Space does not permit adequate mention of Tucson with its State University, its Negro and Spanish missions, and its church which is beaming with the gracious, compelling, Christlike spirit of the pastor. Let one item typify all. He went to some remote mountains for his vacation. Finding



OLD MEXICAN CART



NOTE THE SUBSTANTIAL CHARACTER OF THE BUSINESS BUILDINGS

inhabitants past twenty years of age who had never heard a sermon he began preaching and kept at it till he had a Baptist church organized there.

Bisbee, Arizona, and Butte, Montana, are the two great copper mining camps of the world. Bisbee's fifteen thousand people live on shelves cut along the steep

sides of the gulches. The lowest wages underground are \$3.50 per day. There is a fine library, country club, Y. M. C. A. and Y. W. C. A., the latter (the only one in a mining camp) on a vine-clad, treedecked knoll, a veritable oasis. Much of Arizona is a health resort. Bisbee gives no such impression, least of all Pastor and



WHERE NATURE IS GRAND AND RESOURCES ARE REMARKABLE
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PHOENIX, ARIZONA, ONE

NEAR

Z

### Mrs. Epperly. They carry into the rugged





community the embodiment of fine vitality and commanding ministry.

The president of the Arizona Baptist Convention is Pastor Walker of Douglas. He is also President of the Federation of Churches in Arizona, which is one of the most efficient in the United States. He is Vice-President of the Arizona Society for the study and Prevention of Tuberculosis. These wide services come naturally to a man of great efficiency in his own parish. He conducts a large teacher's training class, preaches and superintends a Bible school at an out-station, which involves a long walk every Sunday. At both his schools the best system of graded lessons is used. The city of Douglas is on the Mexican border and several of its citizens were shot by Mexican bullets a few months ago. The church has suffered seriously by removal of liberal givers, by the Mexican War depression, and by closure for five weeks on account of an epidemic of smallpox. It has always had a debt. In the midst of all these discouragements the pastor said, "We must celebrate the tenth anniversary of the church by complete freedom from debt." Everybody said "impossible." A spinning bicycle, grace, grit and tact did not get it pledged merely, but more than the entire amount actually paid! Is not that "going some"?

An automobile met us. We were glad to get into Mexico and out in that rapid way, amid troops of soldiers. The chief industry of Douglas is in the two great copper smelters. The titanic forces at play surpass if possible in impressiveness even those of the steel works about Pittsburgh. Pastor Walker, by the way, is a Bucknell graduate. The friend who kindly provided the auto said, in one of the immense buildings, containing a great battery of twenty powerful engines, "This is the greatest power house in the world;" and again, "from this particular engine, power is transmitted to mines in Mexico. a hundred miles away."

So here away out on the southwestern edge of the country, we have not only physical forces among the mightiest but also spiritual dynamos to match. Church after church raises its entire apportionment and more. I was sorry not to visit the church at Globe. It has sixty-one members, more than half of them non-



THREE ARIZONA WORKERS AT BISBEE

resident. Yet last year it gave to missions more than seven dollars per member for the entire membership. If "aid to aged ministers" and other beneficences were all counted it would be eight dollars and thirty-nine cents per member. For missions alone the resident members of the entire State averaged over six dollars per member, at the same time they were giving

thirty dollars per resident member in church support. What State is doing as well? Probably none unless some other Home Mission State. Arizona bids fair to lead the whole country in both denominational and interdenominational work. It is a new star in the Kingdom of Heaven as well as in the azure of the American Union.

### FOR THE SAKE OF SUCH FIELDS AS ARIZONA LET US MAKE MUCH OF HOME MISSION WEEK



FIRST BAPTIST CHURCH AT DOUGLAS, ARIZONA



# An Editorial Interview on the Three Million Dollar Campaign

The Significance of the Campaign—Its Relation to Apportionment



HE editor wanted to get some light on the campaign authorized by the Northern Baptist Convention, in order to enlighten MISSIONS' readers, and therefore put the questions which follow to

a leader who could answer them. "Read, mark and inwardly digest" the dialogue:

Q. What is the significance of this movement?

A. Just this. We are challenged at home and abroad by such opportunities as our fathers prayed for but never saw. We must meet this challenge. A denomination with such forces and resources as ours ought not to be content with less than a three million dollar annual income for missions. Almost every great denomination has launched a similar advance movement. Canadian Methodists are raising a fund of a million and a half for special foreign mission equipment; Southern Baptists are undertaking to raise a special fund of \$1,250,000 for their foreign board and \$1,000,000 for the home thirty-seven Toronto Baptist churches with about 8,400 members have increased in four years from \$23,000 to \$81,000; Congregationalists are just about completing a special campaign for an educational endowment fund of two million dollars; United Presbyterians, of whom there are only 140,000, are engaged in a million dollar campaign; the Disciples of Christ are also in the midst of a million dollar movement. Shall we drop out of sight in the rear, befogged in deficits?

Q. Is the campaign intended to supersede the Apportionment Plan? A. By no means. From the first the theory of the apportionment plan has been that the apportionment should mark not the most but the least that a church should aim to give. We are proposing now to change this from the theoretical to the practical, each church taking the apportionment as the foundation upon which it shall build as much as it can of the three million dollar structure.

Q. What is its relation to the Baptist Laymen's Missionary Movement?

A. The Laymen's Missionary Movement has set for its goal ten cents per week per member. This would mean more than six million dollars per year from Northern Baptists. It is estimated that this would be sufficient to accomplish our whole missionary task. The three million dollar campaign is therefore just the first stage of the journey toward the ideal budget for which the Laymen's Missionary Movement is appealing.

Q. Under whose direction is the campaign to be conducted?

A. The Northern Baptist Convention in approving the plan asked the General Apportionment Committee to carry it out. The General Committee, however, has elected a sub-committee, of which Professor Shailer Mathews of the University of Chicago is the chairman, and John M. Moore of the Baptist Forward Movement the secretary.

Q. How is this money to be divided among the several societies?

A. It will be divided of course as the donors designate. The sum of two million dollars is to be sought from the churches and one million dollars in personal gifts. Each church and individual

giver will determine the proportion in which offerings are to be divided. Of course churches seeking some standard of division would naturally look to the proportions obtaining in the budgets now existing.

Q. Are any additional amounts to be apportioned to the churches?

A. No. Additional amounts are to be assumed by the churches, but there is to be no apportionment beyond that which has already been made.

Q. How would a church proceed in order to identify itself with this movement?

The committee does not consider its work complete until it has done its utmost to lead each church to hold a local conference in which all departments shall be represented, for the purpose of facing squarely and intelligently its relation to the whole missionary task. This conference should result in the adoption of a definite financial objective for all missions: and it is hoped that in every case this may be an amount in excess of the apportionment. All churches adopting and reporting such an objective in excess of apportionment will be reported definitely committed to the purpose of advance involved in the Three Million Dollar Campaign.

Q. Outline what seems to you a suitable program for such a local church conference.

A. If I were chairman of such a conference I should first of all seek to make clear the meaning of the apportionment, the denominational objective of ten cents per week per member, and the significance of the three million dollar ideal as indicating a standard of giving which ought easily and early to be realized. I should then test the present giving of the church to see if it is now giving its share of the two million dollars aimed at. Perhaps a fair way of estimating this is on the basis of membership and amount contributed for current expenses. An average of \$1.64 per member from the Baptists of the Northern Baptist Convention would give two million dollars. Offerings for missions equal to twenty per cent of that now given for current expenses (exclusive of

Sunday school expenses, etc.) would do Whether or not the church is now giving its share of the two million dollars on the basis of membership and amount contributed for current expenses can easily be determined by multiplying the total membership by \$1.64, the amount raised for current expenses by .20, adding the products and dividing by 2. For example, if the church had 200 members, with annual current expenses amounting to \$2,000, on the basis of membership its gifts would be 200 x \$1.64 or \$328. On the basis of current expenses its share of the two million dollars would be \$2,000 multiplied by .20, or \$400. Taking the average of these two figures we have \$364.

I should then make a second comparison with the amount which ten cents per week per member would aggregate. For such a church as that referred to its missionary offerings on this basis would be \$1,040.

A third comparison might well be made with the amount expended for current expenses, keeping in mind the ideal now being accepted by many churches: as much for the business of the church in its world field as for its own maintenance. If this church were giving one-fourth as much, or one-half as much, or as much as for current expenses, its missionary offerings would be \$500, or \$1,000, or \$2,000.

I should set this out clearly before the church on a blackboard. Before deciding upon a goal I should have a discussion as to what reasonable increase may be expected from the introduction of effective methods of missionary education and the improvement of financial methods. For example, if the practice of weekly giving had not been introduced I should see that it was fully explained. In the light of all these considerations this conference should then adopt a worthy objective, along with suitable measures for attaining it.

Q. How do you propose to get such conferences held?

A. In each state in connection with the State Convention there is to be a workers' conference to which are invited all persons in the state having special responsibility for the gathering of missionary offerings. It is proposed in these conferences to work out a plan by which if possible every church in the state may be reached.

- Q. What is the cost of the double envelopes?
- A. As you know, the General Apportionment Committee gave these envelopes free for two years to churches introducing weekly giving to missions for the first time, and agreeing to make an "everymember canvass." This offer has now been withdrawn but the envelopes are not expensive. They can be procured, numbered and dated and printed to order, and in packs of fifty-two, for from 5 3-4 to 9 cents per set according to the number of sets ordered.
- Q. What educational methods would you propose?
  - A. For this autumn I should strongly

recommend the material and methods provided by the Home Mission Societies through the Forward Movement, for the period culminating with Home Mission Week. Similarly after the holidays I should use the material furnished by the Foreign Mission Societies for the period culminating with the Livingstone Centennial in March.

- Q. Where should an inquirer send for desired information?
- A. To the secretary of the committee, whose address is 715 Ford Building, Boston, who will gladly answer any questions concerning the Three Million Dollar Campaign or the educational and financial plans of the denomination. That is what we have a committee for.

Now let us put in all together and push this Three Million Dollar Campaign!



REV. JOSEPH CLARK'S CARAVAN AT TSHUMBIRI, CONGO BELGE, AFRICA



A MISSION BUNGALO IN THE KACHIN HILLS

## Ten Years' Progress in the Kachin Hills

By Rev. Jesse F. Smith, of Rangoon Baptist College



N the winter of 1893-4, Rev. and Mrs. George J. Geis. who had been a year at Bhamo getting initiated into the language and customs of the Kachins. removed to Mvitkvina, 125 miles farther up the

Irrawaddy, and opened a new station for Kachin work. At that time Myitkyina was a military outpost, established by the British Government several months previously. The railway had not then penetrated so far north and the new missionaries made their journey by boat from Bhamo.

It was my good fortune in 1902 to spend April at Myitkyina and see something of the work of the Gospel among these northern hill people. At the time of my visit the mission had become well established and the work was full of encouragement. On the 29th of March, 1912, the train brought me to Myitkyina for my second visit. Thus a period of ten years had elapsed since my first acquaintance with work for the people of the Kachin Hills.

The marks of progress and prosperity, which I saw on every hand, were far beyond my expectation. Even ten years of mission work in lower Burma and familiarity with the annual reports from Myitkyina had not prepared me for the transformation which has taken place here during the last decade. A few facts and figures will indicate something of the growth of the work.

In 1902 the mission occupied seven and one-third acres or land which had been granted by the Government for mission purposes. On this land stood the mission house, built as a residence for the missionary at a cost of \$2,000, of which five-sixths represented an appropriation from America. The other buildings include a bamboo house used for chapel and schoolhouse, which had cost \$10; and four other bamboo houses, occupied by teachers and pupils, erected at a cost of \$28, an average of \$7 each. All of these houses were built without the use of money from America.

A school of the fifth standard grade was maintained with a staff of two native teachers and an enrolment of thirty boys and girls. In this combined chapel and schoolhouse a little company of 39 Kachin Christians worshiped on Sundays. Most

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of the members of this church, however, lived in a Christian village called Manhking, situated about four miles away. From the beginning it was the policy of the mission, in co-operation with the Government, to colonize the Christians on the plains. In this way new converts were protected from their demon-worshiping neighbors in the hills, and were also given opportunity for economic as well as spiritual advancement by being grouped on the fertile plains within easy access of the missionary. Manhking was the first of the Kachin Christian villages to be so estab-

of this amount came from America. Government grants of timber and money, the freewill offerings of the Christian community, and the labor of the Kachin school boys have provided the other two thirds.

Another school of primary grade is taught by a Kachin young woman at Manhking. It registers 20 pupils.

The one church of ten years ago, with its 39 members, has grown into four churches with a total membership of 180. One ordained pastor, a Karen who is supported by the Karen Christians of the Bassein district, and two evangelists, in



DORMITORY FOR OLDER BOYS AT THE MYITKYINA SCHOOL

lished. In his work in this village, in the school and in the outlying districts, Mr. Geis was assisted by four unordained preachers, three of whom were Karen evangelists from lower Burma. Such was, in brief, the state of the mission in 1902.

On my second arrival in Myitkyina I was welcomed to a compound of over ten acres on which stood (in addition to the mission house, built in 1898,) the following buildings: A chapel, erected at a cost of \$2,000; a dormitory for girls; two dormitories for boys; a dining hall and servants quarters. All these buildings are of teak. Other substantial buildings, built partly of teak and partly of bamboo, bring the whole number of buildings up to nine. Two more teak houses were in process of erection. The total value of the buildings now owned by the Myitkyina mission exceeds \$6,500. Hardly more than one third

addition to the teachers in the school, constitute the mission staff as fellow-workers with Mr. and Mrs. Geis. Of the two evangelists, one is a Karen who has been a worker on this field since 1899; the other is a Kachin who is the fruit of the work at Myitkyina.

One incident, at this point, will give a glimpse of the spiritual side of the work.

While I was at Myitkyina in April 1912, eleven of the pupils of the school were baptized in the river. As I was going to the place of baptism one Sunday morning I overtook a school boy whose serious expression attracted my attention, and I asked who he was. This is his story to date. Some weeks ago he appeared unannounced at the school as a new boy. He is eight years old and undersized and has the face of a child without any child-hood. Mrs. Geis discovered him in the

school on the morning of his arrival and asked where he had come from. "From the hills," he replied. "Why have you come here," she asked. He answered, "To worship God. In the hills they are very bad. They worship demons. I am never going back to the hills." He is only a mite of humanity, but he has determination enough for a six-footer. It is out of such raw material as this that Mr. and Mrs. Geis are privileged to mould the future rulers of this region.

nearly twenty years of their life into this field. One element of their success is undoubtedly their persistence in prosecuting a definite policy. And that policy has been eminently wise. Mr. Geis has not come here to carry these people, but to lead them. He helps them, not by alms-giving, but by teaching them how to become self-supporting. He has established them in thriving villages, where they have become self-respecting citizens. In the school at Myitkyina the children are taught habits



GROUP OF KACHINS AND KARENS WITH REV. G. J. GEIS AND FAMILY IN CENTER (Reproduction of a poor blue print, the only picture obtainable)

Myitkyina was opened for work among the Kachins, but converts have already been won from two other tribes, the Marus and the Yawyins, and already Christian villages have been established for each of these tribes. A number of Yawyin and Maru children are enrolled in the Myitkyina school. Mr. Geis has also been able to establish friendly relations with the Kachins of the distant Hukong valley and with the Hkamti Shans, farther north on the Chinese border.

It is cause for gratitude that the consecrated efforts of Mr. and Mrs. Geis have been so signally blest. They have wrought of industry and self-reliance. These children of wild and ferocious hill people are learning to be honest, truthful, clean in person and speech and gentle and kind in manner. The school garden, which not only furnishes food for the children, but also supplies the market to no small extent, is cared for by the pupils. All the preparation of their food, the gathering of firewood, the care of the school grounds, the janitor work, the repairs on the buildings and fences, and much of the mason and carpenter work in connection with building operations, is done by the pupils under the direction of Mr. Geis.

On a typical April day the gong sounds at daylight to call the children from their beds for the duties of the new day. The girls and smaller boys go to the paddyhouse to prepare the rice for the day's meals. Individual pupils go to their allotted tasks in dining hall, garden and pasture, but a majority of the boys, under the direction of one or more of the teachers, shoulder axes and saws and go into the nearby forest to cut the supply of wood that will be needed for fuel when the rainy season comes. Two hours later they come swarming out of the woods, like a veritable band of brownies, eager for their morning meal of rice and curry. From nine until four o'clock they are in school. learning lessons in arithmetic, Burmese, the Bible and geography. Then from four to five they are busy with their tasks on the farm. While the boys are learning to handle planes and saws, spades and trowels, the girls are taught the use of needles and scissors. Thus from small beginnings Mr. Geis has quietly put into operation here the most satisfactory system of industrial education with which I am acquainted-most satisfactory because perfectly adapted to local conditions and meeting completely the needs of the people.

Pupils from the Myitkyina school return to their homes to lead their people forward in the march of civilization. One example will suffice to confirm this statement. The Kachins are a mountain people, eking out a precarious existence by the crudest methods of hillside cultivation, supplemented by hunting and fishing. Their method of growing rice on the uplands is not only crude, it is unnecessarily laborious, and wasteful of the resources of the country. For years the British Government has attempted, with indifferent success, to persuade the hill people throughout Burma to give up their ancient wasteful methods of agriculture, and adopt more profitable modern methods. What the Government has attempted with small success is being accomplished for the Kachins by the Myitkyina school; for boys trained there are not willing to continue the poor methods of the past, but introduce the more profitable methods of the present day. Thus the pupils of the mission school become propagandists in the realm of economic life as well as in the realm of religion.

Mr. Geis's work for the Kachins and the other tribes in these northern hills has won the commendation of the highest officials in the Government of Burma, and is one of the most striking answers to the allegation that the work of Christian missions is superficial and transient. Here, also, as in the former days, God's miracles of grace effectively stop the mouths of skeptics and foes, and demonstrate the transforming power of the Gospel, the only power that can change the fierce, filthy, free-booting Kachins into peaceful and prosperous citizens of the kingdom of God, so that now, those who were formerly a menace to these fertile valleys are become their greatest asset.



A KACHIN HOME



### A Prayer for Missions

A LMIGHTY and most merciful God, who hast given Thy only Son to be the propitiation for the sins of the whole world, help Thy church to fulfil the command to preach the gospel to every creature. Send forth more laborers into the harvest. Direct and defend all missionaries in their work, and grant them abundant success. Open the hearts of the heathen, that they may receive Thy word and believe on Him whom Thou hast sent. Let the nations speedily be given to Thy Son for His inheritance and the uttermost parts of the earth for His possession. Cause Thy people to consecrate to this service more of the possessions which thou dost give them, that the triumphs of Thy kingdom may be hastened and the earth be filled with glory, through Jesus Christ our Lord. Amen.

### Prayer for the Moslem World

The World's Evangelical Alliance has issued a call for a day of prayer for the Moslem World on Wednesday, Oct. 16th, this being the centenary of the death of Henry Martyn at Tocal. Henry Martyn was the first of the long line of missionaries to preach the gospel among the Moslems. The Moslem problem is the missionary problem of the hour. Christian Church may well devote a day of prayer to this subject. Pray for Moslem Governments and Christian rulers in Moslem lands: for medical missions among Moslems, and for all preachers and evangelists and converts; for the arrest of Mohammedan progress in Africa, and the increase of Christian effort in behalf of the Moslems.

### Thoughts to Grow Upon

Everything in life is not a mystery. It is open to us all to do our daily work

with a single mind, to be patient amid the reverses of life, to be thoughtful in the discharge of our family duties, and to be self-denying in the management of our souls. Duty at any rate is no mystery. and it is grotesque that a man should proclaim that he cannot believe the most profound truths when he is making no honest effort to keep the plainest commandments.

—John Watson.

Splendor and beauty are all about us, if we can only see them. We shall not find them, if we have only earthly side lights. That is why it is so important to begin each day with prayer, and to open the Book of God and let the light from Jesus shine on our path. Then shall we see truth, honor, kindness and love in every common day. Open the windows of your soul to heaven and let the light from above fall upon your life.—E. M. Noyes.

Sympathy is two hearts tugging at one load, beneath one sorrow.—Dr. Park-hurst.

"If you want to get anger down, don't try to push it down. Go to the other end, and pry up good nature."

When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with Power.

- Edinburgh Conference Report.

### Missionary Calendar of Prayer

The Missionary Calendar of Prayer for 1913, edited by Mrs. Harriet Newell Jones, maintains the interest of its predecessors, and it would be difficult to say more in its praise. This Calendar is of exceeding value in giving definiteness and comprehension to prayer. Its presence will bring blessing to the Christian home.



### A Practical Model Missionary Committee Meeting

How to Prepare for a Home Mission Week Program



HE Missionary Committee of the First Baptist Church of Anywhere held a profitable meeting recently, a report of which ought to be interesting and suggestive to missionary committees of Everywhere, and to all readers of Mis-

sions. Happily all members of the committee were present, for this is a church which takes its missionary task seriously.

The committee is well organized, consisting of the following: Chairman of the Sunday school missionary committee, chairman of the missionary committee of the young people's society, president of the woman's society, president of the men's organization, and one of the deacons. The pastor and superintendent of the Sunday school are members ex-officio.

After a brief season of prayer, the chairman of the committee stated that he had sometime ago received a letter from the Baptist Forward Movement for Missionary Education concerning the campaign for home missionary education, culminating with Home Mission Week, November 17-24. With this letter there had come a full announcement of material and methods suited to every department of the church. He regretted that absence of members had made it impossible for them to get together in time to plan the work for the whole period beginning September 1st, but folt that by getting started early in October they could still do creditable preparatory work and carry out in full the plans for HOME MISSION WEEK itself.

The committee then set to working out a policy. The suggestions of the Forward Movement announcement were carefully discussed, with a view to the adoption of those suited to this particular church.

They naturally began with the pastor. It happens that this pastor thoroughly believes in missions. He said he had already received from the Forward Movement suggestions concerning an introductory sermon to have been preached during September, but had deferred this, until the first Sunday of October, since the other educational work could not begin until that time. He was prepared to preach a sermon on "Facing the Facts," in which he would call the thought of the church to the seriousness of the facts in our national life and lead the members to a study of these facts and problems during the next two months. He would be glad to present in connection with this sermon the full plan of campaign as recommended by the missionary committee.

The superintendent of the Sunday school expressed some fear that the school would not be able to participate very fully in view of the recent adoption of the graded lessons. He felt it unwise to interfere with the regular curriculum just now. The chairman of the Sunday school missionary committee, however, while fully appreciating the superintendent's hesitation, was ready with a plan by which the Sunday

### Do Not Fail to Observe Home Mission Week

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school might cooperate without disturbing its regular work. He believed five minutes could be saved each Sunday during these two months from the opening exercises without encroaching upon the lesson period, and thought that the introduction of bright, varied missionary exercises during these five minutes each Sunday would not weaken but greatly increase interest in the opening service. He suggested, too. that the American Indian object lessons be introduced into the primary department as supplemental work for ten minutes each Sunday. There were two classes in the intermediate department, one of boys and one of girls, which he thought could be persuaded to meet on four or five Friday afternoons for the study of "Winning the Oregon Country," the result to be an evening's entertainment, using the "Missionary Baseball" plan. This group was also asked to give the program at the October missionary prayer-meeting.

He suggested also that the Sunday school be responsible for the formation of an investigation group to study either the city problem, using "The Redemption of the City," as the basis of its work, or the rural problem, using "The Church of the Open Country"—this group to give the whole church the results of its study in the Thursday evening program of Home Mission Week.

The only other suggestion was that the Sunday school give a Thanksgiving patriotic concert at the regular church service on the evening of November 24, thus bringing to a fine climax the work of the period.

These suggestions were fully discussed. The only question raised was in connection with the proposed investigation group. Was it practicable to have one of the adult classes substitute this course of study for the regular lesson for the period, or should this group be formed to meet at some other hour? All were agreed that the thing ought to be done, and the consensus of opinion finally was that the adult Bible class should study this subject in place of

the regular lesson during October and November, though with the understanding that the teacher should relate it to the study of the Bible by making every lesson grow out of or illustrate some great Bible incident or principle.

There was little trouble in providing for the participation of the woman's society, as they had already begun the study of Dr. Bruce Kinney's new book, "Mormonism the Islam of America," and would be ready to present a program on Mormonism on Friday night of HOME MISSION WEEK.

There was an interesting discussion over the participation of the men's organization. It was agreed that they should be responsible for one of the programs of HOME Mission Week. Two very attractive subjects were considered, a study of the Negro problem, using as a basis "The Upward Path," or a study of the local field using "Community Study." It was hard to choose between these. A happy compromise was made in the decision that a group of eight men be detailed to study "The Upward Path," with a view to presenting the program on Monday night of HOME Mission WEEK, the rest of the men to enter at once upon a survey of the community.

The chairman of the missionary committee of the young people's society said the society would be responsible for an investigation group on the Immigrants, using "Aliens or Americans?" as basis, and presenting the program for Wednesday night of Home Mission Week; and it would also give a missionary entertainment during the autumn. This committee was undecided as to whether to use the "Mock Trial," or "Two Thousand Miles for a Book." The "Mock Trial" is the simpler program of the two. In this, "American Christian" is indicted for having failed to apply the gospel to national conditions, neglecting great sections of the population. Various witnesses are called both for the prosecution and defence, showing home mission needs and achieve-

## Remember the Date, November 17th to 24th

ments. Some of the committee, he stated, were in favor of the more elaborate program, "Two Thousand Miles for a Book." This is a dramatic entertainment, presenting the story of the journey made by the Nez Percés Indians from Oregon to St. Louis in quest of the "white man's book." He thought they would be able to come to a decision at their next meeting. committee voted that this should be referred to the missionary committee of the young people's society with power.

This left but one evening of HOMB Mission Week unprovided for: Tuesday, when the subject is "The Frontier and the Island Possessions." For this program the pastor was authorized to secure from the Home Mission Society a stereopticon lecture on one of these subjects. He also readily agreed to deliver the sermons on the subjects suggested for the Sundays of HOME MISSION WEEK.

A subcommittee of three was appointed to get from the General and Woman's Home Mission Societies samples of leaflet literature for distribution, and arrange for the systematic circulation of leaflets and pamphlets suited to the different departments of the church. To this committee was also referred the work of promoting the reading of home mission books and of our fine magazine. Missions. They were instructed to see if the Public Library would not place at their disposal a number of popular home mission books, such as Ralph Connor's stories, Steiner's books on Immigration, Jacob Riis' books on the City, and Booker Washington's "Up from Slavery," for popular reading, together with some of a more serious character, like "Christianity and the Social Crisis" by Rauschenbusch, and "The Church and the Changing Order" by Mathews.

The pastor agreed that they should present their work at the close of his sermon, at which time an enrolment should be made of all the members of the church who would agree to read at least one home mission book during this period. The representatives of the young people's society, the Sunday school, the woman's society and the men's organization also agreed to reinforce this appeal in their several organiza-

Someone called attention to the fact that everything thus far was with a view to missionary information, and that something ought to be done to provide for missionary expression. It was replied by the pastor that of course all of this interest aroused would react upon the regular weekly offerings and would undoubtedly help the church to take a worthy place in the THREE MILLION DOLLAR CAMPAIGN of the Northern Baptist Convention, which he purposed to lay upon the hearts of the people. But it was just this kind of educational work that would enable him to succeed in the financial plans. Given the interest and the gifts would come.

When the committee adjourned it was found that they had worked out this very promising and practicable missionary policy:

- Introductory sermon.
- Five minute exercises in the Sunday school. American Indian object lessons in the
- Primary Department.
  Two classes in "Winning the Oregon Country," concluding with "Missionary Bastball."

- Enrollment of members of a reading circle. A Home Mission entertainment.
  "Community Survey."
  Four Investigation Groups to resent programs during Home Mission Week.
  Stereopticon lecture.
- 9. 10.
- 12.
- Systematic distribution of leaflet literature. Church missionary prayer-meeting. Home Mission Week sermons.
  Thanksgiving Patriotic Concert by Sunday 13.
  - School.

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OUR COUNTRY CHRIST'S COUNTRY THAT THE WORLD MAY BE CHRIST'S KINGDOM



### On Giving

It sometimes seems to church members as though Christianity were a continual cry, "Give, give, give!" So it is, and ought to be. God knows us, and knows what we need in order to develop noble character. Is it not give, give with him to us? But aside from the question of ownership and stewardship, one of the best things in the Christian life is this very call and duty of giving. Is it hard to do it? Then you hit selfishness or covetousness a knock on the head with every dollar bestowed; and covetousness is the sin which Jesus emphatically bade men to beware of. When we see it aright, giving to missions which carries with it a prayerful personal interest in the cause is one of the most ennobling and enriching influences, in its reaction upon the soul, that ever comes to us. When a missionary appeal is made, we should be grateful to God and his ambassador for another opportunity to grow in the character-grace of giving.

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### Reassurance Concerning China

The most reassuring statements regarding the permanence of the Chinese Republic and the generally satisfactory condition of affairs in China that have yet been made come from Dr. Morrison, the chosen adviser of President Yuan Shi Kai and the man confessedly best acquainted with the situation. Dr. Morrison has been in London, has taken to himself a wife, and is on his way back to China. He says that there is no reason to be alarmed as to outbreaks or rev-

olutionary movements, since Yuan Shi Kai has the reigns in his hands and is competent to control. He says further the killing of the Hankow generals implicated in revolution will not result in anything serious. The facts will show that the men were guilty, and the manner of their taking off is not so startling to the Chinese as to people of other countries. More important still, Dr. Morrison states that the relations between Yuan Shi Kai and Sun Yat Sen are cordial, and have been all along, and that Sun Yat Sen realizes that there is no leader who can guide the young Republic so wisely and safely as the present President. Hence there is no prospect that the two will fall out, rather they will work together for the best interests of the government and peoυle.

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### Dr. Sun Praises Yuan Shi Kai

Confirmation of this statement comes from Pekin, where in speeches made to two of the leading Chinese political societies Dr. Sun Yat Sen, former provisional president, emphasized the need of abating party strife and devoting all energies to the construction of the new administrative machinery in the form of a strong central government. He said he believed President Yuan Shi Kai was the ablest head available for the executive office, and strongly urged his reappointment. Dr. Sun added that after the elections he would not engage in active politics, but would use his personal influence to promote the ends of peace



PRESIDENT YUAN SHI KAI AND DR. G. E. MORRISON, CHINA'S NEW POLITICAL ADVISER From the London Illustrated News

and stability. This puts an end to stories of rivalry and disagreement, and also has checked criticism of the executions of the Hankow generals. The reports state that every courtesy was shown Dr. Sun in Pekin, by the president and people alike. The outcome confirms his declaration that his purpose in visiting Peking was to bring the factional troubles to an end. So far Dr. Sun has made an enviable record for patriotism

and unselfishness; and he can do more than any other influence to bring South China into harmony with the government.

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### A Remarkable Leader

William Booth, founder and head of the Salvation Army, is dead. He was a remarkable man, with a genius for organization and command. The Salva-

tion Army under his absolute direction has become one of the best known reform agencies of the world. It has not only made way in Christian lands but in pagan as well. General Booth saw a need that was not met by the church, and the Army was organized to meet that human need. The recognition of the leader has been worldwide. Tens of thousands have passed by his bier, and England has offered to give him place in famed Westminster among her great, but this the family has declined. succession goes by the founder's appointment to his son Bramwell; and it is hoped that a reconciliation may take place that will bring the Salvation Army and the American Volunteers organized by Ballington Booth into one organiza-The work of the Army will go tion. on, but the inspiration of its commander will undoubtedly be sorely missed.

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### Opium and National Honor

The British government has a chance to help China and honor itself. opium issue is on. The past is dishonorable and shameful. The opium curse was forced upon China at the cannon's mouth, and after two wars China was compelled to accept a treaty that obliged her to admit missionaries and opium-a strange and deplorable conjunction, as the Transcript says. noble struggle of the Chinese to prohibit the growth and use of the poisonous drug at length aroused public opinion in England, and in 1906 the House of Commons declared the forcing of Indian opium upon China to be morally indefensible and called upon the government to end it as speedily as possible. A new treaty was made providing for diminishing the quantity of opium going from India to China by one-tenth every year for ten years, releasing China at the end of that period from obligation to admit the drug. China in turn pro-

hibited the opium dens and decreed the reduction by one-tenth annually of the poppy-growing area. In May, 1911, a new treaty was concluded, conceding to China the right to refuse to admit any more Indian opium, provided she could show that she was not producing any more herself. The trade was on the eve of extinction when the revolution broke out. Under the new order and the lack of strict authority in all provinces, it is claimed that poppy-growing has started up again in certain provinces. Missionaries and others who have investigated say that this is not true to any degree. but the Anglo-Indian opium speculators have made the claim a pretext and are urging the British government to make China buy the stocks of opium accumulated at Shanghai. It is finance against national honor at a time when England may exercise a mighty influence for good upon struggling China. China is in earnest in seeking to throw off a habit that has blighted multitudes of her people. It is well said that the question is simply one of right or wrong. Whether India suffers or not, England has no moral right to inflict ruin upon the Chinese through this destructive trade. We shall hope that the British government will rise to its opportunity to retrieve an unfortunate past. Now is the time to make the name Christian nation mean something real to China.

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### Lo, the Poor Indian

It would be a great thing for the Indians if we could have an honest commission, free from all politics, placed in charge of Indian affairs, and told to see to it that the Indian wrongs were righted, the Indian exploitation and robbery stopped, the property rights of the Indians safeguarded, the demoralization of the Indians through liquor and gambling ended, and a straightforward policy followed. It is easy to be lulled

into the comfortable belief that on the whole our Indian affairs at present are pretty well managed, but if all the facts could be laid bare the people would doubtless rise up and demand a reformation. There is plenty to keep the Mohonk Conference and the Indian Rights' Association busy, if they are really to accomplish anything worth while in behalf of a still suffering and betrayed people. The fault is not with Commissioner Valentine, but with the system of which he as well as the Indians is the victim.

# The Chinese Typhoon



THE MAP SHOWS THE CHEKIANG PROVINCE. A
TYPHOON SWEPT UP THE WEN CHAU RIVER,
WITH LOSS OF 30,000 TO 40,000 LIVES.

### Turkish Concessions

The Ottoman government has made important concessions to the Albanians, including judicial reform and educational advantages, with the creation of secondary schools in the chief towns, the building of agricultural and theological schools, freedom in opening private schools and in teaching the local lan-

guage in primary schools. Besides, there is to be development of roads, railways and other public works, and the encouragement of commerce and industry. Of twelve reforms demanded the government granted ten; and it has not only granted these concessions to the Albanians, who demanded them with rebellion as an alternative, but has made the same concessions unasked to all the provinces of European Turkey and to Anatolia. Thus there is movement even in Turkey, and it all makes for better things.



### New Devices of Evil

[ ] E are constantly having strange experiences, some of which show fresh devices of wickedness. This last month the magazine was made the victim of a curious piece of malignity. A proof reader who had proved unfit and probably knew that he could not long hold his place, took it into his head to make trouble for his employer by tampering with some of the copy that passed through his hands. For example, he took the copy of an advertisement prepared by our Foreign Society announcing new literature, and changed the prices in nearly every case. Thus he made the price of "The Handbook" 25 cents instead of 20, the price of the booklet "Missions in Bengal" 20 cents instead of 10, and the price of "Five Missionary Minutes" 40 cents instead of Then the proof disappeared from the files. The result was that the page advertisement as printed quoted wrong prices on three pieces of literature, and instantly confusion ensued. The attention of the Society was attracted to the matter when orders with wrong sums came in. The price of "The Handbook" had been so widely announced previously that the error quickly caught the eye of some familiar with the facts. Then we set an investigation on foot, and the printer discovered that our copy was not the only manuscript misused. Other similar changes had been made causing some confusion and trouble to others also. We believe the instance to be a rare one. That it could occur once will lead to a more rigid inspection of the magazine, even after the printing is under way. The advertisement, repeated in this issue, has the prices right, and we make all possible apologies to the Society for the annoyance it has suffered. Incidentally, the number of those who responded quickly shows that the advertisements in Missions are read and to good purpose.

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### Compulsory Temperance

Stirred by a recent accident which

was attributed to the drunkenness of an engineer, the Lackawanna railroad company has taken a step in advance of any previous one, in issuing an order to its employees stating that the use of intoxicants while on or off duty, or visiting saloons or places where liquor is sold, incapacitates men for railroad service and is absolutely prohibited. Any violations of this rule will be sufficient cause for dismissal. This is stringent. but not too stringent, and doubtless other railroad corporations will come to the same rule. The employers can control the matter or drinking where legislation is condemned as too paternal; and public sentiment approves of such action where the public safety is involved.





ISSIONS has a feast of good things this month. The leading article is one that should have a wide reading in church prayer meetings as well as missionary meetings. Dr. Hill of Salem has caught the enthusiasm and

spirit of the days and events and persons dealt with in "The Immortal Seven." There is a rare flavor to the sketch, and it cannot be read without exerting an influence for good. We are greatly indebted to him for the research and time involved, but it is a labor of love with This is a fine introduction to a series of articles of value and interest, ranging from China and Burma to Alaska. You will not wish to miss any of them. Dr. Barnes makes us see the new Arizona. The dialogue on the Three Million Dollar Campaign contains some needed information. The departments are crowded with news and matters of vital concern. We trust that Missions will be better than ever this winter, as we enter the Livingstone and Judson memorial periods. And no reader of this issue will forget that the Home Mission Week is close at hand, and that it is of great significance. The demands press at home and abroad, and we must be up and doing.

Our fine cover photograph, representing 'Sunrise and Sunset of Indian Life," was taken by Rev. W. A. Petzoldt, missionary to the Crow Indians at Lodge Grass, Montana, and enlarged by H. E. Pansier, of Manlius, New York, who has produced as fine a piece of work as we have seen of its kind. The cover tells a story full of pathos and significance. For the pappoose the future is full of hope, thanks to Christian missionaries like Mr. and Mrs. Petzoldt. We are glad, also, to have the picture of Mrs. Petzoldt in Indian costume.

¶ We have received a little book of 117 pages, containing a most interesting ac-

count of the Congo Missionary Conference at Bolenge in October, 1911. This was the sixth general conference of Protestant missionaries working in Congoland. Five societies were represented, including our Foreign Society, the Baptist Missionary-Society (London), the American Presbyterian Congo Mission, the Congo Bololo Mission, the Swedish Missionary Society, Wescott Mission, and the Foreign Christian Missionary Society. Eight of our missionaries were present. The discussions covered many points of interest, and among the papers was one by Dr. Caroline Mabie on "Medical Work among Women." Rev. T. Moody and Rev. Joseph Clark of our Mission spoke on "Africa for Christ," and other Baptists took prominent parts in the program.

We have in hand a fine survey of Medical Missions in India by Dr. G. G. Crozier of Tura, Assam, and hope to publish it in November Missions. Mabie has promised that we shall have some of his impressions of conditions in the foreign lands he visits. If the magazine were twice or three times the size we might hope to catch up with more of the good things awaiting publication. Meanwhile most of our missionary correspondents are more patient than we should be, probably, in like circumstances, and their kindness is greatly appreciated. Be sure that delays are not intentional, and errors that will creep in are not deliberate. And let us all be as charitable and cheerful and consequently Christian as we can. What a great work we are in, all of us, and how splendid are the victories of the cross!

If the snapshot camera does not make you out as handsome as you think you are, remember that it is not what a man looks like but what he lives like that counts. Vanity is more common than virtue nevertheless.

¶ Dr. Henry C. Mabie has started on a missionary tour, which will extend to the Far East and occupy him during the next two years if his life is spared. He will

visit our European missions and schools this year, and go the year following to Asia, taking in the Judson centennial in Burma in his itinerary. Dr. Mabie's lectures and addresses during the past year were an inspiration and enlightenment to thousands of students and others, and his fine personality 'leaves an influence that is in itself a benediction. His conferences with pastors were exceedingly fruitful and helpful. He will be missed in this country and Canada, but we are glad that he can render this great service to Christianity in lands beyond the seas.

The Baptists of the United States will be glad to know that Dr. W. T. Stackhouse, General Secretary of the Baptist Laymen's Missionary Movement, has decided to remain in the position which he has filled with such conspicuous usefulness since the Movement was started. A very earnest and determined effort on the part of the Baptists of Canada to induce him to return and take the superintendency of their great western mission field presented an appeal that might well give any man pause. It was under him that the Canadian work took on large proportions and his leaving it was a severe blow. On the other hand when he came to the States he responded to a very urgent call to organize the laymen's work of our denomination in the North, and has been greatly blessed in the undertaking, with increasing demands for the campaigns of development which he brings to the churches. His decision to carry forward the Movement on this side the line will meet with the heartiest approval of all who know him and the work he has in hand. We do not wonder that the Canadian Baptists desired to draw him back. The laymen at Des Moines showed what they thought of him, and the Baptists of the Pacific Coast and Los Angeles in particular, where he has been working during August, by resolution urged him to stay. Dr. Stackhouse, in addition to his other gifts, has the inspirational quality in rare degree, and we need him to arouse missionary enthusiasm that shall result in giving and doing. Now for a great year's work.



THE FIRST INDIAN BAPTIST CHURCH OF FALLON, NEVADA

### The Red Trail

An Account of the Indians in Nevada and Our Work for Them

By Rev. Brewster Adams, Pastor at Reno

I T is a long dusty trail which leads from the sheep herders' rodeo at the twenty-mile house to the next water hole at the Pyramid mines. Even when there the water may not be good, for often an unwelcome rat will come up with the bucket. It was not surprising, therefore, to see a "mahala," as the Piutes call their squaws, drawing a basket of water.

A brave was sure to be about, so we inquired, "Where's Jim?"

In answer a black-haired head came up from an apparent siesta under the sage brush and a familiar voice ejaculated, "Eh! What you want?"

"Hello Nick! Where are you bound?" we replied, for we recognized the familiar face of one of our Mission Indians.

"Me go to mud-hen drive, Pyramid Lake. Get heap many ducks. Eh! Maybe." It seems that from a time beyond the memory of white men the Indians of Nevada have gathered at this famous lake in the fall when the mud-hens were fat and have driven them in their fright upon the shores of the lake to be picked up by the squaws and children for the winter's supply.

"I have some good news for you, Nick. Miss Corwin is coming back next week."

The old fellow's face lit up with a smile which nothing short of canned peaches can bring to an Indian. Even the squaw broke good Indian manners by seeming interest in her husband's conversation. "Be here for Christmas tree, eh! Good! Me

be there. Me get this shirt and these pants there last snow. Need some more. Get some, maybe, eh? Se-o-wah-ne (Miss Corwin) she good 'mahala.' She good friend to injun. She tell 'em not to drink, not to gamble. White face, he give 'em booze. He raise devil with injun. Bye! Me be there. Get some pants, eh?"

We drove on, but the driver, who was not exactly a Christian, said to me: "It's a—good thing somebody's a friend of the



THE INDIAN POLICE

injuns." And he spoke of a truth, for from the first white schooner which so slowly dragged its way across the desert there has been one red trail of sin against the Indian—a sin of offense which only the

gospel of the Saviour of the world can expiate.

Old Wah-qua-dic (son of the moon) saw the first white man. He says he is now over a hundred snows old. It is always well to remember, however, that it sometimes snows twice in a year and that



"SON-OF-THE-MOON," 104 SNOWS OLD

an Indian grows old fast and forgets faster. From his picture you would say he was all he claimed and that his squaw. whose face is mummified by the many suns of the desert, was even older than her womanly modesty would claim. He tells of how he went out hunting with his father and saw a great white-winged bird coming across the sage brush. They listened to a strange tongue from their hiding place behind the rocks, and saw palefaces and thought they were gods. It was a strange tale they told that night about the sage brush fire and the bravest trembled in superstitious fear. And well they might, for it was a red trail of devastation that followed. The fish and game grew scarcer before the white man's gun. Their squaws went to live with the white man, and the strength of their tribe

always lay in the purity of their women. Their code resembles the ancient Hebrews in its strictness. But worst of all was the white man's fire water. He bartered it in those days. He sells it in these. Last summer there were fifty-five men in our Reno jail at one time, arrested for selling liquor to the Indians. It is indeed a red trail.

One may see by a glimpse of their homes how precarious is their existence. A mere wind-break of sage brush and juniper is sufficient for their summer home. As the cold comes on some old sacks are thrown over the break and a few empty gasoline cans discarded by the passing autoist suffice for a protection. On the reservation there are some board



AN 'INDIAN TEACHER OF HER OWN PEOPLE

cabins, but if the occupant should die the superstitious family would burn down the abode to dispel the evil spirits.

The government's treatment of the Indian has been progressive. The superintendents of the agencies and the teachers in the schools are splendid folk with a real and personal interest in their wards. They try to make the Indian help himself. They give him little outright, but they furnish him wood for his boat, lum-



SURVIVORS OF AN INDIAN TRAGEDY—AS THEY WERE WHEN BROUGHT TO OUR MISSION,
AND AFTERWARD

ber for his house, wire for his fence, and land for his toil. He must do the rest and he usually rests.

On the reservation the discipline is in the hands of the native police and no "Broadway finest" was ever more important than these proud fellows with their blue suits and their brass buttons. Combine this organization with a small salary paid to the hereditary chief and the Indian at home is very easy to govern and a very harmless citizen. But when the white man touches him with his temptation and his vices he falls an easy victim. It jars one's sense of fair play to see the white man sell him liquor and then load this free-born son of the desert with ball and chain and work him under guard along our streets.

Not all the Indians submit to government care. There are still a few bands of wandering red men called renegades. It is from these that most of our Indian outbreaks come. Last year saw such an event which parallels the bloodiest story of frontier days. Several sheep men had been found apparently murdered. It was traced to a roving band of Shoshones and Black feet. The sheriff's posse of enraged cowmen followed the trail for several weeks guided by the keen eyes of a native trailer, "Skinny Pascal." A battle ensued with one cowboy killed and the Indians virtually exterminated. All that were left were a girl named Snake and three children. They were brought to Reno by the sheriff. The press told of how blood-thirsty they were and of how they had shot poisoned arrows, but the picture above shows them, after Miss Corwia had bathed and dressed them out of the store of her Mission barrels, to be a very harmless lass and three very hungry children. Surely some of our eastern boys and girls who donated for the Mission barrels would open their eyes with wonder to learn that their cast-off clothing was being worn by the last of Indian Mike's band of warriors.

Against this contrast stand out the pictures of the Indians who have been influenced and taught by good men and women at the schools and are learning of the Saviour of Indian and white man alike. It is a modern miracle, what Christianity and education will do for a tribe. Our Baptist worker is Miss Lillie Corwin, so well known in the east. The work is too much for any individual, though Miss Corwin has the ability of ten, for her spirit is indomitable. Her field is larger than the stat. of New York, yet the way she visits it all so faithfully is one of the mysteries of the strength God gives his servants when they attempt to do great things for Him. Last Christmas time she held services at Reno, Sparks, Loyalton, Mason, and Carson. No Santa Claus ever traveled with a bigger pack or made his children more

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 

happy. But our missionary carries the gospel. It is now nearly a year since over thirty of the most promising of the girls in the government school came to Miss Corwin of their own accord and said they wished to be followers of the Jesus she had told them of. It was the reward of her faithful labor. She saw immediately

the need and caught the vision of an Indian Baptist Church in Nevada. She went east and told her friends the story and now has a building for the more permanent work she is to do. There we hope soon to see organized the first Indian Baptist Church of the desert. Reno, Nevada.



A TYPICAL INDIAN HOME AT RENO, DENOTING THE SCALE OF LIVING

#### OBSERVATIONS OF THE OUTLOOKER

HE Outlooker has no idea of starting a crusade, or giving wholesale advice to women as to their duty in the way of living or giving. He has merely fallen into moralizing, as a result of some recent observations. He has wondered, for example, how long good common-sense Christian women will allow themselves to be made absurd by the whimsicalities of milliners. Especially since these whimsicalities, which make the wearers ridiculous, are increasingly expensive. It may not be easy to see what connection such a subject can have with missions; but there is a very practical one to the moralist. Suppose, for example, that every Christian woman in this country would resolve not to buy a new hat for a year, but to wear one already possessed or better yet a mantilla such as lends peculiar charm to the Cuban and Mexican women. If that resolve were kept, and the money were given to missions that would be expended for headwear, our Three Million Dollar Campaign would sink into insignificance, and the missionary treasuries of all the denominations would overflow, making enlargement of missionary work possible.

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This being so, is it strange that the Outlooker should expect a day to come when Christian women will consider this whole question of dress as one of ethics and

obligation, involving the very essence of Christianity. In the riotous extravagance of our day the sound qualities of character are being vigorously tested and the worth of our civilization is put to the proof. Fine womanhood has been the strength and glory of our country. Conditions today are nearly all adverse to its perpetuation and development. And fashion, playing upon vanity, is undoing her tens of thousands. It is not pessimistic to sound a note of warning and appeal. There is so much need of pure, true Christian womanhood in all lands; there is such great work for woman to do for human weal, that the Outlooker longs to see a great host of women rise in rebellion against the tyranny of style, and return to greater simplicity and economy.

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Of course the Outlooker knows that instantly some woman will rise and ask if men are always economical, never vain, free from domination of style; and why they should not also give up something for the general welfare. Well, the Outlooker is no respecter of sexes. It is doubtless true that if the Christian men would wear one less suit of clothing, or one less tie, or would (in case they use tobacco) smoke one time less a day, that would give far more money to the missionary treasuries than these men now give to them. This, too, could be done without any real sacrifice whatever. But these habits are not so conspicuous as the women's hats, which obtrude themselves everywhere, and most annoyingly in the church services. They really ought to be banished from the sanctuary, where they are certainly a preventive of grace.

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There is to be no crusade, however, and the Outlooker, having wandered to and fro somewhat in the earth, like a more famous personage mentioned in Holy Writ, well knows that moralizing on such themes is of little or no avail to check extravagance or counteract vanity. And yet—some day the church will set a new standard of life, and life itself will be seen to be more than raiment.

The Outlooker has had a few days among the mountain peaks that bring to mind the Pilgrim Psalm, "I will lift up mine eyes unto the hills." Perhaps there is no more wholesome refreshment and recreation to the dweller in towns than hill climbing. The summit outlooks bring one closer somehow to the Creator of this marvellously beautiful world. Here too one feels the grandeur and sublimity of the Divine handiwork. The poet caught the truth when he wrote:

. . . "But breathe the air of mountains And their unapproachable summits Will lift thee to the level of themselves."

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A Sunday morning service in a country church gave opportunity to note the calibre of the ministry in a rural community invaded in summer by rest seekers. meeting house was simple and neat. The preacher was a neighboring pastor on exchange with the resident minister. man had plenty of voice and vigor, but did not know how to use them. He had never been taught the rudiments of public speak-There was an idea in his sermon, which was based on the helpful and healing power of Peter that led people to place their sick where at least the shadow of Peter might fall on them. But there was no grip, nothing to keep the farmer from going to sleep. The service in many ways exemplified the rural problem about which we are hearing so much.

If you would have foreign missions more real, go to the steamship in East Boston and join in the farewells to the company of men and women who are sailing for their chosen fields in far-off lands. Many are going out for the first time; others are returning after a year or more of furlough in the home land. The remembrance of the scene on deck will remain with you, and you will realize more keenly what it means to leave native land and home ties for the work of Evangelization in India or Africa. Before this paragraph is read the September sailing will have taken place: but we can all wish godspeed to the missionaries on their voyage.



# Colorado

By Rev. William J. Sly, State Sunday School Missionary



YOUNG woman from the Woman's Colorado College went up to an agricultural community thirty-five miles in the mountains west of Denver to teach a summer day-school. She found an utter destitution in religious

privileges and determined to organize a Sunday school. She sent for literature which our American Baptist Publication Society promptly forwarded. I was unable to be there on the day of organization, but visited the school and community two Sundays later. I held an institute for the workers, taught the Sunday school lesson to the whole school, and in the evening preached an evangelistic sermon, concluding it with an invitation for all who desired to accept the Lord Jesus to step forward. Eleven adults accepted the invitation, and not only professed salvation but several of them desired me to return and baptize them. Two weeks later I returned and preached again to a still larger audience, and baptized three. The ordinance of baptism was administered in a beautiful reservoir belonging to the candidates. Its water was so clear that the reflection of the trees was as bright as the trees themselves, and the blue sky above and the green hills and massive rocks surrounding made a very beautiful and impressive scene. A young couple wished me not only to baptize them but to marry them. I was happy to do both, for there is no better way to begin the married life than with Christ Jesus. I had the further pleasure of organizing a Teacher Training Class for these young converts, who find much joy in the study of the Bible, with our book, "The Sunday School Teachers' Bible," as their guide. Too much praise cannot be given to Miss Madeline Barlow, the college girl, teaching a summer school in the mountains, who is the leader in such consecrated work.

Another college girl, teaching school in a growing community in the southern part of our state, almost single-handed maintained a good Sunday school which my predecessor organized a little over a year ago. I have visited this field twice and God has so blessed the preaching and teaching of His word that the people in the community have decided to ask for a preacher for every Sunday and have raised almost enough funds for this. The Sunday school and the services are to be held in a beautiful bungalow library generously donated for this use. A useful Baptist church will soon be organized here.

In Lafayette there is an unusual Christian physician who supports himself by his practice and preaches on Sunday in the Baptist church, giving one half of his salary to the support of our Mexican preacher in the southern part of the state. He is a great believer in Sunday school work, and by his efforts and enthusiasm his school has increased from fifty or sixty some time ago to a strong school of almost 300. Having no building they meet in a hall, but a building is being erected. It was my pleasure to spend a Sunday recently with this Sunday school and church and at the children's meeting and

evening service God's Spirit was wonderfully manifest in conversions, a number having decided to be baptized in the new baptistry as soon as the building is completed.

Far up in the mountain fastness there is a mining camp which I visited. I was told there was only one Christian in the place. I found her immediately on my arrival. She invited me to her home. During the evening, in talking with her husband and children, the husband suddenly exclaimed, "Tell me about what you call the plan of salvation." Glad of the

While organizing a Sunday school and preaching at a certain town I heard that some distance further up the mountain there was a lumber town where there were forty-three scholars in day school but no Sunday school. I walked seven miles, calling at every house, and found a population of about 150 people, with no vestige of anything religious. The people, and especially the men of the place, enthusiastically invited me to organize a Sunday school. I did so. At the first meeting forty were present. When I said, "Let us pray!" there were boys and



INTEREST EXCITED BY THE COLPORTER WAGON

opportunity, I began to tell to this most interested family group the story of Jesus. Then I asked for a Bible. They brought out to my astonishment a New Testament published by the American Baptist Publication Society. I said, "Where did you get that?" Then the husband told me that the Christmas before he was in a hospital in Salt Lake City undergoing a serious operation, and while there a missionary brought him that Testament. When I told him I represented the Society that published that Testament and sent that missionary he was still more eagerly attentive. I read and prayed with and for that family. A splendid Sunday school has been organized there, preaching is regularly heard, and that family, not excepting the husband, are among the most interested workers in the Sunday school.

girls present who actually did not know what prayer meant, or what they should do. Older people who knew told me prayer was unknown to those children. Jesus was unknown except in oaths. And as for Sunday school, all that they had heard about it was that there was singing in it. Evangelistic services have been arranged for, and we may expect a strong Sunday school and preaching point in this place.

In the San Luis Valley there is a new section recently opened by irrigation, and a series of towns suddenly has sprung up. A member of a Baptist church, the president of the railroad and principal stockholder in the extensive estate, made me an interesting proposition to organize a Baptist work, and the company would employ a preacher who could teach during the week; the company would also erect

a new building. I am looking for such a preacher-teacher who, I believe, has a great opportunity to do a large and important work. The town has now over 100 people. It has buildings of every kind except a church. For the present the company has offered us the new library building for religious services. There are at least six strong Baptist families, and several others with a good number of children are about to arrive. I held a Sunday school institute and preached morning and evening to congregations which crowded the schoolhouse.

The entire amount of \$600 has been raised for the new colporter wagon and horses. The new colporter, Rev. A. C. Blinzinger, formerly a member of the First Baptist Church of New York City and a graduate of Colgate University, who was the successful pastor of Pagosa Springs, is already in the field. In this new colporter, and his estimable wife, who will accompany him, we have two workers consecrated and capable, who will do a most efficient work in our state. We are grateful to the Publication Society for

these two additional workers. The first money for this new colporter wagon was given three years ago by a little girl named Olmstead in the Baptist Sunday school at Holyoke, Col. She died within a few days, and her parents gave the contents of her bank, \$3.53. A missionary's little boy gave the last fifty cents.

During the past few months I have organized thirty-five Teacher Training Classes and enrolled fifty-five persons in the correspondence studies. There has been considerable enthusiasm in this new department of Sunday school work. have given several public examinations to classes before the church members at the Wednesday evening prayer service. The interest is almost like that of an ordination service when a whole system of teaching is reviewed at one time. This has led to still greater interest on the part of the whole Sunday school force. Teacher Training has been quite popular in our state. This has been a great help to the introduction of our graded lessons. It is the exception rather than the rule not to find in our schools graded lessons.



#### Echoes from the Oriental Press

#### ANCIENT AND MODERN

The following account of the lighting of the famous Shwedagon Pagoda at Rangoon with electric lights strikes one as an odd combination of the old and the new. New wine in old bottles is brought vividly to mind. Says the Burman:

"We are pleased to learn that steps are being taken to light the Pagoda with electricity. Daw Pu, of Obo, Pazundaung, widow of the late U Weikza, is in negotiation with Messrs. Siemens Bros. for the following: A motor generator set with accessories, two search-lights, four arc lamps (one for each mok on the platform), twenty-two 100-candle power pendants (ten for south steps, five for east steps, three for north steps, and four for tazaungs). The cost of the entire work will be over Rs. 9000, and will be paid by Daw Pu and her family. The Bodhi Sambhara Society (which now maintains

the gas lights on the platform) will undertake the responsibility of keeping up the plant and lighting, and the Pagoda Trustees will contribute Rs. 50 per mensem. The work will be greatly appreciated by the thousands who visit the great shrine."

#### LITERARY ACTIVITY IN INDIA

The following remarkable showing is most significant as to the changing social conditions in India. The place that religion holds in this change is very notable also. The *Indian Nation* says:

"The growth of literary activity in this country during the past thirty years, is shown by the figures published in the series of Statistics of British India. The number of presses has increased from 751 in 1879-80, to 2,736 in 1910. Thirty years ago, there were 328 newspapers, now in spite of Press Acts there are 726. Periodicals have increased from 322 to 829. The increase in the publication of books is still more remarkable. In 1879-80 the number of English books published was 523; in 1909 -10 it was 2,112; books in Indian languages have increased from 4,346 to 9,034. The province with the largest number of newspapers is Bombay, with 160; the United Provinces come next, and then Madras and the Panjab, Bengal being only fifth on the list. This province, however, is first in the production of books. Religion is the theme of the greatest number of books, 3,067 volumes being devoted to this subject as against 525 works of fiction."

#### A PROTESTANT CONFESSOR

The following extract from an editorial in the Japan *Times* shows a new line of development in Protestant Christianity, as well as illustrates the growing hold of the teaching on the minds of the people:

The Rev. Kakichi Tsunashima, a well known pastor of the Bancho Church (Kumiai or Congregational), commenced about a year ago to hear confessions of all sorts of troubles from people who despair of life. The confessors who come to him are mostly non-Christians, and the subjects on which they ask his advice are not necessarily directly related to religion. But they have reference to life's difficulties, creating despair of life, and Mr. Tsunashima tries to show these people the way of

solution, in some cases personally taking pains to bring about the settlement of difficulties; and the good pastor keeps all these matters confessed to him a secret, a sacred trust, known only to God and himself. We understand hundreds of people have already come to him, personally or by letter, asking for advice, and, while he has found not a few counterfeit complaints, in most cases he found them worthy of deepest sympathy and capable of being cured. We believe he has already saved many men and women from suicide or incurable hysteria.

Mr. Tsunashima's attempt is not certainly new in a general sense, but it is new in that he invites people of all sorts and conditions, without reference to religion or creed. We believe he has had one or two Buddhist priests among those who came to him for advice.

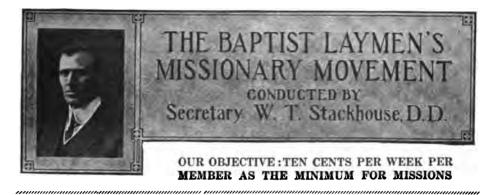
"Mr. Tsunashima is eminently fitted, by his goodness of heart and broad sympathies, for the new work in which he is interesting himself. He is worthy of every confidence which may be placed in him. It certainly shows the immense progress Christianity has made in popular estimation in this country, that a Protestant minister like Mr. Tsunashima should be so much sought after for advice by people who are entirely alien to him in faith and creed."

#### OFFICIAL ENGLISH IN THE PHILIPPINES

The Manila Times expresses itself strongly in regard to the action of the Insular government in postponing the time when English shall become the official language of the courts from 1913, as formerly determined upon, to 1915:

"The more this date is set ahead, the less will the elder Filipino be inclined to think the government serious in its determination to make English the official language. There is less enthusiasm among the upper classes of Filipinos to learn English than there was ten years ago, and if further postponement is made, what little ambition to learn the language exists to-day will die from sheer inanition."





#### The California Campaign

SINCE the campaign in Idaho, reported last month, I have visited the Pacific Coast, and had a very profitable time in conference work at the Southern California Assembly for ten days, and with Dr. Brougher's people during the Sundays.

#### THE ASSEMBLY

It was my privilege to be present at many of the sessions of this important gathering. In former years it has been a denominational assembly. started and carried forward by the Baptists. This year it was deemed wise by the leaders to open the doors to other Christian bodies. And if this year was any fair test of what other years may be or bring, then it will not take a prophet to foretell the fact that the future holds great things for this gathering of the Christian forces. The sessions were well attended, especially the evening sessions, when the Baptist church was usually crowded.

While nearly every branch of Christian work was discussed, Bible school and Mission work received special attention. The mission study classes were under the leadership of Dr. Ryder for the first week, and Dr. Petty during the second. These classes were largely attended; and proved to be a great source of inspiration as well as being distinctively educational. Place was made for me to say a few things, largely of a practical and inspirational character, during the closing half hour of nearly all the morning sessions, touching the work of missions.

The evening sessions were given up to lectures, the first by Dr. Brougher on "Lop-sided People." It was a lecture that set the pace at a high order of interest and popularity. Brougher knows how to do it. And for the most part the addresses that followed, both during the days and evenings, were strong and helpful. The spiritual tone of the addresses and of all the meetings was very gratifying.

Many of our pastors on the Coast and several from the eastern sections of the country took advantage of the meetings. Long Beach certainly lends itself to the success of meetings of this nature, as there are so many visitors in the place, many of whom are glad to participate in the services. Much of the success of the Assembly was due to the personal efforts of Dr. Brougher, the President, and Mr. David P. Ward, the manager.

#### THE BAPTIST TEMPLE

It was my good fortune to occupy the pulpit of the Temple in Los Angeles for three Sundays in August. It would be impossible in this short article to describe this great church at work. It is one thing to hear the report of a big institution from a distance, it is quite another to step inside and watch its work and its workers. Having had this opportunity I want to say that not only has the work not been overstated, but the half has not been told. The mighty influence this church is exercising cannot be fully understood until one has come close to the heart of things. The church is bringing things to pass. Its moral influence in the city is strong. The training of the member-

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ship is effective. And at the heart of it all is the seal of the divine approval—the conversion of souls in large numbers.

This church is a missionary church. The members are already giving largely, but say they are only beginning. If they keep up the present rate of increase of their gifts to our missionary enterprises there will soon be small room for doubt as to where the banner Baptist church in missionary support is located.

Dr. Brougher, the pastor, is a man of rare gifts. It is hardly safe for me to describe him, for I like him, and I admire his force and enthusiasm; and what I say may bear the ear-marks of a friend. Dr. Brougher is outspoken in his utterances as well as positive in his convictions. He throws a swift ball at times. It may be difficult for some to "get on to his curves." Occasionally a man gets hit by one of his balls, but even this may prove an advantage in the game. But the thing that makes Dr. Brougher the power that he is, in my judgment, is this—back of his platform ability, back of his magnetic personality, and back of his mastery of the study of human nature, is a burning love for the salvation of mankind. Here is the "nib" of the man's power to do things, and to get others to do them. Then back up a man of his abilities with a force of workers such as I met at the Temple and it would be a calamity if things were not brought to pass.

#### The Fall Campaign

It is now time to commence the work of the fall and winter months. The Interdenominational Laymen's Movement has already announced dates for a large number of conventions. It is my purpose to keep in touch with these meetings as far as possible.

Our Baptist Laymen's Movement this year will cover many important centers. Our work will be intensive. The time has come for us as a denomination to realize in a fuller way the fruitage of well tried methods. With this in view the missionary secretaries and many pastors have made application for assistance in their states. These requests will be met just as fast and as far as time and

strength will permit. And in this connection I may say, the great need of the Missionary Movement today is for more volunteer workers—men who will give the time to go into the field, and in a public and personal way strive to give the vision to others that they have received.

The General Secretary will spend most of the month of October in South Dakota; part of November in New York State; and a part of December has been reserved for Cleveland. The work for the new year will be announced later.

July was given to Idaho Baptists with a view of getting all our churches in Southern Idaho to undertake the everymember canvass for missions. They expect to complete that work by November 15th, when we hope they may have reached the goal they have set for themselves of an average of ten cents per member per week.

We want some state and some city to reach this standard in this country and thus prove that it can be done. We throw out the challenge to this end, and will be ready to render all assistance to the state or city that will undertake it.

#### Two Interesting Letters

"Last year our church gave nothing to missions. This year we made an everymember canvass during the second week in January. Sixteen of the 21 members pledged \$35 for missions. This year's canvass also increased our income for local work, and has developed a marked improvement in the consecration and spirituality of the people."

Here is another: "I have written to Secretary D. asking that our apportionment for Foreign Missions be changed from \$25 to \$65; for Publication Society from \$12 to \$30; for Home Missions from \$20 to \$45—in view of the result of the every-member canvass." This church has a small membership also.

Good for the little churches! God bless them!

Try the Every-member Canvass early.

HAVE A SHARE IN HOME MISSION WEEK.
MAKE THIS A GREAT YEAR.



THE International Review of Missions for July, the third number of this very valuable periodical, opens with an article by Ch'eng Ching-yi, pastor of a self-supporting congregation in Peking connected with the London Missionary Society, who was present at the Edinburgh Conference. He is president of the Y. M. C. A. of Peking and joint-editor of one of the Christian papers in China; a man of fine character and wide influence. He writes on "The Chinese Church in Relation to its Immediate Task," and makes a strong plea for a strategical policy that shall result in the Church of Chinamassing all the forces of Protestant Christianity for the struggle with the opposing forces of evil. Churches have been planted in nearly every province and it is estimated that there are 300,000 Protestant church members in China; but there has been no central policy, no planning of the work as a whole. In his view the evangelization of China must depend largely upon the men and women of the soil. The foreign missionary must increasingly devote his energy and time to training and educating the Christian youth for the ministry and similar works. The Church of China must be scientifically taught and trained for self-support and government. And the Church must be based upon union, as an essential to fulfilling its mission in the new order of things. The article is a strong one, doubly interesting because it gives the case from the Chinese point of view.

Sir Andrew Fraser writes on "The Educational Situation in India and its Bearing on Missionary Policy." The demand for popular education has laid a new educational necessity upon the foreign mission boards, since the secular education of the government schools is looked upon as radically defective by the native religious leaders. Sir Andrew's conclusion is that the missionaries must give more

attention to education, including industrial and technical training, as well as intellectual and moral. By cooperation the missionary bodies can powerfully influence India in this period of general intellectual awakening. The whole question, as he well says, requires to be looked at from the broad standpoint of the welfare of India.

Dr. George Heber Jones, tells of "The Growth of the Church in the Mission Field," dealing specifically with the Presbyterian and Methodist Missions in Korea. Recent developments in Korea connected with charges of political plotting laid against the missionaries lend additional interest to the remarkable facts here presented. In Dr. Jones' view Japan owes much to the Christian missionaries for the manner in which the native Christians submitted to the loss of nationality. The building up of a church of 300,000 members since 1884 indicates the remarkable progress of Christianity.

The reader will be drawn on through the number by the clear and fair presentation of the subjects. "The Ideal of Womanhood as a Factor in Missionary Work," by Miss Eleanor McDougall, considers the influence of Christianity on the position of women, in this introductory paper. Pastor Gottfried Simon, contributes his third paper on "The Vital Forces of Christianity and Islam," most instructive; Dr. Cornelius H. Patton writes on "Broadening the Home Base;" and other articles, with the notes and reviews of books and periodicals, and the bibliography, make up a number replete with interest. This is food for the ministers.

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The Editor is indebted to Dr. John L. Dearing for the tenth annual issue of "The Christian Movement in Japan," a volume published for the Conference of Federated

Missions, and constituting a year book covering the mission work in the Empire. Dr. Dearing has become the chief editor of the work, succeeding Dr. D. C. Greene. Our Prof. E. W. Clement contributes a valuable chronology of the Christian Movement in Japan. The contents include twenty-three chapters covering a General Survey, Eleemosynary Enterprises, Recent Developments of the Peace Movement in Japan, Christian Education, Review of Religious Literature and the Religious Press, the Bible Societies, Japan Book and Tract Society, Distribution of Christian Forces, Churches and Missions, Japanese Y. M. C. A., The Association English Teacher Movement, Chinese and Korean Y. M. C. A., Y. W. C. A., the Woman's Christian Temperance Union, the Japanese Union of Christian Endeavor, National Sunday School Association and Salvation Army, and other matters, concluding with statistical tables. Many interesting items the Editor intends to cull for Missions' readers from this admirably edited Annual.

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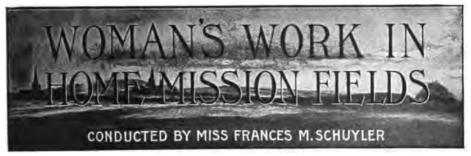
A book of present interest is Dr. Arthur Judson Brown's "The Chinese Revolution," which tells the story of the most wonderful overturning in modern history. The writer as a mission board secretary has traveled extensively in China and closely studied the country for many years. He is a firm believer in the ability of the Chinese to work out a high destiny along republican lines. The chapter on the Constructive Influence of Christianity accentuates the statement of the English correspondent, Mr. F. A. M'Kenzie, editor of the London Times, that "the missionaries are the men who began the work of awakening China." Read this book if you would have a clear view of the causes and conditions that have made the China of today. It is published by the Student Volunteer Movement, New York.

Jonah of Gath-hepher, by Edward A. Marshall, makes the Bible story live, and by reproducing the oriental atmosphere and environment gives effectiveness to the record. Having lived in Palestine the author is at home in his descriptions, and the treatment is reverent anl illuminating. (Fleming H. Revell Co. Illustrated by Mrs. Marshall. \$1 net.)

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The Annual of the Northern Baptist Convention makes a bulky volume of 760 pages. Of this number 192 are occupied with the proceedings of the Convention and lists of its committees, etc. Then come the annual reports of the cooperating societies: 232 pages for the Foreign, 134 for the Home, 67 for the Publication, and 130 for the Woman's Home Society, with a final six for the Historical Society. There is an index to the Convention Minutes and another to the Foreign Report, but none for the other Societies, and no general index to the entire volume. The serious defects of other years are perpetuated, and we have a series of reports brought together, instead of a carefully prepared and properly paged Annual, in which one might take pride, and to which he might go with some expectation of finding the information desired. It is sincerely to be hoped that the convention will appoint an editor and authorize him to see to it that the reports are similar in style, and that the whole work is edited carefully and indexed properly. Then we should not have to read an apology as a foreword, and might find the material wanted without so serious a tax on time and patience. Of course the Publication Society is not to blame for the things criticised. It is time the Executive Committee of the Convention took the matter up and made provision for the future. The Annual is a historical record, and as such should be brought up to the times.





Living on a Buried Island
THE KODIAK ORPHANAGE IN ALASKA AFTER
A VOLCANIC STORM



AN ORPHAN GIRL

HE Baptist orphanage at Kodiak, Alaska, which suffered a serious calamity in the shape of a rain of volcanic early ashes Tune. has continued thus far in the same location and is recovering some extent from the effects of the disaster. The

story of the eruption has been told in the papers, and readers of Missions are probably familiar with its details—the three days of terrible darkness, earthquake, thunder and lightning; the continuous downfall of sifting, suffocating dust; the burning of the wireless station; the flight in darkness to refuge aboard a revenue cutter in the harbor; the return to an island buried in a volcanic deposit from one to

thirty feet deep; the ordeal of clearing trees, gardens, buildings, clothing and utensils of their load of ashes and pumice.

Since the disaster the inhabitants of the village of Kodiak have removed to the mainland and the government has set them up in housekeeping in a new village on Ivanoff Bay, named Perry in honor of the captain of the revenue cutter Manning which came to the islanders' rescue. The wireless station has not been rebuilt.

Nevertheless, the superintendent of the orphanage, Rev. G. A. Learn, takes a persistently optimistic view of the situation and seems to favor remaining on the island, at least for the present. He says that the damage to the orphanage was slight in comparison with that at Kodiak and at the government agricultural experiment station, where buildings were overwhelmed by slides of ashes from the hills, and where some families barely es-

caped with their lives. He



KODIAK, COVERED WITH LAYER OF ASHES: FROM A NEWSPAPER PRINT



BAPTIST ORPHANAGE AFTER THE ERUPTION

possible for us to remain here, and we began to pack up, preparatory to going elsewhere. But where could we go? Wherever we went, we could not take the buildings and furniture, which represent years of planning and the outlay of many thousands of dollars.

"As the days passed conditions improved; the water in the lakes began to clear, and we had good spring water for drinking, so we left off packing and began uncovering gardens, repairing roofs and cleaning house. The beds in the kitchen garden which were uncovered and resowed are already furnishing us with radishes and lettuce, the finest ever. The potatoes have responded wonderfully to the attention given them. Even seeds sown in the ashes have sprung up. Two small fields sown with oats look green and promising, though it is not likely the oats will grow more than a few inches high.

"To be sure there are unpleasant things to contend with. For instance the trees still hold loads of ashes, and when the wind blows, after a few days in which there has been no rain, the dust is simply choking, and gets into the houses in spite of closed doors and windows. After a rain it is not wise to step out of the beaten track, else one will mire over the shoe tops. Tramping through the woods for pleasure is out of the question. Indeed there is very little incentive for such rambles as there are no

wild berries, and very few wild flowers to be gathered this year. On sunny days the glare of the light reflected from the chalklike ground is very trying to the eyes."

The greater number of the orphanage cattle were killed for food in the first days of need, but to obtain fodder for the remnant became a serious problem. Mr. Learn found a good growth of beach grass at Devil's Bay, in spite of the ashes, and thought that he could get enough to half fill his silo. This, he believes, will go a long way toward carrying the diminished herd through the winter.

"As to whether there will be other eruptions of the volcano," he writes, "no one can say. I do not think there will be, and even if there should be, the chances are that it would not affect us at all. Had the eruption of June 6-8 occurred two days sconer or two days later it would not have affected us in the least. There was a west wind blowing at the time, and that is what brought the ashes to us. West winds are the exception rather than the rule."

The first reports of the disaster stated that the shower of volcanic ashes came from an eruption of Mt. Katmai, a volcano on the mainland about eighty miles west of Wood Island. On July 13, the Weekly Gateway, a newspaper published at Seward, printed the following statement:

"Jack Lee, the well known Canadian explorer, who arrived on the Dora this

morning from the westward, states positively that the recent volcanic eruption that has been credited to Mt. Katmai did not occur at all, but the mountain that caused all the trouble was Mount Sevenosky. situated about eight miles from Katmai. The explosion of Sevenosky caused the hot springs on Katmai to blow up, which accounts for the clouds of white steam, mistaken for smoke and ashes by observers. while the rain of ashes, pumice and dust all came from Sevenosky. Mr. Lee was at Coal Bay at the time of the eruption, and since has visited Katmai in order to make a careful study of the cause and effect of the eruption."

#### A LETTER FROM THE GIRLS' MATRON

Miss Fredericka Ergenzinger, matron in the girls' department of the Orphanage, in a special letter to the Woman's American Baptist Home Mission Society, gives further information, together with many household details:

"We are now used to seeing nothing but ashes, but there is a longing for something green, something living, which cannot be found. The natives are great travelers. They close their doors here and go to any island or bay where grass, berries and fish are found; then they come back for a day or two to see the doctor and are off again. I have heard that very few will stay here

this winter. They scatter in groups to places untouched by the ashes. We took a walk to Orris lake, where oats have been sown and are green. There are empty blotches, but the girls looked reverently and said, 'How good it is to see something green!'

"In the woods we spent a little time hunting our Malina potatoes. We found a few Malinas—they are ashy but welcome. There were places which we passed over successfully the first time but which we could not step upon in coming back. The deposit had formed in one mass of jelly, swaying back and forth. If we do step in, it is always up to the knee and it is with difficulty that we get out. We do not mind the dirt—it dries and shakes off—but we are afraid of getting caught.

"To go back to February and March: We started all sorts of plants in boxes, then as soon as the garden was accessible we worked in it, mixed in seaweed and other fertilizers, and divided the garden into beds, one for each girl old enough to help. There were nine different beds. We planted rutabagas, cabbage, turnips, lettuce, radishes, beets, onions, beans, a few potatoes, and some flower seeds. We watched them grow; oh, such pleasure to see things green! The girls used the hours in their gardens as play time and were enthusiastic in every part of the work.



DIGGING THE ASHES OFF THE GARDEN

After the dust shower began we took in the boxes of vegetables and had them ready to transplant as soon as we shoveled the ashes away.

"The falling of the ashes has been fully described, so I will pass that over. The trees near the clothesline we shook clean of ashes as far as we could reach up, also the trees around the cottage and around the church, striking the branches with sticks to bring down the ashes.

"The girls are exceedingly patient. There is no grumbling because of what we miss or have to endure; they are only glad if they are not sick as so many have been and still are. We all cough more or less because we still get much ashes and dust to breathe. If the girls move around in a room at any time the dust becomes thick, no matter how clean the room may have been swept. The stockings and shoestrings are suffering most; the ashes seem to cut them. Our girls have ventured barefooted on the ashes and since no bad effects followed, and they like it, I will let them go barefooted in and around the house.

"Not a part of the house is free from dust settling in all the time. It is about the best illustration of the Egyptian plagues I ever saw. Closed doors and windows do not keep out this fine, white powder, and think how much we carry around and swallow! Cleaning the ashes away to make it level around the house, and shoveling ashes off our garden beds, keeps us busy out-of-doors. It is splendid exercise for the girls, with hoe and shovel, and they like it. For indoor pleasure lately we have started candy-pulling.

"The girls wore old woolen dresses for several weeks after the ashes fell, because there were so many coughs. Since then they wear old summer dresses. They were fitted out with nice summer dresses, but maybe those will keep for another year. They wear gingham Quaker caps to keep the hair from getting full of ashes, which fall in lumps—also live worms—from the

"Each girl has a good school dress, a Sunday dress and a nice coat for this winter, yet we do not know what the winter will be and what will be the best to wear. Captain Perry said, 'The snow will take most of the ashes off.' Yet last winter there was hardly any snow, and we do not know what will come.

"The sulphur gases are often plainly smelled even now, and our beach is full of pieces of brimstone the size of an egg and smaller. There is also some in the dust, with body enough to show plainly. All of this must be brought to us from the volcano. Our girls are delighted to send brimstone and volcanic ashes to the people who befriend them. There is a scarcity of boxes and bottles or else they would send more.

"I feel that God is upholding me and blessing the work, but I am afraid the ashes have come to stay. It will take a year at least to know what things will grow. I sowed vegetable and flower seeds on every hill surrounding the cottage. They have come up green everywhere, but whether they will grow must be waited for. I have planted turnips on top of ashes in the hot beds. They are green and have grown just a little. This gardening has been good for me. It was a regular tonic after indoor work.

"I am glad for the service I can render. At best it is full of faults, and God has been like a father pitying his children. This work must be near the heart of God, because he watched over us so tenderly and sustained us in our trying hours."

### With Home Mission Forces at Northfield

#### BY FRANCES M. SCHUYLER

Under the Christian patriotic impulse to help "Save America to save the world" the representatives of the various Home Mission organizations assembled at East Northfield, Mass., on July 19. occasion was the Sixth Interdenominational Woman's Home Mission Conference for the East. From city and town, hamlet and country district they had come, these women of earnest spirit and cordial sisterly manner, drawn hither by the magnetism of a mighty thought.

One does not meet an idle throng of pleasure seekers at Northfield, and this was especially true of the women who had come up for this conference.

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were there to gain a clearer knowledge of the needs of our own country, of the application of the existing methods of our various boards to these needs, and to discuss the best and latest plans for work in the woman's circle, the young woman's society, the children's organizations and the Sunday school. Leaders of mission study classes were in evidence, and there was a prevailing desire to gain additional information for the purpose of advancing the cause of Christ through these agencies.

The opening session was held in the large auditorium at 8 p. m. Mrs. John S. Allen, chairman of the committee, presented Mr. William R. Moody, who gave the formal words of greeting, and we then listened to a strong address upon a home mission topic by a foreign mission secretary, Dr. Cornelius H. Patton of Boston, recently returned from a trip to the Orient, who spoke of "The Christianization of America for the Christianization of the World."

The Bible study each morning was in charge of Dr. James A. Francis. hour found the house well filled with eager delegates. Much interest centered about the mission study hour. The book selected was "Mormonism, the Islam of America," by our own Dr. Bruce Kinney. Mrs. D. E. Ward, of the Presbyterian Home Mission Board, was the brilliant, fearless teacher. Her task was not an easy one, but not even the four Mormon missionaries who sat daily under her eve and whose vigilance was most noticeable. could charge her with unfairness or meagre preparation. With a wealth of information carefully classified, properly digested and tactfully presented, she carried her class through the course, giving facts, suggestions and subject matter for further development. The work was exceedingly valuable.

The Home Mission Campaign was outlined by Mrs. M. J. Gildersleeve and our Mrs. A. S. Palmer, of East Orange, N. J., gave in detail the plans adopted by the church she represents. "The work in Rural Communities," "The American Highlanders," "The Work in Our Cities," "The Italian in America,"

Glimpses of the Southland" and "Work Among Indians" were some of the subjects considered.

Under the head of "Missionary Methods" various attractive features included "A Scripture Reading Contest," with honorable mention of those who met the standard set by the judges, "How to Teach the Juniors' Textbook," "Our Immigrant Neighbors," "Missionary Speakers," "Missionary Literature" and "Missionary Methods.

"Missionary Stories" were told by Mrs. E. L. Ware and Miss Margaret Slattery, and were among the most delightful features of the conference. An entertainment in the auditorium by the young women was greatly enjoyed. The choir of girls and young women with their sweet singing and cordial responsiveness to all demands, under the leadership of Miss Elizabeth Campbell, deserves special mention. These young people contributed greatly to the success of the conference.

"But what of our Baptist contingent?" I hear some one asking. Well, we led in numbers. Nor did we rank among the lesser lights in general illumination. Dr. Francis has already been mentioned as a leading factor in the daily work of the conference. Miss Lyde E. Jenkins captured all hearts in her sympathetic delineation of the work with the foreigners in "The City of Iron and Steel." address was replete with bright, practical suggestions; and Miss Anna Barkley, just from Cuba, with her deep insight into the needs of that fair island and its interesting people, brought a thrilling message that was most acceptable.

Our denominational rally was the largest reported. Mrs. Palmer presided and welcomed over 100 Baptists. The various missionaries in attendance were presented and the hour was spent in delightful fellowship. It was a great pleasure for the editorial secretary to meet many who testified to the helpfulness of Missions in the work in which they were engaged in the home church.

NOT THE GOOD YOU ARE GOING TO DO BUT THE GOOD YOU DO COUNTS.

# "Working the Plan" in Eastern Washington and Northern Idaho

#### BY DOROTHEA DE LONG, GENERAL WORKER

The motto for the past month has been, "Plan for the work and work the plan." The plan enables me to check up month by month, and ascertain where I have gained and where I have lost, amid the opportunities of the Inland Empire. We thought in the Training School that we were busy, but we did not know about general missionary work.

The joys have exceeded the sorrows, but when the people know I am a missionary present for a short time, they come from other churches and pour out their perplexities. Three weeks ago a woman said, "I can't tell anyone here, but if you say, stay with my husband, I will. If you say part, I'll do it to-night." I had the pleasure of seeing the family united, and the wife join a Baptist church.

Each city I have labored in has brought a new opportunity as well as a new difficulty. I have made 803 religious visits, supplied three times for pastors, organized one Sunday school with an average attendance in the past ten weeks of 76, attended 26 Sunday schools and conducted 14 of this number, attended nine Sunday school conferences and eleven organized class meetings. Attending the state Sunday School Convention helped me exceedingly along Sunday school lines.

The five children's meetings have been a delight inasmuch as the little folk generally leave their Sunday manners at home and you can reach the child as if he were alone. Another source of inspiration has been the State B. Y. P. U. Convention, the best service being the sunrise prayer meeting, where a number expressed their desire for active service.

One Aid Society asked me to "tell them of the work among the poor people in their own city—because they did not believe in missions." At the close of the meeting they lined up for definite work for a field a little farther away and gave fifty cents in money for missionary work.

Through the leading of the Disciples Class one found the Master, and twentyone letters have been placed in churches.

One of these, an eight-year-old trunk letter, has gained for us a good church treasurer, and a representative of the City Missionary Union. I have made twentynine addresses-nine of these were to missionary societies and two before the City Missionary Union: organized one Young Woman's society and one "School for Training for Service," in which the first hour was devoted to the study of the "Redemption of the City" and the second hour to practical work. One of the class requirements was for thesis work such as "Women and Children in Industry in Our City," "Public Parks and Playgrounds," "Amusement Houses," "Our Foreign Element," etc. The result of the study has been to prepare us for work among the 3,000 Italians in our city and to arouse our Baptist churches for bigger and better service for our Master.

In 676 miles traveled and 45 services attended nothing has given me more pleasure than the leaving of a Bible in a lener home.

These have been busy days, yet full of pleasure, because I can help enlist those who have grown neglectful, and others who have not listened to the story of the Cross, also plan definite service to accomplish definite ends. One church asks for the definite plan for the coming month for each organized class, then at the close of the month the report is made of the failures and accomplishments. Our Associational Directors of the Spokane and Columbia Associations are doing excellent service, both directors leading the Woman's services and sending the women home with renewed interest and a broader vision for next year's work. Only three months have passed, but I sincerely hope for the next year to do more for the great needy field.

# Progress in Italian Work IN CAMDEN, NEW JERSEY

Elizabeth M. Snagg and Mae B. Jenkins, in reporting their work, give these particulars: In 1904, the City Mission of Camden realized the growing population of Italians in the city and undertook mission work among these people. A pretty



MISS MAE JENKINS AND BAPTIST ITALIAN KINDERGARTEN, CAMDEN, NEW JERSEY

chapel was built, and for a time successful work was carried on, but gradually was neglected and the missionaries left to get along as best they could. Then the City Mission was re-organized and is now called the Church Extension Association, which assumed the responsibility of providing the buildings necessary to accomplish the work needed among these foreign people. The Women's Union appointed committees to see that the buildings are furnished, also to provide materials and superintend the different departments of work. There is a committee on Day Nursery and Mothers' Class, on kindergarten, boys' work and girls' work. Interest in the Italian work is being created in the different churches by the visits of these women to the mission and their assisting in the various departments.

#### IN NEW HAVEN, CONNECTICUT

We have our church and parish house, well equipped for the work. Our service is along many lines. We have two Sunday schools, one in our church and the other in the Swedish church. We also have our regular church service on Sunday.

Last November Pastor DiDomenica

finished an English and Italian Manual, which has proved a success. At that time we organized a night school for the benefit of the Italian men and women. They have taken hold of it very well and through this indirect means many have come in touch with our church who had never attended before. This school meets twice a week.

On Tuesday evening we have our Christian Endeavor meeting. It is marvelous to see how beautifully these people conduct their services. On Thursday afternoon we have a children's meeting at the downtown mission. We have organized it into a real Junior Christian Endeavor. I am there only as a director and they take charge of their own meetings. It is wonderful the way they have taken hold of it and the responsibility they feel in these meetings. We give an opportunity for testimonies. A week or two ago one of my smallest boys stood up and said, "I want to be a Jesus boy." On Saturday we have our Industrial school. We began with 19 and have worked it up until we have between 50 and 70 on the roll. On Thursday night we have a class of men and women, teaching them music. In this way we can have a regular choir in church.

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Twice a month on Wednesday night we have teachers' meeting and on one Wednesday evening once a month I have a social circle for the young women of the church, who had little social life. The Lord is blessing our work and we find a big field in which to labor.—MARY TRAYER.

# Italians in Trenton BY LOUISE F. HARNER

It seems an almost impossible task to put on paper the impressions received of the work here in Trenton. The most appalling fact is, I think, that of the eight or nine thousand Italians here, only a very small number attend any church. They have been born and reared in the Catholic church and as they grow older have lost faith in their church and are indifferent to any other religion. Even though some wish to profess faith in Jesus Christ, they hesitate about stepping out into Protestantism. Not long after coming here we were having Sunday school and afterwards a girl about twelve years of age came to me and said, "Are you going to call on all the scholars?" I said, "Yes, I hope to do so." She said, "Don't come to see me because my mother will know I have been coming to the Protestant church and she wants me only to go to the Catholic church."

A new baby girl had arrived in the home of a young couple. She was the first and I said, "What are you going to call her?" The father said, "I don't know; I'd like to call her Angelina Katherine, but the priest charges two dollars to baptize her anyway and it will cost more if she has the two names."

Someone says, "It is in loving, not in being loved, the heart is blest." As one walks through the section where these people live and greets the mothers and speaks to the children, one cannot help being touched by the way they respond to a kind word and a smile. Kindnesses done by former missionaries and teachers are related and one feels the love which still goes out to them in memory. Of those who have united with the Protestant church, two are now teachers in our Sunday school and the others are very faithful. Mary

is one of our little Christians, and is an earnest child. One week she was sick with quinsy; her throat was so swollen that she could speak aloud only with the greatest difficulty. Going to her older sister, who is one of our teachers, she whispered with sobs, "Lucy, I can't talk; Jesus won't hear my prayers." Her sister comforted her by saying that Jesus would hear whether she said the words aloud or not.

The annual picnic for the children was held on June 22nd. There were 65 children present and they were taken to a park just outside the city. Through the kindness of some of the members of the various churches, hammocks, ropes for games, and balls were provided and the children had a royal romp on the grass. We had scarcely reached the grounds before they began asking when we would have supper. One little girl said she had had no dinner, and when they were called to supper, they all flocked around willingly. As they left the park for the car they began to sing "I belong to the King" and continued singing songs all the way home, to the amusement of the people on the streets.

Calling in homes is a part of my work and I have always been received courteously. The Italian people have been called the most sociable people and truly so. One of the workers in a church here said to me, "We don't want the people of our churches just to endure the foreign people,—we want them to love them." As I go in and out of the homes I think that if some of the "endurers" could only go with me, they would soon learn to love them. It is not hard to learn to love different nationalities if we recognize the Father-hood of God—the Brotherhood of Man comes easily after that.

Our very greatest need is a suitable meeting place. For two years the room used was a second story one over a saloon. Last week the owner told us we must vacate. We asked why and he said he wanted the room for a lodge room. He is a Hungarian. In broken English he said, "Lodge men have meeting—come around here—stop in saloon—spend money. You come here for meetings—go up—come down—go home—don't spend any money in saloon. I must make money." Our

work is seriously hindered and will continue to be so until we are better located. The Baptist churches of the city are cooperating in a splendid way and great interest is being taken in all the work. Christ said, "The harvest is plenteous." As one looks at Trenton one sees an immense field white for the harvest. There is a nucleus here for an Italian church. Let us pray that this may be the "leaven which shall leaven the whole lump." The outlook for the year is bright. Pray for this work, that much may be accomplished for the sake of Him who came not to be ministered unto, but to minister."

\*

#### Prospering in the Midst of War

Miss Isabel Waidman, a Baptist teacher in Santiago de Cuba, writes that although that city is in the thick of a race war the Baptist school has had a prosperous year, and is outgrowing its quarters. The attendance has grown from 21 in 1910 to 38 in 1912—almost the extreme capacity with two children in each seat. The recent re-

moval to Havana of an Episcopal school, which was the only other school at all similar to ours, gives the Baptist institution new opportunities of securing the patronage of those who desire American education for their children, provided it can furnish sufficiently attractive accomodations. As the building now stands, the only enlargement which can be made is to fit up a room which Miss Waidman formerly occupied, partitioned off from the school room, for the use of the primary department. The playground also is very small.

Miss Waidman speaks of a number of pupils who have gone from her school into the advanced grades at El Cristo and have done creditable work there. She has one assistant, a young graduate of the Colegios Internacionales in El Cristo. She writes further:

"Our school is winning its way here as one which cares for the moral side of education, and that appeals trmendously to the average Cuban who sees the lack in the public and private schools—who has



A STREET SCENE IN SANTIAGO, CUBA



CHILDREN AND CHURCH AT FALLON, NEVADA-MISS CORWIN'S FIELD

traveled and seen the products of our North American schools. One father, himself a public school principal, said: 'I want my children trained under Protestant principles—they shall not mingle with the Cuban school children.' This is our great opportunity—May God keep us faithful to this trust!"

Miss Waidman writes concerning the fortunes of war: "Three of our churches have been burned, one a chapel and the others houses in which services were held. The loss in two of them reaches \$400 or \$500. No special animosity was felt to our work, these houses sharing in the general fires of La Maya, Jerajagua and Ensenada. The first named town was situated in rich fields of sugar-cane, tobacco and coffee and was almost completely destroyed. Many men had lost all in the war of 1898 and had only recovered some property in land, houses and cattle to have it swept away now. The situation is very distressing.

## Ministry to Human Need

Of her work in Philadelphia Hannah L. Seils says: True to our motto, our most important work must be in the homes. It may not seem much to report religious visits from month to month, but a visit in the name of Jesus to a heart weighed down with care and sorrow and temptation, despondent and ready to give up life's struggle, means more than any

pen can describe. Your missionaries are the friends of the fatherless and the widow, and those that are often in worse positions than widows and fatherless.

Here is a family: a nervous breakdown of the father caused suffering and privation for a whole year. Insanity followed. Picture the scene as the worn-out mother. with a babe in her arms and two little pale-faced girls clinging to her skirts, witnesses the forcing into the ambulance of the raving husband and father. Here is room for practical pity and comfort. Then, the rum-ridden homes are dark with sin and suffering. We suffer with these poor women and children when we learn of their condition; but there is healing in the gospel. The wife of a drunkard said to me lately, "Since your visit I deal differently with my husband when he comes home intoxicated. I keep silent, I don't argue and quarrel with him any more. It only makes it worse and wears me out. It works much better this way," she said. She is beginning to take hold of that strong arm that can alone uphold, and she is so eager to attend a prayer meeting that she asks a friend to stay with the children while she attends church.

Rum brings rags, hence we find an army of children in our cities, kept from Sunday school for lack of clothing. In these cases our missionary barrels and boxes are a great help in the homes and among the children. As I pack bundles from time to time and take them to the homes

I think our Society does not only fulfill the command, "Go ye and teach," but hers will also be the commendation of the Master, "I was naked and ye clothed me, hungry and ye gave me meat, sick and ye visited me, a stranger and ye took me in."

Our young people have shown growth in spirituality and are well represented at the regular weekly prayer meeting. A young men's prayer meeting is held every Sunday morning before preaching service, and a young people's meeting before the preaching service in the evening. Our young people are active also in holding street meetings and in inviting strangers to the church. I have an average of 150 children a week in Sunday school and industrial school to instruct, influence and help; besides those in the homes and on the streets.



"THANK YOU FOR OUR DOLLS"

From a class of Miss Corwin's girls in Nevada. Remember that Christmas is coming, and other children will appreciate your gifts.

## The Sympathy of Christ

If I could only surely know
That all the things that tire me so
Are noticed by my Lord,—
The pang that cuts me like a knife,
The lesser pains of daily strife,—
What peace it would afford!

I wonder if He really shares
In all these little human cares,
This mighty King of kings;
If He who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things.

I think if I could fathom this,
Blent with each ill would come such bliss
That I night covet pain,
And deem whatever brought to me
The loving thought of Deity
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt That Thou dost compass me about With sympathy divine; The love for me once crucified Is not the love to leave my side, But waiteth ever to divide Each smallest care of mine.

-Selected.

#### Notice

We should like to call the attention of our New England friends once more to the fact that all contributions from the district of New England should be sent to our branch office, to Miss Gertrude L. Davis, Ford Building, Boston, Mass.

#### Immigration—A Study

PART V .- MEETING THE PROBLEM.

THE PAST—What Have We Done?
Old principles involved in new methods.

"The power of educating a people is the chief power of the State. If we will stand on the defensive, let the teacher and the preacher be our guard, and the spelling book and the Bible our weapon."—Gov. BOUTWELL, Massachusetts, May, 1885.

1. Are Christianity, education, churches and social settlements proving effectual agencies? Can you suggest something better?

We send missionaries to some of these people in their own countries, but by immigration they are coming here. Is such an opportunity presented to any other nation?

What are the possibilities in the line of public improvement with regard to parks, sanitary tenements, play-grounds, summer schools? Are there permanent results?

2. THE FUTURE. How many schools, churches, kindergartens and missionaries has the Baptist denomination among the foreign speaking people in the United States? (See annual reports of American Baptist Home Mission Society, Women's American Baptist Home Mission Society, and "From Ocean to Ocean," 1912.)

How are we meeting the immigration problem in our cities, in mining regions, in lumber camps, and in farming sections?

What is your local church doing and what are you doing personally for foreigners in your own locality?

Is the work of the denomination in proportion to our ability? Is the effort in proportion to the great opportunity before us? How shall we do more?

References: Aliens or Americans? by Howard B. Grose, (Chapter 8, The Home Mission Oppor-

tunity). Patriotic Citizenship, by Dr. T. J. Morgan (page 264). The Leaven in a Great City, Mrs. L. W. Betts. Challenge of the City, by Josiah Strong.

SUGGESTED TOPICS FOR DISCUSSION:

What do we, as Americans, owe to Italy? (Fra Angelico, Michael Angelo, Buonarotti, Raphael, Bonte and other ancient and modern artists and sculptors).
What has Hungary given to our country in paint-

ing and music?

Describe the Old Testament festivals as seen in

Jewish ghettos.
Our Scandinavian-Americans—what is our debt

to them?
Our German population—what is their share in developing America?
Foreign patriots. What nationalities rendered aid to America in time of war?

#### Prayer Calendar for October

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.
October 12.—Miss Nellle Waller, missionary teacher at Manzanillo, Cuba.
October 14.—Miss Alice M. Olson, missionary among Scandinavians, Kansas City, Kans.
October 15.—Senorita Ana Garza, teacher in Mission School, Puebla, Mexico. Miss Malissa Perry, missionary among the Mill and Mining Population, Oak Hill, West Virginia.
October 18.—Miss Margaret Lundstrom, missionary among Scandinavians Scattle, Washington.

ton

October 19.—MISS LAURA K. DRESSER, missionary among Porto-Ricans in Ponce, Porto Rico.
October 20.—MISS MARY Moody, missionary among Indians, Keams Canon, Arizona.
October 22.—MRS. NELLIE BISHOP,\* missionary among the Negroes, Chattanooga, Tennessee, October 23.—MISS FRIEDA DRESSEL, missionary among American population in the West, Salt Lake City, Utah.
October 25.—MISS IDA M. SCHOFIELD, missionary among Indians, Auderry, California; MISS CARRIE E. WAUGH, missionary among Negroes, James City, North Carolina.
October 26.—MISS MAGGIE HOWELL, teacher,

Guantanamo, Cuba.

Guantanamo, Cuba.

October 31.—Miss Wanda Federman, missionary among Germans in Pittsburgh, Pennsylvania.

November 1.—Miss Anna Gustafson, missionary among Scandinavians, Kansas City, Mo.; Mrs. Sarah P. Greene, Atlanta Baptist College, Atlanta, Georgia. Miss Augusta Jordan, missionary among Germans, Cleveland, Ohio.

November 2.—Miss Mary L. Dowdell, teacher in Americus Institute, Americus, Ga.

November 5.—Miss Emma Graner, missionary among Germans, Chicago. Miss Anna Nielson, missionary among Germans, Chicago. Miss Anna Nielson, missionary among Scandinavians, Chicago.

November 6.—Miss Harrier P. Cooper, general worker.

worker.

November 7.—MISS R. V. JONES, teacher, Waters Normal Institute, Winston, N. C. November 8.—MISS LILLIAN A. PARKER, teacher in Mather School, Beaufort, S. C.

\* Not on field at present.

#### New Auxiliaries

Michigan, Harbor Beach.

#### New State Directors

Indiana, Mrs. J. E. Moring, 1121 Cottage Ave., Fort Wayne. Pennsylvania (Western) (Y. W. & Ch.), Miss Elizabeth Andrews, New Bethlehem.

#### New Directors

Illinois—Bloomfield Association, Mrs. W. H.
Beeby, Urbana, Vice—Mrs. E. S. Hall, resigned.

Indiana—Flat Rock Association, Mrs. E. C. New-comb, Richmond; Long Run Association, Miss Danner, Moorefield, Vice—Mrs. De-marce, resigned; Johnson Co. Association, Mrs. Earl Byers, Franklin, Vice—Mrs. Wal-

ton, resigned.

Kansas—Swedish Association, Mrs. Fred East,
Topeka, Vice—Miss Verna Sjolander, resigned.

signed.

Maine—Hancock Association (Y. W. & Ch.),

Miss Harriet H. Coles, Sedgwick, Vice—

Mrs. Leila Tripp, resigned.

New York—Franklin Association, Mrs. Fred

Murdock, Oneonta; Wayne Association,

Miss Nellie Van Vleck, Wolcott, Vice—Mrs.

Wm. Roe, resigned.

Pennsylvania—Clarion Association (Y. W. &

Ch.), Mrs. A. J. McMurray, Brookville.

West Virginia—Goshen Association, Miss Ethel

Shafer, Independence.

## Wants of Missionaries

CURANS

Miss Gabriela Jimenez, San Luis de Oriente, Cuba—Patchwork, white thread. **GERMANS** 

Miss Hanna Neve, 590 Mendota St., St. Paul, Minn.—Basted handkerchiefs, children's aprons, small doilies. INDIA NS

Miss Anna B. Clapperton, Murrow Indian Or-phanage, (Freight and express) Muskogee, Okla. (P. O.) Bacone, Okla.—Sloyd knives,

drawing boards.

Miss Mary A. Brown, Watonga, Okla.—Japanese lanterns, graphaphone, Christmas boxes.

Mrs. George Topping, (P. O.) Saddle Mountain, Okla., (Freight and express) Mountain View, Okla., (C. R. I. & Pac.)—Christmas boxes,

calico. s Emma C. Christensen, Auberry, Cal. (Freight and express), Clovis, Cal.—Christ-Miss

**NEGROES** 

mas boxes.

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn.—Bedding, table linen, uncut material for sewing school.

Miss M. Eva Richardson, 1703 Monroe St.,
Vicksburg, Miss.—Christmas boxes, basted
quilt blocks, post card pattern, Sunday
School picture rolls, intermediate Sunday
School papers.

Miss Florence Burnett, 512 Mulherer St. Mach

Miss Florence Burnett, 513 Mulberry St., Nash-ville, Tenn.—Basted gingham aprons for children.

Miss Jessie Holman, 307 W. S. St., Longview, Texas—Tracts and testaments.

MEXICANS Mrs. Paula B. Tooms, Doncellas No. 8, Puebla, Mexico—Needles, Nos. 7 and 8, thread No. 60, remnants of muslin, white lawn, gingham

and calico. MIXED SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kan-sas City, Kan.—Clothing for women and children.

**SCANDINAVIANS** 

Miss Alma C. Wallin, 48 E. A. St., Iron Mountain, Mich.—Small map of Holy Land.

AMERICAN POPULATION IN THE WEST

Miss Clara J. Flint, 3042 W. 26th Ave., Denver, Colo.—Primary room decorations, including light colored curtains for windows and suitable pictures for wall.



A Little Burma Girl's Letter
WRITTEN BY A PUPIL IN OUR HENZADA,
BURMA, SCHOOL

Forest Road, Maymo, 29th of April, 1912. DEAR MRS. BACON:

Miss Lindberg told me that you were very interested in hearing about Henzada. She asked me to write to you. It pleases me very much to write to you. I always want to write to a new person that I do not know, because I can tell new things which the new friend does not know.

I want to tell a story of a Christian girl who had heathen relation. The girl lost her mother. After she lost her mother, her three sisters and two brother stayed with their uncle. One day there was cholera near that village. Her uncle wanted to write some words on his children's and on his nephew's and niece's finger nails. After her cousins and her sisters and brothers have written words on their finger nails, then he wanted to write on his niece, the Christian girl, very much. She did not give him permission to write on her finger. Her uncle was very much angry with her and said many things to her. She went quickly upstair and cried and cried. On the next day they called a priest. The priest and many villagers put a chatty of water with some small branches of plums and some white thread that they weave with in front of him. The priest recited his scriptures verses. They thought that the blessing goes into the water, those branches and white After the priest had said his scriptures, all the women and men took away their chatty, with branches of plums and white thread. Then that little girl's grandmother asked her to give the blessed water to her little sisters and brothers.

But she did not like it at all. Then her grandmother asked her to tie those blessed strings on her little sisters and brothers again. She then had a very hard time. Her uncle said that he wanted to kick her till she died. She then remembered her mother who died about six months before very much. She asked God to help her. Suddenly her other uncle came in and said that if she did not like it he must not force her. She is sure then that the Lord answered her prayer. Dear Mrs. Bacon, this is a true story and I am that little girl. May God be with you always.

Miss Lindberg's Karen girl, THEIN KIN.

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A GROUP OF MISS CORWIN'S INDIAN GIRLS AT HER MISSION SCHOOL IN RENO, NEVADA.

SHE IS A TEACHER OF THE WOMAN'S HOME MISSION SOCIETY



#### Our New Recruits



E are glad to introduce the two fresh recruits to our missionary army on the foreign field.

Miss Alice Stannard is an Illinois girl, a graduate of Shurtleff College, (class '08).

Since graduation she has been engaged in

model kindergarten, but the poorly equipped school, and has gained an adjustability which will stand her in good stead on the mission field. But she is more than a kindergartner. She is a Bible student and Christian worker. She goes to our kindergarten in Nowgong, Assam, and letters published in this issue show what her opportunities there will be.



ALICE M. STANNARD



EDITH M. CRISSENBERRY

school-teaching, and has shown herself a strong force for righteousness. Those who know her best say her strength is in her quiet earnestness and faithfulness to duty. She goes to fill a pressing need in the Girls' Academy at Jaro, Philippine Islands, where her charming manner and pleasing personality will surely win for her the love of the little high-class Filipino girls who make up the school.

Miss Edith M. Crissenberry is a kindergartner, well-trained and thoroughly experienced. She knows not only the

Both these young women are to be congratulated upon the use which they are making of their lives. Probably in no other way could they enter upon a career so rich and varied and full of the joy of achievement. We shall follow them with our prayers, our sympathy, and our fullest support.

One of "our girls," who is at home on her first furlough, has gone back to her alma mater for some special courses to help her in her work. Your editor was speaking a few days since with one of the professors who had been deeply interested in this girl, and who had felt that she was throwing herself away in going out to China as a missionary. "Why," said the professor, "you've no idea how that girl has grown and broadened and deepened. It's wonderful." "Not at all," replied the obdurate editor. "She has been putting herself actively into the greatest work of the world at the present day, the advancement of Christian civilization. What could she do but grow?"

And the growth is not confined to those who go. We who stay at home and do our full share of the great work from the home base get our share of enlargement and enrichment too.

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The Work of the Society in 1911-12

FACTS DRAWN FROM THE ANNUAL REPORT

QUOTABLE AND VALUABLE FOR REFERENCE

The Woman's Baptist Foreign Missionary Society of the West has 62 representatives in six countries and helps toward the support of a school in a seventh. It carries on 3 kindergartens, 5 Bible woman's training schools, 2 hospitals, and 29 central schools at stations where missionaries reside. The countries are China, Japan, the Philippines, South India, Burma, Assam and Africa.

#### JAPAN

At Sendai the Boarding School for Girls has four teachers, a class of 6 graduated in March, and 26 students decided for Christ during the school year. The principal, Miss Grace A. Hughes, resigned to

take effect on her wedding day, June 6, she having married Mr. E. O. Mills, of the Southern Baptist Mission. Misses Helen F. Topping, Mary D. Jesse and Annie S. Buzzell are the three remaining teachers. Miss Amy A. Acock is doing evangelistic work.

The Woman's Training School at Osaka is trying to work in hopelessly cramped quarters, and Miss Lavinia Mead begs for \$6,000 for the needed two buildings. Mrs. Nina Tuxbury has charge of evangelistic work.

#### ASSAM

Prospects are bright in Assam, momentous changes in opinion are taking place. At Nowgong the boarding school work is under Misses Anna E. Long and Florence H. Doe. Cooperation with the government has been arranged, which gives prestige, and five girls were sent to Calcutta to be trained for teaching in the new normal school launched by the mission; the scholarship of one is paid by the government and expenses of two others are paid by relatives. The men of Assam are beginning to believe in woman's education. Numbers in the kindergarten have grown from 30 to 80. Miss Crisenberry of Nebraska, a trained primary worker, is to sail this fall for this work.

#### THE PHILIPPINES

The present Director General of Education favors private Protestant schools, and a school for high class girls has been started, though it sadly needs a new building and larger faculty.

At Bacolod 18 boarders are under





MISSIONARY HOSPITAL AND GROUP OF CHILDREN, NOWGONG, ASSAM



MISSES KOHLEN AND BISSINGER WITH DORMITORY GIRLS, JARO, P. L.

Christian influence in the dormitory work conducted by Miss Sarah Whelpton, who also has a kindergarten and runs a dispensary with the aid of a native assistant.

At Jaro (Hah-ro) the Bible Woman's Training School is in charge of Misses Anna V. Johnson and Miss Elena C. Lund. Miss Johnson is also an evangelistic worker, and Miss Lund sold 2,851 pieces of literature last year. Miss Caroline M. J. Bissinger has 21 pupils in her school for high class girls, and the curriculum includes cooking classes and some industrial work.

(Reports from other Fields next month.)

# What it Means on the Field JARO, PHILIPPINE ISLANDS.

DEAR FRIENDS:—Miss Johnson and I had a little cry when we heard from the Rooms about their inability to furnish our asked-for appropriation. If only I had an inspired tongue; if only I were so Spirit-possessed that I might effectively voice the great need for this school. I have an intense longing to fly at once to you dear ones at home; to go up and down the length and breadth of the homeland, and tell you, with what winsomeness and persuasion I could command, that now, now

is the flood tide. I would plead that God's children would give, give, give. I would tell them of this people—so hungry, so trusting, so patient; a people defrauded of their birthright—the right to know their God. And I would ask them to mount with God up to His view-point, an dsee the loving plan He has made for these "other sheep" not yet of His fold.

Oh the bitter, bitter suffering, to search through years after our God! I was a Romanist. I know how great is the pain when at arm's length from our Father. These people are my people; they suffer as I did; when I see them in their alienation from God, I feel again the old pain. But in me the memory of that sorrow is superseded by an inexpressible joy-for "He hath called me out of darkness into His marvelous light." But for them the actuality remains; they suffer. It is an awful thing not to know God. And how can they know Him? They never got near enough to get acquainted. They approach Him according to man-made plans, through a vast array of saintly mediators, who only serve to keep them at a distance. They little dream that God's plan is so simple, that only by way of the Well-Beloved can we draw nigh unto God. And I would still be far from Him.

still starving and thirsting for my Father, had there not been some faithful ones who led me "in the way"—who made it possible for me to search the Holy Book. And now God asks us to be faithful and point these people to Him; to give to them truth; to open to them the Word which shall set them free. If ever for one moment I should turn from this work He has brought me to do, I would feel like a traitor; I should be "disobedient unto the heavenly vision."

My daily prayer has come to be this: "Help them to say, 'Put your hand in my purse dear Lord, and take out all you need for the work in the Philippine Islands.' My love to all.

CAROLINE M. BISSINGER.

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### Morioka Kindergarten

Our fifth graduating class numbered 25, and 40 new children were admitted for the coming year. The opening day of a kindergarten is apt to be a trying one. Frequently the new children are tearful and terrified. But our first day of the new term was a real social event. Nearly half of the new children were from the homes of former pupils. The mothers

came out in force, several bringing the third or the fourth child to be entered. There was a crowd of former graduates eager to see how their small brothers and sisters conducted themselves on this "first day" for which they had waited so eagerly. There was no need to teach new songs or games that day.

We are told that the songs, games, stories, and sometimes the prayers, are household exercises in many homes. On a recent morning which we spent by invitation of the wife of the Governor in her garden, the little son of the family, not yet of kindergarten age, took an active part with the other children. His mother told me that the older sister comes home and "plays kindergarten" with her small brother and that when they have guests to entertain the children are often called into give some kindergarten exercise. I did not tell her how strongly I disapprove of "showing off" children before company. I only prayed that "a little child might lead them." Each year we hope to reach higher levels than ever before. This year there have been two lines of special achievement; first, in practical benevolence, quantities of flowers from the gardens of the children's own planting



MORIOKA KINDERGARTNERS AT PLAY IN THE SAND

have been carried to the large hospital · near us where we hold weekly Bible classes. The fruits and vegetables that were brought in abundance while we were preparing our Thanksgiving Program were loaded up in baby carriages and trundled to the orphanage. We had a busy week making grape juice for the sick, to be given at Christmas time. When the children called it sake (the fermented beer of the country) we improved our opportunity to give them some scientific temperance ideas. Later when the bottles were brought out to be decorated. the children recalled the temperance discussion and it bore fruit in the fact that on New Year's morning a number of them declined to drink the sake that was set before them in their homes. Second, in the winter term we raised a fund for the famine sufferers in China.

dertaking was a bit far-fetched in the opinion of the teachers and mothers owing to the fact that they had no means of knowing about the famine except my statements taken from the foreign press.

But that which has given me greatest joy is the advance made in Bible teaching. Humiliation, thanksgiving and inspiration are all in my heart as I look back over the year. Humiliation because too often I missed my birthright of joy by getting into the mental state of the Old Woman in the Shoe, thinking I had so many duties I didn't know what to do; thanksgiving because our Father has wrought so much of blessing with such unworthy instruments; inspiration because of the faith in the larger harvest to come which in due time we shall reap, if we faint not.

(Mrs.) Genevieve F. Topping, In Japan Baptist Annual.

# OUR MISSIONARY MAIL BAG

Trying Times at Nowgong

Nowgong, Assam, May 12, 1912.

I have had one severe initiation at the end of my first week. The town is full of sickness-dysentery and cholera. People are dying of the latter by scores. The government has begun to try to stamp it out, treating the wells, burning sulphur on the street corners to disinfect the air. posting police all along the river to prevent people from getting water from there or bathing. They throw the bodies in farther up. People are all ordered to boil the water. Until the last few days our school has been in good health, then two came down with dysentery and yesterday morning very early one had a severe attack of cholera. It was Horu the baby. Miss Long and the matrons worked over her and brought her through the acute attack before I knew anything about it. They brought her in on our verandah because the hospital is not yet ready. She lay unconscious all day and we took turns nursing her, two or three with her all the time. The whole school was given cholera mixture, and we took it ourselves. The

disease was well under control and we were giving nourishment continually, but the little one had no constitution and her strength gave out. She never regained consciousness and died about one o'clock this morning. A little box was made for her immediately and Mr. Moore and Miss Long held a service over her at 6:30 A. M., with only the senior matron and Priscilla, the little one's aunt, together with Lucian who was here. Then they took her away while I was with the girls at prayers in the dormitory. I am more than thankful that Miss Long was still here, for she planned to go last night and had stayed over another day. Am glad, too, that I was here. As little as I was able to share in the responsibility it will prove a fortification in a similar emergency. If they will only keep well I feel that I could stand anything else. even though they have faith in medicine it is hard for a native to understand prevention and the more ignorant are permeated with fatalistic doctrines.

FROM ANOTHER LETTER

We have 40 odd in the kindergarten



now and it might easily be 100 if we had capacity and equipment. Most of them are little Mohammedan children from the village. Miss Long goes over to help for several hours every day, for Padua has departed to teach in the Bengali Hindu school, while Pausume is doing good work with the children. With our girl, training in Calcutta, we shall have two good kindergarten assistants and our objective is a kindergarten of 200 as soon as the department is in good running order in its new quarters and with its new super-

intendent. This will not be the limit, however. There is no limit to what we may do here. A recent interesting event was the placing of three little Hindu children of Babus in our kindergarten, withdrawn from the Bengali school. Once it becomes the proper thing to come to our school and it becomes known that it has the sanction of government as being the foremost girls' school in the Assamese-speaking district I am sure we shall have no trouble in filling it with all classes.

FLORENCE H. DOR.



SEWING LESSON AT THE NOWGONG SCHOOL

#### Notes from the Rooms

Thirty-six hundred dollars have been pledged or already given toward the debt of the Woman's Baptist Foreign Missionary Society of the West. This is a good beginning on the \$24,000, but only a beginning. However, many of the women of the denomination are deeply interested, and are considering, singly or in groups, the "burning of a stick from the barrier the debt has raised." We are hoping that it may all be burned away before the close of the year 1912.

The following missionaries are in this country on furlough. We want to give them a warm welcome to the homeland. Some are very weary from the long strain of heavy work and need some months of entire rest. Letters addressed to 450 East 30th St., Chicago, will be forwarded to them: Beulah Bassett, Suifu, W. China; Martha Covert, Ningpo, China; Mary Nourse, Hangchow, China; Helen M. Rawlings, Huchow, China; Anna V. Johnson, Jaro, Philippines; Louise Tschirch, Bassein, Burma; Thora Thomp-

son, Rangoon, Burma; Augusta Peck, Toungoon, Burma; Violette Peterson, Tharrawaddy, Burma; Stella Hartford, Moulmein, Burma; Edith G. Traver, Swatow, China; Anna E. Fredrickson, Rangoon, Burma; Bertha E. Davis, Myingyan, Burma; M. M. Larsh, Nyaunglebin, Burma.

Elena C. Lund of Jaro, P. I., has returned to this country on account of ill health and is now in Southern California. Amy Acock sailed in August for Sendai, Japan.

Be sure to read the notice of the new study book and other new literature on the advertising page.

A gift of one hundred dollars from a deceased member of the woman's missionary circle of the First Baptist Church of Plainfield, New Jersey, has been received by the treasurer, to be applied to the support of our sick and temporarily disabled missionaries. The gift is much appreciated by the Board, and the tender thoughtfulness of the woman who suggested its application is commendable.

## Twenty-Four Hour a Day Club

The above heading is not the name of an organization with constitution and by-laws. It is simply the title including a "worth while" idea under which from month to month we want to talk to our Baptist young women. In these twentieth century days when the cry on all sides is for more time to accomplish the task we have set for ourselves, our young women will welcome a practical suggestion for a twenty-four-hour-a-day service.

The idea is not a new one, except perhaps in its application to the missionary activities of our Baptist young women. We want to serve. We earnestly want to make the most of our lives, and do our utmost to bring the world into captivity to Jesus Christ. We American young women have had privileges and opportunities greater than those of young women in other parts of the world, and we are anxious to pass on to others what has made our own lives strong. Naturally, as Christians, we look first to our

church to present something big enough to claim our best.

Do you know that if we should grow confidential and talk secrets we would be obliged to confess to each other that our Baptist young women are really doing very little for foreign missions. We have not begun to "measure up." There is now and then a group of young women as an organized Sunday school class, Nearer and Farther Lights, or a Young Woman's Missionary Society, who are undertaking definite responsibility for work on the foreign field, but the great number are doing really nothing. We know that it was our Lord's last command that the gospel should be given to the ends of the earth, and we know that the opportunity for the investment of money and of lives for Him has never been equaled, but we have not taken time to discover what our part is in this great world service. The harvest is falling to the ground ungathered while we wait.

Can you go? If you have the preparation and are free to do so, your duty is plain. If you cannot go, can you send? If it is impossible for you to pay the entire salary of a missionary, can you not pay a part of it and in this way really double your life for six months, living it here and living it there? If you cannot take six months or three or even a week of the missionary's time, can you not take A DAY? Then like Pippa in Browning's "Pippa Passes," there will be in the three hundred and sixty-five, one glorious day. It will be a day of twenty-four-hour service—twelve hours here and twelve hours in the Orient. Into the school in China, India, or Japan you will go to teach that glorious day. Or, perhaps, with a native Bible woman you will go out into the villages round about, gather the women together in groups and tell to ears that have never before heard such music, the story of love, of hope, of life and uplift for womanhood. Or, in the dispensary and back and forth from bed to bed in the hospital, as physician or nurse you will serve. The faces will light up as you pass and those who have not strength to speak their gratitude will tell it by the lovelight in their countenances.

Would it not be worth while to serve like this? Does not every young woman in the Baptist denomination want to "Spend a Day in the Orient"? Write to Miss E. Jean Batty, 450 East 30th Street, and she will tell you how to do it.

## Our Magnificent Privilege! BY ELLA D. MACLAURIN

Surely these are wonderful days—days of marvellous opportunity and privilege. As John Mott says: "In all history there has never been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious." How can I become a vital factor in this stirring time, do you ask? Let me suggest three ways!

#### I. BY A CAMPAIGN OF EDUCATION

You can cooperate with your pastor and your state officers in securing the adoption by every church of a constructive, progressive policy with definite aims to accomplish each year.

#### II. BY GIFTS THAT WILL REPRESENT REAL GENUINE SACRIFICE

Money can talk all languages. greatest literary achievement in human history is the translation of the Word of God into 534 different languages. Money made this possible. Money will make it possible for you and me to tell the story of the risen Christ twenty-four hours every day.

- Every dollar given to foreign missions will do one of the following things:
  - (a) Keep a child from starving for 50 days.
  - (b) Pay for the education of an orphan for 25 days.
  - (c) Furnish a teacher for untaught children for two weeks.
  - (d) Send out a Bible woman for one week who may reach at least 14 villages and 1,400 people.
  - (e) Buy 50 copies of the gospel in any language.
  - (f) Pay a missionary's salary for more than half a day.
  - (g) Support a bed in a hospital for two weeks, or \$3 will support

a missionary and her work for a whole day.

Join the "Larger Gift League."

Sixty League members, giving \$10 each, can support one of our missionaries in India, China, Japan, Burma and Assam.

(b) One League member giving \$600 can provide the salary of a missionary, or by a gift of \$1,000 can not only support the missionary, but also her work for a whole year.

Help remove the "Barrier of Debt."

- (a) By finding one or more women in your church who will each give \$100; or
- (b) Four women who will combine and give \$25 each; or
- (c) Ten women who will give \$10
- Twenty women who will give (d) \$5 each; or
- (e) One hundred women who will give \$1 each and thus have a share in removing the "Barrier" which stands between Christ and the women of the Orient.

#### III. BY BELIEVING, PERSISTENT, PREVAIL-ING PRAYER!

"The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men-ay, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer."

#### Program for November

#### III. AN EDUCATIONAL REFORMATION

"It any of you lack wisdom, let him ask of God that giveth to a'l men liberally"—James 1:5.

Prayer. That the "Western learning" whi h is permeating China may also be Christian learning.

1. The Oldtime Chinese School (pp. 88-99).

2. "Western Learning"—Schools and Colleges (pp. 88-99).

3. The Call of the Chinese Woman (pp. 110-

114; 130-131; 134-135).

"The most significant reform is that girls are sharing in the national education."

4. Some Mission Schoo's (pp. 115-124; 135-

- 137). 5. Christian America's Unprecedented Oppor
- tunity (pp. 124-129).

  Map Exercises: Locate the schools m. intained by our Society.

POSTER: Mariner's compass with star.

LETTERING: "The Course of New China to-ward the Bright and Morning Star."

# Missionary Program Topics for 1912

January. Home Missions in Newer Parts of Our Country.

February. Home Missions in Cities.

March. Home Missions for Negroes.

April. Publication Society Work. Chapel Cars and Colporters.

May. BIBLE, TRACT AND SUNDAY SCHOOL.

June. THE NORTHERN BAPTIST CONVENTION.

July. STATE WORK.

August. OUR EDUCATIONAL WORK.

September. How Our Missionary Evangelists Do Their Work.

October. OUR MEDICAL MISSIONARIES.

November. BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.

December. BAPTIST MISSIONS IN AFRICA.

## November Topic: Baptist Schools and Colleges, in the Orient

HYMN: "Arm of the Lord, Awake." No. 53. Forward Movement Hymnal. Price per copy 15 cents.

ПП

HYMN: "I Hear Ten Thousand Voices Singing." No. 2. Forward Movement Hymnal.

BRIEF PRAYER: That our mission schools in the Philippines may have a large part in bringing the students out of Catholicism, that the Christian pupils in our schools in Africa may become shining lights in that heathen country and that the training school at Kimpesi, Belgian Congo, may exert a widespread Christian influence.

SCRIPTURE READING: Matthew 5: 17-21.

HYMN: "Lord, Speak to Me." No. 55. Forward Movement Hymnal.

BRIEF BUT SPICY NARRATIVES of the unique organization of the Jaro Industrial School, the wonderful prospects for our boys' academies in China, and for the Japan Baptist Theological seminary, and the extensive work done by our educational institutions in India, giving particular attention to Rangoon Baptist College. Allow each speaker five minutes. Excellent material may be obtained in the Handbook (20 cents), the Annual Report, free except for postage 8 cents, "The Jaro Industrial School" (3 cents), the "Pearl of the Orient," sample copies free, Report Letters, free on request, "Wayland Academy—Its Story" (5 cents), and "Duncan Baptist Academy" (5 cents).

Solo and Chorus: "We've a Story to Tell." No. 6. Forward Movement Hymnal.

THE STORY OF SHIN FAT: Let a young man in Chinese costume tell the story of Shin Fat, a Chinese schoolboy. Material may be obtained in "Shin Fat," price per copy one cent.

HYMN: "Hail to the Brightness." No. 44. Forward Movement Hymnal.

Benediction: Last passage of Reading 14. Forward Movement Hymnal.

Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. A dozen colored post cards, price per set 25 cents, which will be found most helpful in carrying out this program, may be obtained from the Literature Department.

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# FROM THE EDITOR'S NOTE BOOK

#### A Good Record

Of the churches in Montana having over seventy members, only one is without a MISSIONS club. It is significant that even that church had a MISSIONS club when it had a missionary pastor, but shortly after he left the club expired and it has not been renewed as yet. Many of the churches with less than seventy members have clubs also, and Montana comes close to being the banner state in this respect.

#### The Sunrise and Sunset of Indian Life

The cover design of Missions this month is from a photograph taken by our missionary among the Crow Indians in Montana, William A. Petzoldt, and the enlargement is by H. E. Ransier, a Baptist layman of Manlius, N. Y. The enlargement is a beautiful work of the photographer's art, and is 15 x 19 in size, and can be secured from Mr. Ransier for \$1.50 postpaid. Suitably framed it would make something really worth while in Indian portraiture, with the added interest that it came from one of our mission fields. Just the thing for the den or office.

#### A Helpful Pastor

WILLOWS, August 23, 1912.

DEAR EDITOR: — While on a two months' vacation in the Sierra Nevada mountains I picked up the enclosed six subscriptions. This makes fifty and more that I have sent in this year. The subscribers include members of every denomination and of none. The work is easy, pleasant, and very profitable to the church. Yours cordially,

F. I. DREXLER, Pastor First Baptist Church.

#### Helping the Backward Peoples

The American Missionary Association (Congregational) has more than 15,000 pupils in the seventy schools maintained among the Negroes. Of these about 200 are in college courses and 150 studying

for the ministry. The Association also has 1,700 students in its ten academies in the Appalachian Mountains, besides 446 students in Piedmont College, Demarest, Ga. In its Indian missions it has 20 churches with 1,300 members, 34 missionaries, 22 preaching stations, and three schools with 200 pupils. It also has oriental missions in California, 13 churches having 670 members, and 23 schools enrolling over 1,400 scholars.

#### Church Membership Figures

The Independent for August 22 contains a most instructive article with statistics on Church Membership, by William B. Bailey, Ph.D., assistant professor of Political Economy at Yale. Of the 92,000,-000 inhabitants of the United States, he says, about 33,000,000 are church members, of whom 20,300,000 are Protestants and 12.000,000 Roman Catholics. The average size of the Protestant churches is 104 members and of the Roman Catholic The Baptists in 1906 numbered 5,660,000 having nearly doubled in sixteen vears. In Protestant churches 39.3 per cent. of the members are males, while in the Roman Catholic exactly half are males. The total value of church property, is \$1,250,000,000 and of this \$935,000,000 belongs to Protestant bodies and \$292,000-000 to the Roman Catholics. There are reported to be 164,830 ministers, of whom 146,451 serve Protestant churches and the average salary paid these ministers was \$663 per capita.

#### More's the Pity

Word and Way: Hymn singing is on the decline. This, we believe, is to be deplored. The substitution in public worship of cheap and trashy songs for sensible, reverent, worshipful hymns indicates degeneration of the spirit of true spiritual worship. Turn through the average modern song book and you will find an abundance of cheap rhyme, rotten theology, and giddy, flippant, jaunty music.



#### A California Summer School

The Federate Summer School of Missions at Mount Hermon in the Santa Cruz Mountains, California, held its sessions July 22-29. We Baptists were quite in evidence this year, the president of the School now being Mrs. R. E. Beach of the First Baptist Church of Oakland. Moreover, two of the bright, particular "stars" of the program were Baptists. One was Mrs. George W. Coleman of Boston, who three times addressed the evening audiences, speaking on "Mormonism," "The Council of Women for Home Missions," (of which she is president), and "The Ford Hall Movement in Boston."

Another Baptist who rejoiced her hearers with her brilliancy and wisdom was Mrs. L. E. Hicks, for twenty years missionary in Burma, teaching at our Baptist College at Rangoon. Dr. Hicks, her husband, is president *emeritus* of that college. Mrs. Hicks spoke on "The Reli-

gions of Asia." Then we had another Baptist missionary with us, Mrs. A. K. Gurney of Assam, who had with her the picture of her former home at Darjeeling.

The two new text books, "China's New Day" and "Mormonism, the Islam of America," were taught by Mrs. D. B. Wells, so widely known in eastern summer schools. She also gave morning Bible talks on "Kingdom Life." A reception was given to Mrs. Wells, Mrs. Coleman and Mrs. Hicks.

A burning topic was Mormonism. There are 60,000 Mormons in California. In order to petition Congress to have polygamy declared a national offense, it is necessary that thirty-two states should join in legislative appeal. Twenty-three states have already passed this appeal. Nine more states are needed. What has your State done about it? Will you find out? Perhaps this is work for you.

MARY E. BAMFORD, Press Sec'y.



FOURTH OF JULY TEA AT THE CONGO CONFERENCE OF 1913 by



#### MISSIONARY PERSONAL

Rev. W. F. Beaman of Shanghai, who was forced to return to this country several months ago on account of ill-health, has regained his strength and plans to return to his work within a few months.

#### RESIGNATION OF DR. WILLIAMS

Rev. Henry Williams, D.D., district secretary of the Foreign Mission Society in the Central District, has recently resigned his position and accepted the call of the First Baptist Church in Keota, Iowa, to become its pastor. He began his work with the church the first Sunday in June, though some weeks were afterwards spent in closing up the work of his Dr. Williams has served the Society as District Secretary for ten years with exceptional ability, and it was with much regret that the Board of Managers accepted his resignation. He has worked loyally and perseveringly to advance the cause of foreign missions, and he will continue the good work in the pastorate.

#### THE OUTGOING MISSIONARIES

In the November issue we shall give a report of the conference of the outgoing missionaries and the farewell services—one of the interesting events of the missionary year. The language studies occupied the days from Tuesday, Sept. 3, to Sept. 10, and the conference from Thursday, Sept. 12, to Wednesday, Sept. 18, with public services on Thursday, the 19th. The sailing from Boston was on Tuesday, Sept. 24.

#### A GREAT WORK IN BURMA

Rev. W. H. S. Hascall, who has been appointed General Evangelist for Burmese-speaking people in Burma, writes: "After some work of the more usual character in Rangoon and Toungoo, Mrs. Hascall and I came by invitation to Man-

dalay on the 3d of July. A large Gospel tent has been purchased by Mr. McCurdy, the missionary of this station, and here night after night the Burmans gather in crowds to hear, not a discussion of Buddhism, but plain explanations of God's plan of salvation as revealed to man in the We sometimes have more Scriptures. than 500 present. They listen quietly and earnestly from seven in the evening until nine or later as we sing and one after another tells the story. Usually three native preachers lead and then I tell of God's greatest manifestation of love, and urge them to give heed to the message of the King of kings. When we close, they stand as if loth to leave. Day by day preachers and Bible women go out through the city speaking from house to house as they have opportunity; and daily I meet the pupils of the High School and seek to lead them to Christ. Several are asking baptism and we know that some others are being profoundly impressed. We have campaigns planned in various places reaching far into November, and after that the new Motor Launch will be in commission for four months' work in the Delta."

# MR. RUSSELL TO SERVE AS ACTING DISTRICT SECRETARY

The return of Dr. William E. Witter, the New England District Secretary of the American Baptist Foreign Mission Society to foreign missionary service in Assam makes necessary the appointment of a new secretary to fill the position. Rev. J. Francis Russell of Capiz, Philippine Islands, who is at present in this country on furlough, has kindly consented to carry on Dr. Witter's work until a permanent arrangement can be reached. He may be addressed at Ford Building, Boston, Mass.

#### DEATH OF MR. E. N. HARRIS

The many friends in this country of Mrs. E. N. Harris will be grieved to learn of

her unexpected death. On the morning of July 30 Mrs. Harris gathered with the friends at the Rooms in their daily devotional service, and in the afternoon she sailed from Boston for Shwegyin, Burma, to join her husband from whom she has been separated several years on account of her ill-health which had kept her in this country. A cablegram received here August 22 told of her death on shipboard the previous day on the Red Sea, but no further particulars have yet been received. Two sons, one eighteen years old and the other fourteen, are left in this country.

tor thinks the people must have appreciated the doctors who have preceded him judging from the welcome he received. With Mrs. Bain's help through the first strange weeks in hospital and dispensary Dr. Parsons already has the work well in hand. Mrs. Parsons being a trained nurse will add much to the efficiency of the medical staff.

Mr. Richards is looking vigorous and says that Mrs. Richards has been smiling all the time since her return home. "There's no place like home."

Mr. Moody writes, "The work is going



MISSIONARIES AND THEIR WIVES AT THE CONGO CONFERENCE OF 1912

# Congo News

Mrs. Hall arrived at Palabala by the early May boat having been very ill en route. We are glad to report Mrs. Hall much better and rejoice with Mr. and Mrs. Hall as they again resume their work together on the hill.

At Banza Manteke—Dr. and Mrs. Parsons were welcomed by crowds of singing natives as they journeyed over the hills towards their new home. The doc-

along nicely at Lukunga. We have visited most of the villages since coming back and find a general interest among the people and some with a desire for education. We have not yet attained self-support in the village school nor in the church, but with a weekly offering and two special offerings per year we expect that the natives will pay the half.

Dr. and Mrs. Leslie are preparing to leave Cuilo for the Kwilu region. It is

with a keen sense of reluctance that they desert the people, some few of whom are beginning to show interest in the gospel, and they hope that native evangelists from Banza Manteke or Sona Bata may be available and willing to go over and work the field.

Progress is reported from Ikoko. There is a large population in the back country, and the Ikoko evangelists are pushing many miles afield.

At Tshumbiri all hearts are cheered by the return of Mr. and Mrs. Billington, who received a royal welcome. Mr. Wood has made rapid progress in the language and preached his first sermon in April.

The editor of the "Congo News Letter" says the choice of Dr. Franklin as Foreign Secretary has given the greatest satisfaction to the members of the Congo Mission. "Our Congo Mission unite to thank God for calling him to this great work. We all felt when Dr. Franklin visited us that we had a sympathetic friend. He never once commiserated us, he just took us into his big brotherhood."

# Excellent Showing of Rangoon Baptist College Students

Each quarter seems to contribute something to my life out here and, I trust, to my usefulness also. At least my stock of experience is accumulating continually. Our last hot season we spent in Maymyo, having never been there before. During the Bible Assembly over twenty missionaries were in the station, making quite a colony. The meetings were helpful and the experiment of holding them in Maymyo rather than Rangoon worthy of continuance. Maymyo proved very hot this year, so we failed to get as much change and refreshment as anticipated. Another thing we missed,-not, however, a disappointment,-was the series of earthquake shocks which occurred there and in Mandalay a week after our departure and wrecked some of the railway line over which we had traveled.

College has reopened with a good spirit and attendance, every one feeling encour-

aged over our excellent showing at the recent government examinations. In the I. A. class every candidate presented passed and the proportion in the first division has never been equalled by us nor, indeed, the success of the entire list. One student led all Burma by a large margin and today a large university scholarship has been awarded him. In the B. A. class two out of three passed and the third was doubtless unnerved by the death of a near relative just at the time of the examinations. He returns tomorrow and hopes to pass after repeating the year's work.—H. E. Safford, Rangoon, Burma.

# "Young China in the Saddle"

We had quite a field day on Sunday last. Seventeen women were received for baptism and will probably be baptized next Sunday. The candidates, on the whole, were the most satisfactory we have yet had. We dare hope that they really have been converted. They have had much and careful instruction and many of them have had very interesting experiences. I counted 117 out in the morning, and sixty-five of these were women or girls. There are quite a number of young fellows coming now. My daughter begins next Sunday with the primary department. We have eight or ten little fellows ten years old and under, who will form the nucleus of this department.

The census is now being taken and then an election is to be held. A prominent man was recently put to death in an arbitrary way without trial, but there has been no disturbance, the people simply biding their time and expressing their will through the ballot. The present principal of the Middle School is not popular with the boys and they have determined to get rid of him. So yesterday they stopped school and spent the day on the streets and in agitation. There is no doubt that Young China is in the saddle just now.—Geo. Campbell, Kaying, South China.

# The Missionary as Hunter

On account of the river's rising during the rains and covering the many sand bars,

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such wild animals as may be living on them swim off and are attracted to the jungle on this hill. Just last week five wild pigs came swimming down together. were all speared in the water by some of the native men. Deer often come. Today a tigress and her mate came swimming across to land, but they were attacked and the tiger swam away to the other side of the river about a mile and a half: the tigress, however, became angry and swam directly for the crowd. One man had a shot gun, but did no damage. The tigress landed and ran for a small house near the bank. She tore down part of the wall and hid inside. I went down and tried out my rifle on her. She was a young beast about three years old, well marked, she measured eight feet, two inches. The skin will measure near ten feet when tanned.

This proves at least that Goalpara and your missionaries here are alive and have lively times. The work has moved quietly otherwise. During this time I have put on the screen to keep out mosquitoes. This is the first time that your missionaries have ever spent a peaceful rainy season here. It is indeed such a blessing to have the house screened that we wish the same for all bungalows in Assam. We thank you again for this appropriation. All the work was done with the help of several school boys. The motor boat is being built in Calcutta. We hope to have it by the first week in August. It is named Grace. From a further study of the field we are more and more impressed with the great advantage and use the boat will be to us. A conservative estimate of the water ways available during the rains would be six hundred miles.—A. C. Bowers, Goalpara, Assam.

# Rangoon Baptist College Notes

Advance is the world at Rangoon Baptist College. The year opened auspiciously in May, with Dr. Kelly at the helm. In the College and Normal departments the registration the same as last year, but the numbers in the High School and in the upper classes of the Middle School have greatly increased.

The religious atmosphere of the school is healthful. The various religious organizations are now in full swing. A class of teachers is devoting the months of July and August to a study of the Mission Study textbook, "Daybreak in the Dark Continent" under the leadership of Prof. Smith. One student was baptized on July 7th. A former student in the High School, Maung Ba Thaw, has become an evangelist and is to give himself to work among the Yawvins near Myitkyina.

Under the auspices of the Sunday school a meeting was held in Cushing Hall on the evening of July 7th in commemoration of the 99th anniversary of the landing of Dr. Judson on the shores of Burma. Sava Ba. the assistant superintendent of the Sunday school, presided. Addresses were given by Major Morris, Cantonment magistrate, and by Dr. Thomas of the Theological Seminary at Insein. The usual congregation was swelled by the attendance of visitors from the Burmese church at Lanmadaw, and the pupils of Karen school at Ahlone and the Karen Woman's Bible school.

At the last examinations given by the University of Calcutta our students were very successful. Two of the three who entered for the B. A. examination succeeded in passing. Of the thirteen who entered for the I. A. examination all passed, five with credit. One of these, James A. Sandys, heads the list of students from Burma and secures a government scholarship of thirty rupees a month, tenable for two years. Sandys came to the Baptist College from our High School at Mandalay and has always attended a mission school.

# Foreign Missionary Record

# ARRIVED

Miss Lisbeth B. Hughes from Moulmein, Burma, at Vancouver, May 11, 1912.

# SAILED

Mrs. E. N. Harris for Shwegyin, Burma, from Mrs. E. N. Harris for Shwegyin, Burma, from Boston, July 30, 1912.
Rev. C. H. D. Fisher and Mrs. Fisher for Tokyo, Japan, from San Francisco, August 10, 1912.
Rev. W. L. Ferguson, D.D., and Mrs. Ferguson for Madras, South India, from Boston, August 13, 1912.
Mrs. L. E. Martin and three children for Ongole, South India, from Boston, August 13, 1912.
Miss Annie S. Magilton for Nellore, South India, from Boston, August 13, 1912.

from Boston, August 13, 1912.

Miss Grace Patton for Nellore, South India,

from Boston, August 13, 1912.

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# DEMAND FOR UBIQUITY

The missionary pastor in Idaho, as he realizes the religious destitution, wishes for ubiquity. That idea is expressed by Rev. John A. Peake, of Mountain Home. Relating some of his experiences, he says that on one occasion he drove a wild team of bronchos forty-five miles to a mining town called Pine, where he spent two nights preaching in the school house to a good congregation, a large percentage being men. The people begged for a regular preaching appointment. A Sunday school was organized through the instrumentality of the school teacher, who was made superintendent. While calling among the people the missionary learned that his sermons were the first proclamation of the gospel message there in four years. Bevond Pine about thirty-six miles is the largest mining camp in the district. It is called Atlanta, and is without any religious influence except a weak Sunday school.

This missionary has a home field which is sufficient to occupy one man's time, but in the spirit of the apostles he pushes out into the regions beyond. He has organized a young peoples' society of sixty members, most of whom are in the High School. He also holds a sacred literature class of twenty, a "Conquest Missionary" class of twenty-four, and a teachers' training class.

# REGION FULL OF YOUNG MEN

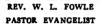
Rev. H. B. Foskett, who has been rendering fine service in Wyoming, says: "This region is full of young men, thrifty and enterprising, who came out from eastern homes and are making the struggle of their lives. There were fifty of them in my congregation last Sunday evening, sitting on planks, singing lustily, 'Yield Not to Temptation' and 'Send the Light,' while the Pool Hali directly opposite was wide open and the balls were constantly

rattling and they had a crowd too. But we had by far the largest number. Only a portion of these young men are employed by the government. Most of them came from outside, living on claims, and their saddle ponies lined the streets. Among the 58 church members in Powell are 29 men, 15 of them young men. Our Brotherhood is a live, aggressive organization and a splendid center from which to reach out after the hundreds of men about us."

# WHERE HEROISM IS REQUIRED

The name of the writer of this letter is omitted, but the story it tells ought not to be lost. "I came to save the church which seemed hopelessly divided. Many of the members were so discouraged that they talked of disbanding. To harmonize the opposition if possible was my aim, but in this I partly failed, because a leader kept up a continual agitation. Then it was that I determined by God's help to inspire hope and lead the loyal ones forward. I have met with headaches and My salary was much less heartaches. than usual. Sickness in my family cost me \$250, and all made the road a rough one. Last year too we lost by removal from the place out of our congregation old and young between 80 and 90, including some of our strongest financial supporters, and none have come to take their places. We have passed through all as prisoners of hope for three years. My wife and myself are physically worn out, but the church lives. The salary is \$700 of which the Home Mission Society gives \$100. The benevolences of the church are not neglected. Our membership is 53 with no wealth represented. Last year we gave to Foreign Missions \$45; to Home Missions \$20; and to State Convention \$27. We are trying our best. relying wholly on the power of Christ to sustain.'







REV. FRED BERRY, IOWA STATE EVANGELIST



REV. P. C. NELSON GENERAL EVANGELIST

# Evangelism in the Middle West

We have tried to have a state-wide view of the needs of all our churches, small and great, with or without pastors. Our aim has been to supply pastors to such churches as have none, for we have found it almost useless to hold meetings in fields and then run away and leave them to become discouraged and lapse back into sin with no pastoral care.

Our method has been to work in groups of churches, conducting simultaneous series of meetings. These have often included a whole association and sometimes we have worked in three associations at once. The news of meetings in one place with numerous conversions reported have greatly encouraged those who were conducting meetings in neighboring churches.

The leader of this movement is the State Evangelist, who is employed jointly by the Convention and the Home Mission Society, having general charge of all the other workers. He arranges the plan of campaign, and conducts evangelistic conferences which lead to special meetings of a most aggressive kind. The movement employs also independent evangelists whose credentials are carefully scanned. Evangelistic pastors are also used as often as they can be spared from their churches, and many of these are discovering their gifts as they are pushed out into the work. while the churches they serve have felt the result of their larger experience and increased faith. During the last year thirty-three pastors helped in the meetings, doing efficient work and reaching many weak fields not previously touched. We have also been able to utilize the evangelistic bands in both our Baptist col-These students have conducted meetings during vacation periods, sometimes leading their own services and often assisted by one or more pastors who have gone with them. This has been of important assistance to the young men who have gained a real experience in active Christian work. The pastors at large also have cooperated with us in our campaign.

We have certainly succeeded in executing an organized plan simple enough so that all our people can understand it, and we are glad to report that it met with success. During the year 906 conversions were reported as the result of the evangelistic meetings conducted in the way which we have described. Sixty-seven series of meetings were conducted, thirtythree pastors cooperated, and eighteen evangelists and singers assisted. The collections amounted to \$3,618.86, and the actual cost to the Home Mission Society and the State Convention of Iowa was \$756.04, which was divided equally between the two Societies cooperating. In Iowa it is felt that a demonstration has been made of a simple and vet effective form of a state-wide evangelistic movement, kept constantly under the control of the churches and with results which have left no painful discords in our work.

# A Missionary Helper

BY REV. L. G. CLARK, OF MONTANA

MRS. W. A. Petzoldt has doubtless made the largest contribution yet given to the Crow Indian Mission. Into this "treasury of the Lord" "she did cast in all that she had, even her life." When Mr. Petzoldt was asked by the



(MRS. W. A. PETZOLDT IN INDIAN COSTUME)

Home Mission Society to take charge of this work, his good wife, in the calm yet earnest spirit so characteristic of her, at once consented to go and share with him all the toil and trial of soul involved in the planting of a Christian mission among the Crow Indians. Only the Master himself understands fully what this has meant. The leaving of a pleasant home and all the comfort and delight incident to the life of a pastor's wife beloved and honored by a cultured community, in a city like Sheridan, Wyoming, to go to a lonely mountain valley and devote her life, humbly, patiently and cheerfully to the task of helping uplift the poor, despised and long neglected Crow Indians, in all their physical and moral degradation, wretchedness and despair, was indeed something worthy a real heroine of the

In December, 1903, Mrs. Petzoldt with her two little children accompanied her husband to Lodge Grass, Montana, and began her loving and helpful ministry as a Christian woman among the Crow Indians. From that time to the present she has ever proved herself an angel of mercy to these poor people in their manifold and great need. With a mother's sympathy and a Christian's love she has gone about doing good, ever ministering to them in their sickness and poverty, their wretchedness and sin.

She has helped much in the transformation of their lives and their homes. She has aided in leading many into "the Jesus road," and teaching them, and their children, the joy and blessedness of Christian living. The writer is one who has had the privilege of visiting the mission many times; and he has always been made to feel deeply conscious of the fact that Mrs. Petzoldt is doing a work for the Lord the cost of which is more than we can understand.

Especially was he impressed with this thought during his first visit after the mission was established. With Mr. and Mrs. Petzoldt and their little girl he walked a short distance from the new mission-house that was then being erected, and stood with them by a lonely little grave under the trees. There they told

him how, very soon after they came to Lodge Grass, their baby boy, Cedric, was taken very sick, and they were so far away that the doctor could not get there in time to give the needed help. The sad, patient face of the Christian mother, who in silence wept at the grave of her child, made us feel that all the money given is after all only a small part of the real cost of our mission work at home and abroad.

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# Hartshorn Memorial College

BY HENRY M. KING

# PRESIDENT OF THE BOARD OF TRUSTEES

The retirement of Rev. Lyman B. Tefft. D.D., from the presidency of Hartshorn Memorial College in Richmond calls for a public recognition of his long and faithful The founding of the College twenty-nine years ago by Mr. Joseph C. Hartshorn, then of Providence, in memory of his wife, was at the suggestion of Dr. Tefft, who planned its character, defined its purpose and aim as expressed in its charter, and has presided over its successful career until the present time. The College has been one of our most useful and honored schools in the South, and was never more prosperous than now. It eniovs the confidence of Baptists, both white and colored, and the affectionate and loval support of a large body of alumnæ, many of whom are filling positions of great usefulness. Only his advancing years and need of rest have compelled Dr. Tefft to resign. The Trustees feel that they are fortunate in securing as his successor George W. Rigler, D.D., of Lonsdale, R. I., who by experience as teacher and pastor has won the confidence of all who know him in his Christian character, ability and fitness for his new and responsible position.

The fine property of the College valued at more than \$125,000 has been secured by the original gift and subsequent bequest of the generous founder. The College is still to have the aid of the Home Mission Society and the Women's Home Mission Society in the support of some of its teachers. The trustees in reluctantly accepting the resignation of Dr. Tefft unanimously adopted the following minute of

appreciation, and ordered it placed upon their records:

"In accepting the resignation of Rev. Lyman B: Tefft, D.D., from the presidency of the Hartshorn Memorial College, we desire to express to him and to place on record our great appreciation of his long and successful service in behalf of the education of the Negro people of the South. He is the only President the College has had during the twenty-nine years of its existence.

After graduating at Brown University in 1858 and at the Rochester Theological Seminary in

After graduating at Brown University in 1858 and at the Rochester Theological Seminary in 1860, and having an experience as teacher and pastor in the North for fourteen years, he served for nine years as Associate Principal of the Normal and Theological Institute in Nashville. Tenn., an institution for the education of colored young people. With this rich experience and in the maturity of his powers he entered upon the task of planning and guiding and carrying forward the work of Hartshorn College. Through his personal acquaintance and influence with Mr. Joseph C. Hartshorn, the latter was prompted to make generous provision for the founding of

The experience of Dr. Tefft at Nashville had given to him wise and strong convictions as to the character of the education needed by the recently emancipated race, and the manner in which it should be carried forward. It should be industrial and normal as well as collegiste education; it should be a separate education for young women, and above all it should be thoroughly Christian, having in view the training of the hand and the mind and the character amfd surroundings as free as possible from temptation, and as conducive as possible from temptation, and as conducive as possible to the inculcation of high ideals of Christian womanhood. These views harmonized with those of Mr. Hartshorn, and upon this basis the College was founded, and has been most faithfully administered by Dr. Tefft. The College is in some true sense his child, and has been moulded by his fatherly hand.

The education given by the College has been thorough, its discipline has been excellent, and its atmosphere positively religious. Few graduates have left the College without being Christians, many of them becoming such during their student-life. The plant has been extended as the increasing number of students has demanded, and the College has acquired a reputation second to that of no similar institution in the South. Hundreds of young women have gone forth from its walls with disciplined minds and high ideals of life and service to the work of teaching and home-building among their own people.

The material interests of the College have been

The material interests of the College have been conducted with the utmost care and economy, and the President's administration closes with the property in excellent condition and with a small surplus in the treasury. All this prosperity and large success have been achieved by and are due under God to the wisdom, watch, care and self-denying devotion of the President. He has had the confidence and high esteem of the Trustees and friends of the College, and has won the gratitude and affection of all the students.

It should be said that the devotion and selfsacrificing interest of Dr. Tefft have been equally shared by his daughter, who has given free her valuable services as a teacher for all these years, and at the same time has furnished the salary of another teacher.

and at the same time has turnished the sainty of another teacher.

We deeply regret that advancing years have compelled Dr. Tefft to present his resignation, but we are happy that he is to be a member of the Board of Trustees, and that the College is still to have the benefit of his wisdom and long experience. We wish for him many years of rest and enjoyment now that he lays down the heavy responsibilities which he has borne so long."



REV. AND MRS. H. D. ZIMMERMAN AND THREE CHINESE CONVERTS BAPFIZED AT THE FIRST BAPTIST CHURCH, OGDEN, UTAH

# Chinese Converts in Utah

Prof. J. A. Smith, President of the Utah Baptist Convention, says: readers will be interested in the enclosed picture, and the following articles from the wife of the pastor of the First Baptist Church at Ogden, Utah, Rev. H. D. Zimmerman. This baptismal scene, on the evening of July 14th, will long be remembered by the members of the oldest Baptist Church in Utah. All who know Utah, as some of us older residents know it, realize what a difficult missionary field it is, and sometimes workers have found it more satisfactory to go after the foreigners, especially among the young. But we will let Mrs. Zimmerman tell the story in her own words:

"Perhaps a line or two telling you of some of our experiences with these three Chinese boys may interest you. It is needless for me to tell you that we love them, and feel that they love us. For over ten months they have been coming to our home nearly every day, and it was only after asking many questions, and

sometimes keeping them for hours, that we said to them, 'Do you believe Jesus is God?' When being examined for baptism one of the deacons addressed one of the boys in this way: 'Why, Wan, do you wish to be baptized?' His answer was, 'Because Jesus was.'

"Sometimes the work has been very trying, but we feel that God alone knows the result, and it may be great. All three boys are from the best Chinese families. One says he wishes to be a doctor, one a merchant, and one a mechanic. We believe their conversion is not only of the mind, but of the heart. Their names are Kay Leo, age 12, Wan Tong, age 13, and Leon Ming, age 14.

"Brother, sister, if you want to do something that will bring to you satisfaction and deep joy, try and lead some of these fine boys to the Master. Knowing you are obeying the Lord's 'command: 'Go ye, make disciples of all nations.' Sometimes we become very weary in the Utah work. You will never know the difficulties here until you try some of our fields, but God is blessing us abundantly."



# SWEDISH CONFERENCE IN MINNESOTA

Our Minnesota Swedish Conference convened for five days at Willmar. There were 125 delegates and more than that number of visitors. Dr. Ketman gave the best address on the work of our Society that the Conference ever listened to. I had charge of the Sunday school session which had one half day. By being up at four in the morning on Children's Day I was in three churches and schools giving an address at each. They were St. Paul First, Minneapolis First, and Cambridge, all Swedish, and all interesting exercises. I am enclosing an address and picture of a boy at St. Paul First Church. Also a picture of triplets in the same school that graduated with a class of over . forty from the primary department. St. Paul First Swedish Church has 600 members, Rev. G. Arvid Hagstrom pastor, and a school over 900, making it the largest Swedish Baptist school in the land.—M. BERGLUND.

## A BOY'S SPEECH

Edward Boberg, 12 years of age, spoke the following piece in the Swedish language, on Children's Day, June 9th, in the First Swedish Baptist Church, St. Paul. Minn.

"It is my privilege to thank you all in behalf of the Sunday school, for the interest you have shown us today. We have tried to do our very best, and if any mistakes have been done we ask you to overlook them. It is a pleasure for us as a Sunday school to be here on Children's Day, together with our parents and friends to get a greater view and interest of this important work, among children, young people and adults. I am very glad that I can say, that in our school we have classes for all ages, and we invite you all to meet with us every Sunday morning at half past nine, when we meet for Bible study.

"Will also remind you of the fact, that

there are some who have not the privilege we have. In many places they have no Sunday schools and at some places the people have not even a Bible. The Amer-



EDWARD BOBERG

ican Baptist Publication Society does a great work in such places. They send out men to preach the gospel, organize Sunday schools and churches, to some places they send out colporters to go and find those who are living far off from Christian people. These men distribute the Bible and other good literature, do house-to-house visitation, lead meetings, organize Sunday schools, and in every way try to make Christ known among the people. The Society has six chapel cars, they are taken into places where the people do not

have churches to go to. These cars are built like a chapel and are sent to different places and directions. The missionaries on the car, have meetings, visit the people, give out Bibles and literature, organize Sunday schools and churches. This work cannot go on without money, and it is our and your privilege to give an offering to this work. Today we want a large offering! We are thankful to God that we can go to Sunday school and there learn to love Jesus Christ, and with our whole heart we thank our teachers who work so faithfully, and may God bless your work and many souls be saved. At last I want to thank every one, who has in one way or another, taken part in celebrating Children's Day."

# A GOOD WORD FROM OREGON

I have reached a large territory and I trust some people's hearts also. At South Yamhill I found the people at work and a good Bible school with very earnest teachers. Monmouth (a landmark church) is longing for a better work and wants the colporter to give them some services this fall as soon as the State Normal opens up. I found the new pastor at Corvallis getting a hold on the work

there as no man has since I have been in the State: the Bible school has doubled and the prayer meeting is attended in a way I never saw before. As I went on to the south I found a large community practically Baptists all on account of a few of those tracts on "My Duty Toward Baptism" which I distributed there some six years ago. I was in the town and territory of Tunction City for awhile and aided them in a tent meeting. God gave a great blessing to that place for several men and their wives were converted and a Catholic Italian family came out and were baptized. There is a growing desire for the colporter evangelistic work.— J. L. WHIRRY.

### AN EFFECTIVE EVANGELIST

Pastor J. C. Holmes, of Arkansas City, says, in Word and Way: "Brother Killian is a true man of God. He does not claim to be an evangelist, but a pastor's helper, and he truly is a helper. He has no trick or high-pressure methods, but he preaches the gospel in its purity and simplicity." Mrs. Killian's aid in singing and working among the women and children is recognized also.



D. C. WILLIAMS AND FAMILY, GLOBE, ARIZ., RECENTLY APPOINTED SUNDAY-SCHOOL DIRECTOR OF ARIZONA FOR THE PUBLICATION SOCIETY

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Financial Statements of the Societies for Five Months Ending August 31, 1912

FOREIGN MISSION SOCIETY  HOME MISSION SOCIETY  FUBLICA- TION TION	Source of Income Churches, Young People's Societies and Sunday Schools Individuals Income of Funds, Annuity Bonds, Specific Gifts, etc. Totals Churches, Young People's Societies and Sunday Schools Income of Funds, Annuity Bonds, Specific Gifts, etc. Fotals Controles	### 1918-18 ### 1918-18 ### 1918-18 ### 1918-18 ### 1918-18 ### 1918-1918-1918 ### 1918-1918-1918-1918-1918-1918-1918-1918	Receipts for four months \$93.639.52   10,582.03   32,826.61   \$137,048.16   \$39.062.66   39.062.66   27,598.76   \$84,494.14   \$34,131.12   \$4,178.58   9,266.93   17,436.77   \$65,002.40	Balance Bequired by Mar. 31, 1913 \$700,227.70 70,966.97 67,690.39 \$838,885.06 \$8318,939,34 \$23,991.63 \$8,386.25 \$8,386.25 \$\$8,386.25 \$\$1,482.86 \$\$6,105 \$133,090.21	\$65,020,51 18,944,77 20,307,69 35,913.16 \$140,186,13 2,102.79 31,466,37 48,561.22 \$118,583.39 1,660.90 1,660.90 18,508.20 \$60,638.47	Comparison of Receipts with those of Last Year           1911-1912         1912-1913         Ingresse         Decre           \$65.020.51         \$9,635.9.52         \$9,674.24         \$           \$18.944.77         10,582.03         \$9,674.24         \$           \$2,937.69         10,582.03         \$9,674.24         \$           \$2,907.69         10,582.03         \$9,674.24         \$           \$140,186.13         \$137,048.16         \$9,674.24         \$1.81.81.81.81.81.81.81.81.81.81.81.81.81	## those of L. Increase \$9,674.24  \$9,674.24  \$9,674.24  \$2,599.65  \$2,599.65  \$3,505.23  \$7,596.03	## Year Decrease \$
WOMAN'S HONE MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools. Individuals Legacles Income of Funds, Annuity Bonds, Specific Gifts, etc	\$164,400.00 21,134.00 10,000.00 17,500.00 \$213,034.00	\$21,407.53 1,167.61 3,004.68 5,753.64 \$31,333.46	\$142,992,47 19,966,39 6,996,32 11,746,36 \$181,700,64	\$26.196.67 1.260.62 6,019.50 5,353.53	\$21,407.53 1,167.61 3,004.68 5,753.64 \$31,883.46	\$ 400.11	\$ 4,789.14 182.91 3,014.82 

1 Of this amount \$68,677.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

To this sum abould be added the debt of the Society, April 1, 1912, of \$78,659.48, making the total sum required \$1,054,562.65.



# What a Preparation for Thanksgiving a good HOME MISSION WEEK ought to make!





F. Gilbert, Mrs. Gilbert, Rev. A. V. Marsh, Miss Alice Stanard, Miss Edith E. Crisenberry. Sucond Row: Mrs. William Smith, Rev. Wm. Smith, Mrs. F. H. Rose, Rev. E. H. Rose, Ernest C. Freimark, Mrs. Freimark, Rev. W. E. Bailey, Rev. W. R. Taylor, E. H. Clayton, Mrs. Clayton, Third Row: Katherine Gerow, M.D., Rev. A. T. King, M.D., Mrs. King, Mrs. W. E. Witter, W. F. Witter, D.D., Mrs. W. E. Bailey, Mrs. W. R. Taylor, Miss Alma L. Pittman, Mrs. J. E. Tanquist. Borrow Row: Rev. J. A. Howard, Mrs. Howard, T. V. Witter, Mrs. Witter, Rev. A. L. Nasmith, Miss L. J. Dahl, Rev. J. E. Tanquist. Armstrang, Rev. H. Hattersley, Miss Alma G. Broadhead, Rev. E. N. W. Hattersley, Tor Row, left to right: Mrs. L.



# The World Currents



HE war that has long been threatening between the Balkan States and Turkey has broken out, the first declaration coming from little Montenegro. The King in his declaration of war said Montenegro had hoped to secure the liberation of the Serbs in Turkey without bloodshed, but women and children are being massacred by the Turks and no recourse was left but the sword. "We are assured, in this holy undertaking, of the sympathy of the whole civilized world," he adds, "and we will have the loyal assistance of the kings of Servia, Bulgaria and Greece and their peoples."

The great Powers sought to avert this outbreak, since once war begins nobody can tell to what it may lead. Complications involving Russia and Austria-Hungary make the situation perplexing and perilous. Turkey's unsettled conflict with Italy doubtless hastened the attack by the Balkan States. Their grievances consist in questions of boundary lines, and the treatment accorded the Christian peoples by the Turks. The Albanians and Servians have suffered greatly. The religious question is at the front and one of the dangers is

religious question is at the front and one of the dangers is that of a general Mohammedan uprising, which would affect all the near and far eastern countries.

The Balkan States engaged in this united effort to remove Turkey from Macedonia and free from oppression the Slavic peoples now under the Turkish rule are Servia, Montenegro, Bulgaria and Greece. The latter desires to take Crete from Turkey, this having long been a bone of contention. Race and religion are factors in the bad feeling. The Cretans wish annexation to Greece, but this has only kept affairs stirred up both in Crete and Greece, where the wish is reciprocated.

The present demands upon Turkey are nothing less than autonomy for the whole of Macedonia, for Albania, Old Servia, and Crete. This of course would mean the withdrawal of Turkey from Europe, and could only be gained through successful war.

The Powers will do all they can to limit the outbreak. Meanwhile the Balkan peoples have for years nursed their wrath and are eager for the fray. The Turkish government cannot successfully rule Slavic peoples. That is the one certain thing. Without radical changes, the Turks have proved themselves unfit to rule any people, including themselves.

In China the conditions remain without notable change. Disturbing reports come from some of our missionaries in the interior concerning the failure of the government to control the people in the cities. The period of reconstruction is one of grave difficulties. But as yet there is good hope that the Republic will succeed in overcoming all obstacles.

Ireland is rent by dissensions over Home Rule, the North and South being firmly set against each other, and religion entering in to make agreement more difficult. England is having trouble enough over the Irish question to compensate Ireland for any past grievances.

Affairs in Mexico are more hopeful for peace. The Madero government has held the rebellion in check, and President Taft's firm stand against intervention has strengthened President Madero's hand materially.



# China Through Missionary Eyes

# Similar to the French Revolution

By Rev. George Campbell, Kaying, South China



N the political reorganization of the province the old distinction of prefectures is done away with and the unit is the hien or county, as in the United States. This is now known as Moi yen (or hien), that is, the county of Moi. Moi is also the name of our principal river and means apricot. A census is now being taken, but the population is 300,000.

One of the leading men of this city was suddenly taken with hemorrhage of the lungs and went to the hospital of the German

Mission. In that institution he learned to pray and began to read the Bible. When convalescent he returned to his home and then since I have much seen of him. He appears to be a converted man and diligently improves opportunities of speaking a word in favor of Christianity. His mother has been baptized and seems a firm convert and his boys are in our Sunday school. He has enlightened me as to the real attitude of the leaders of thought here towards Christianity. The atheistic leaders of the Revolution despise it as a worn-out superstition, discarded by the Occident. is, however, a reaction setting in and we have some very interesting inquirers. The conservatives have the old prejudice

against Christianity, identifying it with the foreigners and believing that its spread means the growth of foreign influence. There is, nevertheless, among the Revolutionists a certain tolerance of the spread of Christianity among the women as better than the present superstitions and less expensive, and because women cannot be contented without something to worship.

The sale of incense and other things connected with their worship has greatly fallen off, but chiefly because the new regime frowns on the expense of worship and men strive to limit the household expenditure for such things. In January political conditions here were very ticklish. The German missionaries were on the point of leaving for Swatow, but we held on from that day to day until the situation improved. In the latter part of the month I went up into Fukien and visited our station at Ngamtshien, opened last year by Mr. Whitman. Beyond there the roads were not safe and on the whole it seemed best to close work for the present. By the middle of February the Bousfields were able to return from Swatow, and soldiers arrived from Canton assuring the peace. Both our consul and the German consul had made inquiries as to the sending of these soldiers and would probably have insisted on our coming to the coast if they had not been sent. The plague began to be bad in February but Mr. Bousfield brought up some anti-plague serum from Dr. Lesher and we were all inoculated.

Our work is much contracted this year. Last year we had seven schools running, the teachers also preaching. Some of them failed to make good, others preferred to work in the Hopo field near their homes and only two helpers stayed on. Here in the city things have gradually settled down, but it has not been a good year to work in the outstations and no perceptible progress has been made. In March our new teacher from Shantung arrived and has had charge of the boarding school ever since. He is a graduate of the Union Christian College at Weihsien and is well qualified to teach, having the equivalent of an American college course. He came rather late and conditions were still so uncertain that we have had a small school, but good work has been done and things kept moving, which is much in such times as these. As he gets the language he will be increasingly use-

Since April our morning congregations have risen from forty to 1000, and afternoon congregations from twenty-five to seventy-five. The women are the most

regular attendants and twenty-three of them have been baptized during the last four months. Our Sunday school is build-Many pupils from the public schools attend as no school is held on Sunday. I think a really spiritual church is gradually being built up here. The older members, I fear, came in hoping for some Finding that we material advantage. would not help them with their lawsuits they fell away, and many of them have not been to meeting for years. Those who are in business buy and sell on Sunday as on other days and others work at their trades. This has gone on too long and we are beginning to discipline some of them.

It would be difficult to forecast the future for China just now. I have been optimistic all along but have misgivings now. A few weeks ago the elected magistrate here avenged himself by putting an enemy to death without trial. The conditions parallel in some respects those of the French Revolution,—the worship of liberty, license in conduct and rampant atheism.



OUR MISSION DAY SCHOOL AT KIATING-DOES IT PAY?



# Reaction Against the Republic

By Rev. R. Wellwood, Ningyuanfu, West China



URING all my experience of over twenty years in China I have never known things to be in worse condition than at present. Affairs with us are in a state of chaos and intense unrest. The masses generally are already dissatis-

fied with the Republic, or at least with the administration as they see it through the officials. Now we have with us a supposed representative of the Republic whose duty it is to hold meetings where the principles of the new government will be expounded and the minds of the people set at rest. This man's official title in Chinese means "Expounder of Peace." This sounds good and raised great hopes in the minds of the people. I am very sorry indeed to say that all these hopes are now shattered. young man's first and only public appearance was in the local assembly hall when he pronounced the leader of the rebellion here last October as a good man and a martyr. Why he should do this is more than any rational man who believes in justice can understand. The result is that those who assisted last year in protecting the city and helping disperse the bands that besieged it are now held as rebels and have had to flee from this young man's wrath. The prefect is also held to be responsible for executing the leader and one cannot say what the end will be.

One serious feature is that the members of the Sun Society are becoming active again and threaten reprisal. Now that their leader has been proclaimed a martyr they feel at liberty to take revenge. They are holding meetings and reports have it that they mean to assume the aggressive, and this means serious disturbance for us all. The Sun Society is anti-foreign and we shall perhaps have trouble again. They will certainly murder the prefect and the colonel if they get an opportunity.

Besides this late agitation we have two chief local factions—the old and the new at variance which may lead to local dis-All who served under the turbance. Manchus are in every case discriminated The new party gets all the emoluments of office. The result is a deep hatred of these new men and a strong desire to push them from their places. The old party has formed a society which partakes of the nature of the Masons in the The idea is to protect each other and resist aggressions from the new party. The members of the new party have also felt compelled to form themselves into a mutual protection society which of course has for its object the resisting of any pressure from the old party. In case of disturbance the old party can command an overwhelming majority. City affairs are largely neglected. The elections are a farce and amount to nothing. The capable and clean men are discouraged and refuse to take any part in local administration. There is no police service and it looks as if the officials are a law unto themselves. Personally I do not think

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the new men are showing any more public spirit than the old. All seem to be working to forward their own ends.

There are also some evidences of antiforeign feeling, particularly at Hweilicheo, where the French priest was murdered. The provincial government is anxious to protect foreigners and has sent out frequent proclamations to this effect. The local officials have been on the alert, too, and have put out proclamations explaining the missionaries' purpose and stating that our coming to China is in accord with treaty rights. At Hweilicheo this last phrase has been obliterated twice and two other characters substituted which read

that the extermination of foreigners was in accord with treaty rights. This was the work not of the ignorant but of some of the student gentry who are opposed to all foreigners and foreign religion. this city we sometimes hear the old threats of last year repeated—that the officials are to be killed and the foreigners' houses and chapels burned. We can do nothing but sit tight and hold on, with our eyes and ears open for any hostile signs. Work, of course, is very slow and will be for a good while yet. No one seems to identify himself with us and we must wait patiently until the tide turns. Let us hope that it will turn very soon.



YUAN SHI KAI'S ORIGINAL CABINET OF THE CHINESE REPUBLIC

Left to right, lower row: Ts'ai Yuan-pei (Education); Chengting T. Wang (Industry and Commerce); Admiral Liu (Navy); Hei-Wei-teh (Foreign Affairs); Premier Tang. Upper row: Sung Chias-jen (Agriculture); Alfred Sze (Communication); Gen. Tuan Chi-jui (War); Dr. Wung Chung-hin (Justice); Wei Tsu Tung, Secretary.

The Chinese Republican Cabinet
Through the kindness of Mr. R. N.
Holmes we are enabled to give the pic-

tures of the first Chinese Cabinet which was appointed by President Yuan Shi Kai. We have not seen this in any publication,



The group is a remarkable one, and one of the most brilliant and influential of its members is Chenting T. Wang, who was called from his position as Y. M. C. A. Secretary in Shanghai to aid in the framing of the new constitution, and was one of Dr. Sun Yat Sen's chief lieutenants. Recognizing his superior ability, President Yuan offered him a cabinet position, which was accepted only provisionally. as the Association work was regarded as having first claim. It speaks for the character and quality of this young man of thirty-two that within a year he rose from the ranks of ordinary life to a cabinet rank, and the post of vice-minister, second to the premier. As a pronounced Christian, head of a distinctively Christian institution, his selection was the more significant. He was educated in this country, after graduating from a Chinese university, taking his final work at Yale. He exercised a wonderful influence over students while in college here, and was picked out by Dr. Mott as the man for Shanghai, where his work has been largely among students. He has won converts by the hundreds, and is one of the most influential Christians in his native land. It is men of this stamp who give promise of the ultimate victory of republican and Christian government in China. They are working might and main to establish an efficient government, in the face of many and great difficulties, chief among which is the financial stringency and the attitude of the Powers in regard to arranging for necessary loans.

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# From Missionary Letters

"OUR DAY OF OPPORTUNITY"

Your letter found us rusticating on the beautiful Kwanhsien Mountains. We are greatly enjoying the change and rest after a strenuous year in the city. The scenery is beautiful. To the east we look down on the vast Chengtu plain, now laden with an immense rice crop, while on the west we look out on high ranges with the Tibetan snow clad peaks for a background. We are avoiding the summer heat and generating strength for the fall work. We

shall be back in Yachowfu in early September. On our return trip we shall make a short visit in Chengtu.

Received the following by wire and mail from Dr. Humphreys yesterday: "Yachowfu looted; all safe; danger past." This news was entirely unexpected and we are awaiting a letter to explain the cause. We reason, however, that the looting could not have been serious, since Dr. Humphreys must have wired immediately and he could even then say "danger past."

While we may expect disorder throughout China for some time I am strongly of the opinion that this is our Day of Opportunity. I certainly hope the Baptist denomination may do something worthy of itself. Money and effort expended now will bring great returns. Szchuan is an empire in itself and we look to you to keep our forces up to working efficiency. —H. J. Openshaw, Yachowfu, West China.

# OUR MISSIONARIES RETURNING TO WEST CHINA

On August 17 I cabled you the following message: "Consuls not unfavorable; twenty returned; we plan September and December." The consuls do not exactly approve of travel to the interior, but they probably will not until the Republic is fully recognized, and there is no use waiting until they do formally approve. They are passive now, putting no obstacles in the way of those who feel that it is all right for them to return. Probably it is safe to say that the missionaries of all Boards are now agreed that the only obstacle to their return is the danger of the river with the high water running now. A few of our people,—Tompkins, Dye, Morse, Smith and Mrs. Salquist,-have been seriously thinking of starting. The steamer, "Shutong," is running, and those who have already gone have traveled by her, but the accommodations on her and the danger of running the rapids in her make her a questionable solution of the difficulties of getting West before the usual time of houseboat travel, leaving Ichang about December first.—R. D. STAFFORD. Shanghai, China.

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MARSHFIELD, OREGON

# A New Idea - The Colportage Boat

By Robert G. Seymour, D. D.

This was the last article written by Dr. Seymour for Missions and he was deeply interested in this new venture in Evangelism



NE day our efficient Superintendent, Rev. G. L. White, of the Pacific Coast District, told me he had something "up his sleeve" which he thought would please me. I

did not doubt, but patiently waited for the revelation of the mystery; it came on March 8th, in six letters, one from each of our workers, one from the Secretary of the Oregon Convention and one from the Chamber of Commerce of Marshfield, Oregon, situated on Coos Bay, asking that the Society would have a colportage boat in Coos Bay and adjacent waters. There was accompanying the letters a large diagram of the region to be reached; and a photograph album containing innumerable views of this picturesque country and its people. The petition was so strong, the appeal so fervent, the opportunity so magnificent for real service, that I was stirred to the depths, and could scarcely control my emotions. I of course at once assented to the proposition. The origin of the movement is graphically stated in Mr.

White's letter submitted at that time.

"When I went to Marshfield, Oregon, three weeks ago, to reach the town I had to take a stage over a very rough road for about forty miles, then by boat for thirty miles, then by stage along the seashore at low tide for twenty miles on the sand, and then by motor boat for eight miles more. That is a different country from any I ever saw before. It is very picturesque. For a pioneer country there are large numbers of people. In most of the country there are no wagon roads at all. Boats large and small ply up and down all of the rivers, bays, lakes and inlets. All of the farm produce is taken to town on The children go to school on boats. Every ranchman has a gasoline motor which he uses in going to town and elsewhere. They even use boats instead of cariages for a funeral. It is absolutely impossible to go from place to place without a boat. You could not even walk or ride a horse, for there are no roads and you could not get over the waterways. The valleys are exceedingly beautiful and are thickly settled, often a half dozen ranch houses being within a half mile in distance.

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THE SECTION OF WONDERFUL WATERWAYS

The hills are completely covered with heavy timber. Every ranch has a landing on the river. Passenger and freight boats make regular daily trips along all of the streams and inlets.

"While making a few trips along several of the rivers I saw the large numbers of people without religious privileges. They are permanent residents. There are villags without even a Sunday School, and people everywhere who seldom see a minister. It has been so difficult to get into this country, except by ocean vessel, that the whole district has been neglected religiously by all of the denominations.

"One evening after a pleasant trip up

the Coos River I told the people about our colportage work in new countries, and said

that it would be possible to do an immense amount of good in that country, but of course a wagon was out of the question. I said that it would be a splendid thing if we could have a motor boat, for that could go everywhere the people live. I pictured such a boat going about the country with a scripture verse on the side. The people all know the whistle of each of the scores of boats there, wherever they hear them, and I suggested that they would all know the Baptist boat by its whistle whenever it was heard a mile away. At the close of the meeting a man came to me and said that he would give a hundred dollars towards such a boat. I never thought of asking him for it. When this was told, the people began to talk. We had struck fire and it spread rapidly. Everybody said that such a boat must be secured, for it was a practicable thing in that country. No one doubted the wisdom of such a plan there, for it is the only way to reach the

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NORTH INLET, MARSHFIELD, OREGON



THE COUNTRY WHERE THE TRAVEL IS BY BOAT

people if they are reached at all. It is seldom that you find a place where there is no other way to get about.

The people urged me to present the matter to the church at Marshfield on Sunday morning, a week ago last Sunday, and appeal for subscriptions. I told them that I did not know that the Publication Society would approve of such a plan, but that I would call for subscriptions towards such a boat and the money could be used, provided the Society would endorse the plan. I told them too, that we had no assurance that another colporter could be placed in Oregon at the present. When I asked how much they would give there was

a truly wonderful response. Eight people, six men and two women, pledged \$100 each. They are all reliable and will pay without question. Nearly \$1500 in all was made in cash pledges, and, in addition to that, all of the lumber is promised by two reliable lumber companies. The pledges are signed on cards in the form of notes. I never before saw people become more enthusiastic over a missionary proposition. They realize the tremendous need and that is the reason they give. This has not heretofore been a real missionary church, and the church is small, about 150 members resident. What they have done is very remarkable for a western church. I



THE LUMBER MILLS AT COOS BAY, OREGON

have never known of anything of the kind before. They have done it because they feel that something must be done to help this country. They are dead in earnest and will be dreadfully disappointed if we can not cooperate with them. Right now there are about 20,000 people in Coos county alone, and the district we have in mind for the boat includes parts of several

the boat a welcome visitor in whatever waterways it may ply. The boat is to be under the charge of Rev. G. LeRoy Hall, who was pastor of the Marshfield church at the inception of this work. He will ply all the waterways tributary to Coos Bay and also take the boat up Coquille River. He will reach the ranchers and the logging camps. He has already begun his work



other counties. I am told that in Curry county, which is next to the south, there is no church of any denomination."

The work was immediately started. The work of construction has begun and a host of generous givers have made the construction possible, coming from lumber merchants who give all the lumber, and then individuals who give specials for the boat, such as a Sunday School furnishes anchor line, a man and his wife a Fog Bell, and another a Fog Horn. The cruiser is to be in every way a modern upto-date motor boat which will cost about \$3,000. It will be about forty feet in length, with ten feet beam; it will have a main cabin large enough to accommodate neighborhood meetings, which will make

while the boat is building. He is doing missionary work in different parts of the county. There is a stretch of three hundred miles of waterway up the Oregon coast, and it is the Society's purpose to reach the people who are on these shores and need the gospel. This boat will be a vital force in the Oregon Convention, reaching its people. The Publication Society has a wide-eyed vision in its pioneer work, and we are confident that it has the hearty approval of the people in its wagons, cars, autos, and boats which are moving to give the gospel to the people. has had a large part of the money pledged for the boat's construction and we know there will be generous givers who will keep it in motion.



What it Means to an Outgoing Missionary to Spend a Fortnight in the Environment of the Boston Headquarters



HAT it is difficult to express my sense of the good I have received in the last fortnight, since I first saw Boston, I am conscious as I write. A westerner born and bred, it was my initial experience of New England. I

know that I shall always think differently of the East now that I have seen places that hitherto were only names to me, and have come under the historical spell. We did not have much time to go about, but I managed to climb Bunker Hill monument, and had a glimpse of the Old South, the famous burying grounds in the heart of the city, the Paul Revere North Church, and the Library and Museum; and one afternoon I went out to Lexington and Concord, and my soul was thrilled at the sight of the Minute Man on Lexington Green—the very finest thing of all I saw, I think. I was proud to be an American, and to remember that my father's family traced itself back to the Puritan settlement in Connecticut. And then the thought that I was about to leave America made my country doubly dear to me.

The setting added to the impressiveness of the meetings in the Board Room of the Society, on the eighth floor of the Ford Building with windows looking out over the Charles and the crowded North End, with Cambridge and Harvard beyond to the northwest, and the bay and navy yard and

Bunker Hill to the eastward—and there in sight the masts of the steamship that was to carry many of us away on our sea voyage. If the conference had been less absorbing the charm of the perspective would have proved a lure, but our minds were kept pretty fully occupied during the sessions. I never was in such meetings before, and I shall carry through life, I am sure, some of the mental and spiritual impressions that came to me as revelations.

We began with a week of morning lessons in language study. The object was to get us into the right attitude, so that we might approach our work intelligently when we actually reached the foreign land to which we were destined, and began to acquire the language. Our teacher was a missionary who knew by experience what difficulties we would meet, and whose tongue had learned the twists necessary to make the singular sounds which are not singular but natural to the Burman or the Congoese or the Japanese. I did my best to learn the difference between inflections that seemed all too alike, to get the definitions, and to do real work. The difficulties of acquiring such jargon seemed fairly appalling, and some nights I wondered if I should ever be able to preach in a pagan tongue. But I had studied enough to know that one does not learn a language all at once, and that once in a country where the tongue is heard constantly, much of the acquirement comes by absorption. Then we helped each other, and the

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MISSIONARIES ON THE ARABIC WAVING GOOD-BYE AS THE STEAMSHIP MOVED OUT INTO BOSTON HARBOR, BOUND FOR LIVERPOOL

teacher was inspiring, not allowing us to think too much upon the difficulties. was a splendid preparation, as I learned from the conversations I was privileged to have during the days that followed with returned missionaries, who told us how much it would have helped them if they had been instructed and forewarned as we had been; but when they went out, they were left to find out all the perplexities after they had reached their fields. Then, we became a band of brothers and sisters through the class-room intermingling; and we felt the glow of a common purpose and service. We shall be like classmates, and follow each other with affectionate interest, often recalling our wrestling with "phonetics."

How shall I describe the wonderful days of the conference? Enough was crowded into that week to remember through many a year. We did not have three sessions every day, but some sessions had such intensity of interest that I had a sense of physical exhaustion afterwards, and had to take a vigorous rubdown to get the blood circulating through feet and hands. Our brains were on fire much of the time. What a blessing it was to hear the advice of the veterans, and to feel their indomita-

ble spirit. Why, more than once it came over me that the enthusiasm we beginners felt in going out was nothing in comparison to that shown by such missionaries as Doctor and Mrs. Boggs, Doctor and Mrs. Adams, and others who had spent long years in service and might have desired rest. And of all the company, who could compare in joy and anticipation with Dr. Witter, bound for Assam, while his son was going to Madras?

The memories of those sessions are precious now—they will be more precious when I shall find myself in Ionely and hard places. What an esprit de corps there was! I had never known such fellowship before. We came to know and love our leaders. I shall always be thankful for the knowledge I gained of the Rooms and the men in them. Dr. Haggard is a master leader, bringing out all the points, disclosing the skill of the executive and the tenderness of the friend who has been on the field and understands what we shall pass through. Dr. Franklin, too. made us feel that we had a friend to whom we could come freely for advice and help. I had a certain idea of the Rooms before I came to this conference. I had heard some people say that there was too much

attention paid to machinery and too little sympathy with the missionaries. I know better now. I was given permission to inspect everything, and urged to become familiar with the methods, so that I might know just how things were done, and appreclate some of the difficulties of long distance connections. I am sure that if delays ever occur in correspondence or transportation I shall not be critical. Everything is planned for the convenience and comfort and heartening of the missionaries. We all came not only to appreciate the character and ability of our secretaries, but to love them as brothers. Repeatedly I said to myself, as the meetings went on, "Oh. if only all our church members could share in such a conference as this, and understand the management of this vast enterprise, what a stimulus would be given to the cause, and how the pastors with new impetus would devote themselves to the work of educating their people along missionary lines."

Best of all were our devotional services. The singing was uplifting. I felt the influence of it, and I thought still more about it after the Editor of Missions told us how he had been inspired as, sitting at his desk writing, he had heard us sing—we sang with such heart the grand missionary hymns of the church. I felt ashamed that I, preparing to go to the foreign field, had not known what a Missionary Hymnal our Societies have prepared, with just the cream in and none of the skim-milk of modern jingly tunes. What a blessing it would be if all our churches had this little Hymnal, which costs only fifteen cents, and used it at the missionary meetings. I feel like devoting my first furlough time to introducing this matter to the churches. At any rate, the singing did me great good.

And the prayers—how they lifted us above the levels of the ordinary and brought us into the presence of the Infinite Love. Prayer will seem a holier thing to me, though it has been sacred and intimate since I first could say "Father" as Jesus teaches us to say it. Prayer seems real to the missionary. It must. Not that he is different from other Christians in faith, but he must know how to pray, or how can

he go on. Prayer is more definite to me since the meetings.

There was a most practical side to the conference. We were told frankly what we were going into. We were warned and informed, counseled and guided. problems of the fields were presented by those who knew them. Questions of administration, of procedure, of attitude towards the natives and the heathen religions, of policy and courtesy, of self-support and cooperation—all sorts of questions were discussed. My note-book is full of valuable matter that will stand me in good stead, I am sure, in days to come. And the various phases were set before us in such admirable manner by the assigned. speakers-some missionaries, some secretaries, some pastors, and one editor, who indicated our duty in relation to Missions and the religious press. I shall not forget his injunction to send items, if one could not get time or find inclination to write a long article. We could feel the heartbeats in all of those who spoke to us. I never before heard a series of addresses concerning every one of which I felt that it was the genuine expression of a heart interest and a Christian experience; and that alone made the conference a benediction. contact with missionary Christians-that seems a strange way to put it, I know, as though there could be any other kind of real Christian—girds one like a suit of armor.

Then we had, many of us, to speak on Sunday in the churches, and at some prayer meetings. I remembered Dr. Haggard's injunction not to preach a sermon, but just to tell the people how God had led me up to this time, and to make the impression personal. He said it would not be immodest, because the people understood it. and wanted to know why we were giving ourselves to this cause. I tried to be simple and natural, and my soul was filled with gratitude and joy as I lived over the experiences of grace that conquered my aversion and changed all my plans. I forgot the audience and felt the glory of the gospel, the thrill of the joy of preaching Jesus to those who had never heard of Him. The people crowded around me,

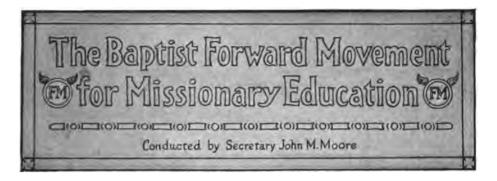


MISSIONARIES LEAVING NORTH STATION BY TRAIN FOR SAN FRANCISCO

and many said I had given them a new idea of what it was to be a missionary. I pray that they may be led to a new interest in missions, and I know that my soul was blessed by that Sunday.

On Monday morning we were taken to the Ministers' Conference in Tremont Temple, and given a chance to tell why we were going abroad. This I had done a half dozen times now, the most important occasion perhaps being at the Des Moines meetings, but I realized that it was not a repetition to these hearers, and that it might even inspire some of the pastors to a deeper interest in missions to see us personally. Then we had a farewell reception given by the Boston Baptist Social Unions—the Men's and Women's uniting -when a large company came to greet us and wish us godspeed. And last of these public functions, there was a great meeting on Thursday evening, crowding Ford Hall, galleries and all; and here again we made our brief statements and were received with lively interest. Surely everything was done to make us feel the interest of the churches in our cause, and in us as representing it. I had always heard of New England people as cold and lacking in cordiality. I know better now. Boston has a warm place in my heart. I have made friends whom I shall never forget. I feel as though I had a personal interest in the Rooms. I know that I am broader in vision, larger in purpose and soul, stronger in faith, better fitted for the task before me, because of these conference experiences.

And now, as I close, the last pravermeeting in the Rooms has been held, the friends have said good-bye, and we are on the steamer that is to be home for some days. In an hour we shall sail down the harbor. My thought turns to the home in the West where parents are praying for their son. But every resolve of my soul sets me towards the far land to which I have been appointed—the land consecrated by Judson, where Hinduism and Buddhism and Mohammedanism combine to struggle against the light of Christianity, which shall eventually dispel the darkness. I wish to help usher in that full day for Burma and India, for Assam and China and Japan. God bless my native land, for which I shall ever pray, and make her Christian and missionary through and through. God bless our churches and make them a lesson to the whole world. God bless us every one!



# Sure to Interest

"THE INDICTMENT OF CHRISTIAN AMERICA FOR CRIMINAL NEGLECT."

This is the title of a Mock Trial which has just been published in connection with the Home Mission Campaign. The author is Rev. Charles H. Sears, Executive Secretary of the New York City Baptist Mission Society and the author of "The Redemption of the City."

There are five counts in the indictment. The defendant is accused:

- 1. Of the wilful neglect of her natural wards, specifically the Indian and the Negro.
- 2. Of the careless neglect of backward peoples within her borders, notably the Latin and the Slav.
- 3. Of oppressing or permitting the oppression of the poor within her borders.
- 4. Of placing or permitting the placing of pitfalls in the pathway of the weak.
- 5. Of monopolizing religious privileges. The participants include, judge, clerk, attendants, district attorney, defendant, atorney for the defense, twelve jurymen,

For the People:

Sequoyah, Educated Indian.

and the following witnesses:

George Washington Jones, Educated Negro.

Manuel Ortiz, Porto Rican. George Zvada, Slav.

Maris Koquinis, Educated Italian.

Anna Brinski, East Side Polish Mother. Maria Lukoez, A Bohemian Working Girl.

John A'Hern, Labor Leader. Frank Mason, Frontiersman. For the Defense:

Alfred Norcross Suburbanite.

James MacFarland, Christian business man.

City Missionary (man or woman). Home Missionary (man or woman).

The purpose is to give a survey of the outstanding Home problems by means of questions and answers in this somewhat dramatic form. The trial method is particularly well suited to bring out both the strength and the weakness, the achievements and the needs in our Home Mission work.

As an illustration of the direct examination of a witness the following is given:

# DIRECT EXAMINATION

By District Attorney:

- Q. What is your name? A. Frank
- Q. Where do you live? A. In Twin Falls, Idaho.
- Q. Were you born in Twin Falls? A. No, I was born and trained in Connecticut, but the West has got me now all right.
- Q. Have you personal knowledge that qualifies you to testify in this case? A. I have knowledge of Christian America's neglect of the religious needs of her own kinsfolk.
- Q. Are you a Church man? A. Yes, I am much interested in Church work.
- Q. Is this not unusual for a frontiersman? A. There is no religion to spare out West, but many are active Christians.
- Q. Have you knowledge of conditions outside of your own State of Idaho. A. Yes, particularly in Utah, Montana, Washington; and I have made a study of

some great changes that have taken place as the result of irrigation and dry farming.

- Q. What is the effect of irrigation upon the growth of population? A. Six or eight years ago my home city was desert, with no companions but sage-bushes, but now we have a population of some 6,000, with electric cars and electric kitchen irons.
- Q. But this must be exceptional. A. Not at all. Hundreds of towns have sprung up in irrigated tracts through the arid region of the West.
- Q. Where is the arid region of the West? A. Some one has said, if you fold a map of the United States with its east and west edges even, the crease down the center is, roughly speaking, the dividing line between humid and arid America.
- Q. How extensively is irrigation being introduced? A. The government alone is spending some \$8,000,000 annually in irrigation, while vast sums have been expended by private corporations.
- Q. Are these arid tracts thickly populated? A. They are coming to be much more thickly populated than the agricultural districts of the East. For example, I know of a farmer in Montana who raises ninety bushels of wheat to the acre; fifty acres of such land makes a good farm. It is said that ten acres of orchard means an independent income for life. One hundred people on farms means twenty-five more in town. It will be seen then that these irrigated districts are destined to sustain a great population.
- Q. What is the relation of dry farming to the growth of population? A. An enormous area is made available for habitation by the Campbell system of dry farming. There is enough semi-arid land in the United States to make a belt three hundred miles wide from Canada to Mexico! All this can be tilled profitably without irrigation.
- Q. Are there other factors entering into the development of the West? A. Yes, prairies once given to cattle-ranches are now turned under the plough. One cattle-ranch makes many farms. Another thing; Indian reservations are being opened for white homesteaders. Ten reservations.

for example, are being opened at once. An area considerably greater than Holland is being opened to settlers and they are coming in. At one of these registrations there were 114,769 applications for 5,000 farms,—not speculators, but settlers.

- Q. What is the relation of all this to the subject of religious neglect? A. The Church has not kept up with the growth of population. In other words, there are not enough churches.
- Q. Be more specific. A. I was in one town of four hundred people in Wyoming where there is no religious work of any kind. In Utah, for example, there are four hundred communities with postoffices, with but eighty places of Christian work. There are forty cities and towns, having a population of over five hundred, with no Christian work. In Montana I saw a young man who had traveled sixty miles to attend his first religious service. He had never had a chance. In western Washington, out of 1,146 towns, only 249 have a church organization. per cent. of the children of western Washington have never been in a Sundayschool.
- Q. Do you allege that the defendant is responsible for this lack of religious instruction? A. I do. There should have been a greater willingness to share Christion advantages with those who do not have them.

The price is ten cents per copy, and it may be secured through the Forward Movement, the Home Mission Societies, or District Secretaries.

# Pastors, Send for These IMPORTANT BULLETINS

The Neglected-Fields Survey Committee of the Home Missions Council is to publish a series of bulletins giving some of the findings of the state survey committees in fifteen western states. The first bulletin is to be issued in time for use Home Mission Week. Secure it of Mr. James E. McAfee, 156 Fifth Avenue, New York City, Secretary of the Committee. Cost 10 Cts.

# OUR SPANISH SPEAKS ING NEIGHBORS

# Spanish-Speaking Work in Five Southwestern States

By L. C. Barnes, D. D.



OR more than half a century now evangelical work has been conducted by several denominations among the Spanish-speaking people in the Southwestern States.

But it is only recently that the first general Consultation of the field workers has been held. It was called together by action of the Home Missions Council and convened in Albuquerque, New Mexico, June 11-13. The calling of such a Consultation is another sign of the new era in Home Missions.

Nearly fifty workers were present, from Texas 2, New Mexico 22, Colorado 4, Arizona 5, California 6, Home Mission Executives from outside the five States 7. Though unable to be present Dr. C. A.



ROMAN CATHOLIC CHURCH OF CONEJOS, COLO..
THE OLDEST CHURCH IN THE STATE

Wooddy had done much work in gathering data and arranging for the Consultation. Dr. R. M. Donaldson was chairman of the Committee of Arrangements.

Seven sessions were held, one for public presentation and six for conference of workers. There was a free, wholesome and vigorous sifting of facts, methods and plans.

# MAGNITUDE OF THE PROBLEM

A year and a half ago the writer had a map made to show by wafers of different



PUBLIC SCHOOL ONE SQUARE FROM OUR CHURCH LOT, TUCSON, ARIZ. ATTENDED ALMOST WHOLLY BY MEXICAN CHILDREN

colors the work of the four leading denominations for Spanish-speaking people, as shown in printed reports, distinguishing schools and churches by wafers of different shapes. Neither governmental nor state statistics give the number of Spanish-speaking people, commonly called "Mexicans" in the United States. is a valid objection to the term "Mexican" by some on the ground that they were born in the territory of the United States and that since their ancestors have occupied it for more than a hundred years, they have unquestionable right to the title Americans Digitized by



BAPTIST CHURCH AND GROUP AT ORTIZ, COLO.—MISSIONARY KING IN CENTER

The following table represents the information possessed by those present at Albuquerque. It is not official. Many elements in it are mere guesses. Only

two workers came from Texas where there is a large Spanish-speaking population. In spite of its serious defects, it is given as by far the most complete showing

# English-speaking Evangelical Work

		spouning m.u	B	***************************************			
	Spanish- Speaking Population	Denomination	Workers	Churches	Members	Boarding Schools	Pupils
		Baptist	20	27	500		
Texas	265,000 to 300,000	Congregational	1	Ī	80		
		Episcopal	1	3	50		
		Meth. Episcopal	1	2	94		
		M. E. South	11	14	1000		
		Presbyterian		22	1300		
		Presb. South	10	3			
		Others	_ 4	_2	64		
		Total	48	74	3038		
		Baptist	2	4	121		
N. Mexico	120,000 to 185,000	Congregational	3	3	60	1	40
		Methodist	24	41	2203	2	78
		M. E. South	I	I			
		Presbyterian	18	27	987	3	266
		Others	3	. 2			
		Total	51	78	3371	6	384
Colorado	35,000	Baptist	1	2	50		
	to	Methodist	1	4	98		
	50,000	Presbyterian	6	14	510		
		Total	-8	20	658		
		Baptist	2		15		
Arizon <b>a</b>	45,000	Meth. Epis.	2	6	288		
		M. E. South	2	2	75		
		Presbyterian	4	5	300		
		Others			60		
		Total	10	14	738		
California	150,000	Baptist	5	2	40		
		Meth. Epis.	5	3	90	1	60
		Presbyterian	8	7	396	I	25
		Others	4	5_	45		
		Total	5 8 4 22	17	571	2 8	85
	615,000		139	203	8376	8	469
Totals	to			-			
	730,000						

There are 26 Protestant parochial schools in New Mexico and Colorado with 1510 pupils, none in the other three states.

of the facts in the case ever gathered and is printed with an earnest request for corrections.



MEXICAN BAPTIST CHURCH LOT AT TUCSON, ARIZ. SENOR BOSOCO AND FAMILY AT TUCSON

If the table were complete it would fail to indicate the magnitude of the problem. In New Mexico more than half the people are Spanish-speaking. In all the border states large numbers have been coming from Mexico recently. In Arizona the latter are twice as numerous as the nativeborn. Many of these intend to remain but have no intention of becoming citizens. Mexican workers declared that they would be shot by their compatriots if they were to favor American citizenship. But even of the old stock within our territory for generations, it is affirmed that they have been the slowest of all non-English-speaking peoples to learn our language. Some believe that statehood and the influx of settlers from other portions of the United States will now rapidly alter the complexion of things. One thing is certain, new measures are essential to efficiency. The denomination which has done most (Presbyterian) has spent over one million dollars on this work in the last thirty years. Others have done something. As indicated by the table only a little over one per cent. of the Spanish-speaking people are enrolled in the evangelical churches. Of course great Americanizing influences have been exerted which do not appear in such statistics. The time is ripe for vigorous, cooperative endeavor to solve the problem.

### COOPERATIVE PLAN.

The Consultation agreed on a plan of which the following are the essential features:

First. That this Consultation in cooperation with the Home Missions Council

institute a Permanent Interdenominational Council on Evangelical Work among Spanish-speaking people of the Southwest, which (1) shall be composed of one representative from the field for each of the religious bodies concerned and one officer or member of each of the national boards or agencies administering work among these people; (2) shall organize to perform its duties as may seem wise to it; (3) shall encourage and actively promote measures of common interest and value for the evangelical work and workers in the field prescribed; (4) shall maintain a living survev of conditions among the Spanish-speaking population of the Southwest; (5) shall consider arranging for and promoting annual institutes or conferences of the workers in this field, organized by groups within the five civil units at present involved, viz., California, Arizona, New Mexico, Colorado and Texas, or otherwise as may seem best; (6) shall consider arranging that each third year these five-more or less-groups shall meet in a general conference or institute at one center; (7) shall through these conferences or otherwise study the problem of this field and work and encourage such a degree of cooperation in method and aim as shall best promote the work of each agency and the whole enterprise of evangelization and uplift; (8) and shall suggest principles and methods of comity to the religious bodies and missionary agencies cooperating, so as to insure economy of expense and avoidance of spiritual neglect in any region of this field.

Second. That this Permanent Council and the plans proposed do not destroy the

autonomy of any religious body or missionary agency in the conduct of its work.

Agreement was reached as to a number of minor details in connection with this plan and others were referred to the Permanent Council.

### BAPTIST WORK

The figures given show that Presbyterians and Methodists have been doing more than others, Congregationalists and Baptists comparatively little. nately the Southern Baptists did not send any representative to the Consultation. Hence the facts for Texas were only a rough guess (or should we say reckoning?) by others from that state. In New Mexico we have four organized churches. But there are also half a dozen out-stations. On the way home I visited our two Spanish-speaking churches in Colorado, at Alamosa and at Ortiz. They are in the south central part of the state, which is the oldest part, and was settled by "Mexicans" more than fifty years ago. The oldest church building in the state is the Roman Catholic Church and monastery at Coneios between our two stations. The village of Ortiz, eight miles south of Conejos, is quite on the southern boundary of the state. It is a wholly Spanishspeaking farming community. Recardo Casias, one of our members, has over one hundred acres of fertile soil paid for and well irrigated. Señora Casias is clerk of the church. She and her brother, Deacon Solomon Garcia, were once pupils in the school which we formerly conducted at Velarde, New Mexico. Our neat chapel is a significant feature of the little village. The Board of the Colorado Baptist Convention after investigation concluded that there is no longer need of a Baptist parochial school at Ortiz, the public school being sufficient. That view of the case is confirmed by the fact that Señor Casias is now one of the public school di-

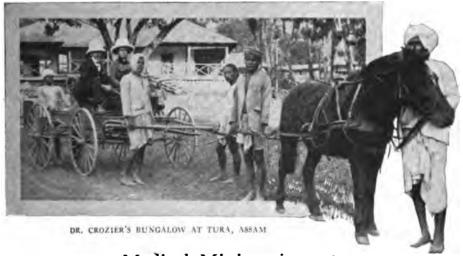
The founder of our Spanish-speaking work in Colorado is Rev. J. G. Jeantet. He has been called to our new work in the beautiful summer resort of old Mexico, Cuernevaca. But the disturbances in that part of Mexico have delayed his going.

Brother Jeantet can speak knowingly of the debasing superstition of some Romanists, for he was a member of the order of Flagellantes and has seen their backs bleeding under the lashing of the cruel chain. His call to Mexico illustrates the important relationship of our evangelical work among the Spanish-speaking people in this country to that in other parts of the The close interrelationship is continent. further emphasized by the fact that his successor in the pastorate at Ortiz and Alamosa is Señor Alturo Anderson, who was brought to Christ and to the Bantist faith in Central America. Dr. W. I. Bingham, formerly an independent worker there and now the efficient physician and pastor at Lafayette, Colorado, knew Brother Anderson in Guatamala, vouched for him and pays a large part of his salary as our missionary.

In Arizona we have Spanish-speaking work at Yuma and at Tucson. I visited the latter. Tucson is one of the oldest Mexican settlements in the southwest. The mission of San Xavier near there in middesert is one of the ancient Spanish posts. In modern Tucson there are some six thousand Spanish-speaking people. have obtained an ample lot in the next square to a large public school building which is attended almost exclusively by "Mexican" children. Our missionary, Rev. Andres Bosoco, is a vigorous worker and the Society has made an appropriation to help build the needed chapel.

In Southern California Mr. and Mrs. L. E. Troyer with their large practical experience in Porto Rico and Mexico are giving our Spanish-speaking work a great impulse. The church at Santa Barbara is revived, one is organized at Los Angeles and four other points are occupied. The best of it is that the American churches at each place are taking an active part in the aggressive advance.

The work of our Society for Spanish-speaking people in the United States is far too small. We are not doing our fair share for the six or seven hundred thousand needy people. But what we are doing is wholesome. For the most part there is immense overlooking and little overlapping in the work.



# Medical Missions in India

By Rev. G. G. Grozier, M. D., of Tura, Assam

S it a strange coin-

India

medical missions

been

faithfully maintained

cidence that in most of the sections

where

most



AND CHILD

the Christian population is greatest, and has made the greatest per cent. of gain during the last ten years? Is it impossible of belief that more villages reached in a year by the medical than by the evangelistic agency of some large mis-INDIAN MOTHER sions, or that Jesus knew the needs of

India's 3,000,000,000 and the most effective way to affect human life when He gave the command to teach, preach and heal, and when He himself followed that method? The medical mission appeals to all classes and opens all doors.

Much talk and some writing during

these last few years would seem to suggest that Christ's command does not greatly apply any longer to India. In the midst of the tremendous crisis in China, a crisis "brought on probably more largely by medical missions than by any other human agency" (Dr. Main, Hangchow), are the Boards allowing themselves to forget the peculiar call of India, where caste, foreign dislike, and many other barriers are being broken down by the same Instead of actually reducing agency? the men medical missionaries maintained in India (as has been the case in each of the last two years, though the women have been increased) could not the Boards have passed on the call to the churches and the schools so clearly that the number required by China could have been supplied without reducing the Indian agency?

# COMPARISON WITH CHINA

Is it unknown that China has almost as many medical missionaries as has India, in proportion to population-415 in China, 1 to 1,000,000, and 322 in India, 1 to 900,000? Has it not been recognized that in the regions best supplied with

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medical missionaries in China there is the greatest number of native Christians practicing independently? In their comparison of the urgency of the two fields is there enough thought given by the Boards to the presence of the many efficient Christian physicians graduated annually by the more than a dozen mission medical schools of China? India has but two such schools; one of them just established for men, and one for women that has graduated 32 in the last seventeen years for a medium grade of medical work, 17 as lowgrade assistants, and 30 nurses. from these, many medical missions in India have trained their own assistants as they have been able to get the men and the time to train them for such work. It may seem abnormal that among the 3,000,000 Christians of India there are not more physicians. It needs to be remembered that the great mass of Christians are from the lower and uneducated classes and from the savage or semi-civilized tribes. It may also be pointed out that there have not been mission medical schools in the heterogeneous populations, and that comparatively few have been educated up to entrance to the good Government schools. Furthermore, so unsatisfactory has been the influence of many natives in Government medical service that it has not made that calling attractive to many Christian men. Some of us are effectively working along lines that converge towards the medical schools as an entrance to large service and a rich Christian opportunity.

It may be interesting to notice from the last issued reports of medical missions in India and in China a few items of comparison for the year 1910:

	India.	China.
Total number of medical missionaries	322	415
pensaries reporting In those reporting there were	145	126
physicians	243	175
nurses (total number 205)	82	
Total number out-patients Total number treatments given		
them	3,200,497	1,594,828
In-patients in those that re-		47.976
ported	49,214	51,121

Many of the 205 nurses are wives and not in regular hospital work.

It will be seen that the hospital service reaches proportionately more in China than in India, but that in the out-door and home work the Indian service is much greater, and that the operations are more numerous in India. In India 10 mission hospitals treated in 1910 over 10,000 outpatients and over 1,000 in-patients each-8 of them in the Panjab; 27 others treated over 10,000 out-patients; and 4 others treated over 1,000 in-patients each, two of them being in Cevlon-one of these is in the country far from the city. South India has an exceptionally strong work compared with the rest of India aside from the Paniab. It is said that China collects about two-thirds of its medical mission expenses locally. In India this item is not vet tabulated, though in many cases it is encouraging.

It was stated in a paper by Dr. C. R. Hager at the Fourth Medical Missionary Conference at Battle Creek, Jan. 2-5, 1912, that "The suffering Chinese can now receive good and intelligent medical aid from their own countrymen." This is not at all extensively true in India, and it is difficult to believe that it is true of China in general, though we can well realize that it may be true of the province in which Canton is situated, where, according to Dr. Hager, one-eighth of all the medical missionaries of China are located. He rightly considers that the greatest medical service they can render China is to train the Chinese for medical work, and says there are hundreds of capable Chinese physicians practicing with western methods, and that there are large numbers of drug stores usually manby some graduate of a mission medical school. With this splendid achievement in view in the oldest and most agressive medical mission center, and looking out upon the successes and needs of all the country, the Centennial Conference at Shanghai in 1907 asked that the number of medical missionaries be increased to 1,000-1 to 400,000 population: far better than double the present proportion in India, and they have large and increasing numbers of good Chinese physicians. What a mighty shout of joy would

go up all over India if the churches in the homelands would double our numbers! By all possible means give China more NOW, but don't give us less! This ye ought to have done and not to have left the other undone.

# INDIA GOVERNMENT MEDICAL SERVICE

True, India has the greatest of all Government Medical Services—I think I am safe in saying this, though I have not accurate personal knowledge of others, but at all events a very great and efficient service. It is, however, terribly handicapped by its unavoidable use of a staff in most of its hospitals and dispensaries of Hindus and Mohammedans with their inherited and acquired tendencies and character.

At a total cost in 1910 of about \$5,000,-000, treating almost 35,500,000 patients (Government, 581,236 in-patients and 34,440,810 out-patients), and educating 3,790 men and 177 women, besides about 100 nurses and 40 midwives, graduating 443 for complete and medium grades of medical work, 145 as low-grade assistants, and a few nurses and midwives, Government and Missions have conducted a large work. Government alone spent on this service in 1910—besides many thousands of dollars on grants-in-aid to missions-\$4,225,000. Mainly through the post offices it distributed at about cost price 1,500,000 10-grain packets and 1,000,000 tablets of quinine. It is doing an enormous work dealing with plague and other special diseases, and is just now making large preparations to prevent the inroads of yellow fever as soon as the Panama Canal is opened to the public. It has eight insane asylums. It conducts and finances 3.481 hospitals and dispensaries, including 360 railway and a few private aided dis-These together performed pensaries. 1,225,000 operations during the year.

# A HINDRANCE TO GOVERNMENT EFFICIENCY

I once visited a Government dispensary that was in the charge of a native Christian. Such crowds flocked there that the superior officer remarked in his report that it seemed to be a very popular dispensary. But such are rare in Indian life. Though many go to some of the dispensa-

ries, yet the all too common feeling or necessity for bribes keeps away the greater multitudes both in India and in Burma, and sends many patients past Government's supposedly free doors to the Mission, where in many cases they know a price is charged for medicine. A greater mistake could hardly be made than to suppose that just because Government has a dispensary in a place missions should do nothing along that line. Since I began here the reported attendance at the Government Charitable Dispensary has largely increased. In but rare instances has there been no justifying need for the Mission to undertake such work.

Let me quote a few typical incidents from Rev. J. M. Baker's excellent study in *The Baptist Missionary Review* for November, 1911.

"Little is done," says one, "for sick women, and bribe-taking is so prevalent that for the poor it is almost impossible to obtain good medicine or conscientious treatment."

Another says, "Either through ignorance or lack of sympathy they so often fail to help."

Another says, "In a town with 11,000 population the only hospital assistant could not count the pulse," and "There are various instances of refusing to touch cases unless pay Rs. 10 to Rs. 13 or a buffalo was received."

Another, "A girl had a decayed shinbone sticking three or four inches out of her flesh. At the Government hospital they promised to operate, but continued to postpone the date. On one day a message came indirectly that when a certain thing was put up in the apothecary's go-down the operation would be performed."

In P—, Burma, a Karen woman was taken to Government charitable hospital. The assistant was a native of India. It is said he demanded Rs. 30. With difficulty this was raised and paid by the friends, for they were assured that only so would the patient recover. Death of the patient was their reward. Those who paid the money refused to enter a formal complaint, lest they be badly treated if they should need to go to hospital later.

Let it be understood that such conduct is not at all favored by the European officers in charge of these dispensaries. They themselves can be there on duty but an hour or two once a day, or once a month, or once in several months. Many bribetakers would be suitably dealt with if the evidence were at hand: Government simply tries to do the best it can with what it has.

Of the 45 persons replying to Mr. Baker's inquiry only four were at all satisfied that Government does or can meet the humane need of the populace.

#### GREAT ADVANCE NEEDED

Though Government is pushing creditably for the good of the masses, yet, according to Sir William Moore, surgeon to one of the recent viceroys, the Government system of medical relief does not reach 50 per cent. of the population.

The Inspector General of Civil Hospitals for Bengal in his report for 1901, seeming to realize that there should be a dispensary in every small rural area or town of 3,000 population, says that to accomplish this Government dispensaries would have to be multiplied forty times.

A recent report for five years from Calcutta shows that in that city, where some claim there is no justification for medical mission work, over 60 per cent. of the persons that died had no medical care at all, either native or foreign! Think of 31,-221 cases of fatal sickness in five years in one city with no medical assistance or help of any kind—in a total of 49,761 deaths. Yet some people say medical missions are not needed in Calcutta! In Calcutta half of the Mohammedan children die before they are one year old; in the whole population one-third die in the first year. In Bombay 59.3 per cent. die before they are This is said to be seven one year old. times greater than the infant mortality in England. Medical mission service is maintained in the large English and American cities: why not in these equally large Indian cities? Government is doing good work in the cities at home; Government is doing good work in these Indian cities: it can not cope with the situation either at

home or here. Christianity must express itself in worthy and noble effort, and much more than at home in these great masses where most of them cannot conveniently hear of eternal life and health. The increase that would be demanded for Government to meet the humane needs-even if it had the suitable men-would be enormous. It is vain to think that Government can or should for at least a generation to come relieve us in the slightest degree of our obligations to our fellow mortals, or to our church—in the slightest degree within the utmost of our ability to provide. In a very few localities within a generation the natives will be prepared to take much of the burden of medical work. but only in a few localities. It is unchristian to leave this great opportunity to Government when it is such a mighty agency in the Christianization of the land, and when it is within the command of Christ and the power of the church. Our Christian duty is not performed by asking Government to render this humane service. In fact at the present time both Government and Missions combined meet but a small portion of the need of this teeming population in cities and scattered villages alike. All combined there is but an average of one source of even moderately qualified medical assistance in an average population of 72,000. Let Government double its noble effort and let medical missions be increased three-fold, yet there would be only one dispensary or hospital with a small staff of native helpers and sometimes two or three doctors and nurses, but often only one doctor with no nurse, in a population of 40,000! Think of us surrounded by the diseased multitudes. What a grand opportunity for anybody with money or life to invest! In England there is about one physician to 1,500 population; in America one to 500 or 1,000 population.

Madras City is said to be well supplied by Government for all medical needs, yet five years ago the United Free Church Mission started a medico-evangelistic work there in the center of a large and hostile vernacular-speaking Hindu community. They now regularly have large, orderly, attentive Gospel meetings, and "not a shadow of anything that could be called opposition—the result mainly of medical work, which has become practically self-supporting."

## RESULTS: GREAT CHRISTIAN INCREASE

Travancore has an old and one of the largest medical missions in India, treating in 1910 a total of 3,473 in-patients and 105,990 out-patients. The population of that Native State increased 16 per cent. during the last decade, but the Christians are credited with an increase of 30 per cent., the Mohammedans 19 per cent., Hindus 12 per cent. About one-fourth of the entire population are Christian. the Native State of Cochin also about onefourth of the people are reported as Christian. In the Nizam's Dominions also there has been a very large Christian increase. So it is clear that it is not English Government backing that produces Christians, but it is rather the message itself in word and life. It can not be maintained that the medical work has directly led to such excellent results, but the efficiency and extent of the medical work have certainly most powerfully affected the people of all classes. The Panjab has a more recent strong medical work; in fact about one-fifth of the present medical missionaries are in that one province, and they are doing a very large and aggressive work. During this last ten years the Christians have increased 446 per cent. In the Central Province Christians have increased 169 per cent.; in the United Provinces 75 per cent.; Madras Presidency 16 per cent. The southern part of this Presidency is included in what is commonly called South India. Except in the southern part this Presidency is not so well supplied with aggressive medical mission work as some of those sections with a great increase in the number of Christians. Burma with its increase of 42 per cent. would seem to be an exception to the coincidence of a strong medical work and large increase of Christians. But even in Burma the Census Officer comments on the specially large increase in the Hills, and that is where our medical work is. An inspiring exception must be made in the case of the Kengtung mission. We have a medical

missionary there, but the great movement seems to be the direct work of the Spirit largely apart from human means, other than prayer and evangelistic effort.

But since the first Christian convert under William Carey-who is said really to have been converted through the agency of the medical work of Dr. John Thomas, associated with Carey—the actual results of purely medical mission work can not be ascertained, but that a large determining influence has been exerted is unquestionable; and we who see the field and the work being done feel very strongly that the work in this line should be largely increased, especially in our own Society's large field with its wide extent of territory responsive to the touch of love. The Edinburg Conference Report (Commission No. 1) says, "Medical Missions are practically on the same level as education as a method of high value. They are a noble feature of modern missions. They break down barriers, they attract reluctant and suspicious populations, they open whole regions, they capture entire villages and tribes; they give a practical demonstration of the spirit of Christianity." And we who are in the business can see that in general they are or can be much cheaper than educational work. Shall we then withdraw them before the native Christians have fully entered this service in the same spirit and with the same heart and skill that characterizes the men and women that have built up this great work? We should greatly increase their number.

#### THE TIME OF CHRIST

A tremendous crisis is coming, and is coming fast, in all India. A million in ten years openly avowing Christ are but a small index of the far-reaching change in the secret lives of multitudes and in the common thought of the land. We who feel the pulse of life and see the quickening thrill of vitality permeating the literature, the thought, the life of this heterogeneous mass of awakening humanity realize full well that a mighty revolution is upon us. The Census returns now appearing send a startling fear through the Hindu leaders, editorially voiced thus in The Indian Messenger: "Christian mis-

sionaries are forestalling us in the most fruitful fields. Do our Hindu countrymen who are so lukewarm about the depressed classes missions realize what the Christianization of the masses means? It means in no small measure the wiping out of the hoary Hindu civilization. If the apathy of the Hindus continues the Christianization of India is only a question of time." Another Hindu paper in reporting a large meeting in Bombay called by 14 leading Hindus in response to more than 500 written requests says, "It must be judged, by comparison with most of what has been and what is, as nothing short of revolution." Of 21 speakers three were Hindu ladies. The gathering was to lend

support to a pending amendment to the Special Marriage Act. Hindu ladies addressing a large audience together with gentlemen speakers is "an absolutely unprecedented experience."

Large numbers in India are secret believers in Christ and only await, like Nicodemus, the day when rigid social custom and law make it humanly possible to follow Him openly. The hospital wards and the dispensary ministrations, the schools, the press, and many other agencies, are bearing great fruit that is ripening fast. Let us press hard, press heartily, press heavenward this mighty work for the whole man till Christ shall say, "Enough, well done."



## Home Mission Week

## A Nation-wide Campaign in Behalf of American Social and Religious Problems

## By Rev. Charles Stelzle, D.D.



F every American does not know more about the social and religious conditions in this country at the end of the HOME MISSION WEEK Campaign, it will not be the fault of the denominational home missionary societies which are back of this movement.

Six hundred thousand posters—22 by 28

inches in dimensions—have been mailed directly to the ministers of practically every Protestant Church in the United States. A half million leaflets and pamphlets have been sent to those who should be interested in missions. During the twelve weeks' preliminary period, beginning September 1st and ending Sunday, November 24th, there will have been sent every week to the newspapers of America, special articles upon various aspects of home missions. These have been furnished to the following groups of papers:

The religious press: 106 papers.

The labor press: 350 papers.

The metropolitan press; all cities of 25,000 and over.

The country press and newspapers in smaller towns.

The Sunday School magazines and several other groups of magazines.

Literally millions of workingmen who have thought of home missions only with

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contempt now understand more about the mission of the church in the United States. The ordinary reader of the newspaper has stumbled on to missionary truth of which he had never dreamed. It has been most gratifying to note the interest taken in the movement by the daily newspapers. Many of them have printed editorials with regard to it. Quite a number of the monthly magazines and many of the national weekly newspapers have agreed to print special articles in their November issues with reference to American Social and Religious Problems. Special material for the use of pastors and other leaders during HOME MISSION WEEK itself- which is to be observed from November 17th to 24th, inclusive—has been issued by the central office in New York, but it will be furnished upon application by the various denominational home missionary boards without evpense. Weekly bulletins for the use of the leaders throughout the country have been issued from the beginning of the campaign. Nearly a quarter of a million specially engraved post cards have been sent through the mails, and countless numbers of Home Mission stickers have been used upon let-

The primary object of the Home Mission Week Campaign is, of course, to call attention to the seriousness of the situation in the United States, in our cities, in the country districts, among the immigrants and negroes, and among the other groups with which home missions have to do; but it is also an attempt to impress on every man and woman and child of every evangelical denomination in this country the supreme

importance of saving America for the Kingdom of God, through the established agencies of the church, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task. It is conducted in the confidence that the home missionary agencies of the church are equal to the present situation, and in the belief that an awakened church, an intelligent church, an enthusiasic church, will result in a contributing church, which will make possible through the home mission boards an American missionary enterprise which will truly make our country God's country.

If it could be demonstrated that America's greatest problems are fundamentally moral questions-and our wisest statesmen have said that they are—then it must be conceded that an unselfish agency which spends large sums of money annually for the development of great moral ideals, and enlists thousands of workers to apply them to human life, is worthy of the respect and the support of the nation. The American Home Mission enterprise, as represented in the various Home Mission Boards of our country, is the biggest. broadest, bravest movement in the United States because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

Is HOME MISSION WEEK to be observed in your church? If not, can you give a good reason why it should not be? It is not too late. Write to your Board for free literature, and then begin to organize for the campaign in your own church. This is a nation's opportunity.

## ★ ★ HOME MISSION WEEK, NOVEMBER 17-24 ★ ★

IF AMERICAN CHRISTIANITY CANNOT SAVE AMERICA, IT CERTAINLY WILL NOT BE ABLE TO SAVE ANY OTHER COUNTRY



## The Farewell Appeal

N TO one could hear the brief messages given by the missionaries at the farewell meetings in Ford Hall without feeling the strong appeal that came from each one. The appeal was not always put into words, but it was just as evident. There was the appeal to join in the joyous anticipation of service abroad. All of the speakers expressed their happiness at the prospect before them, and some were quite jovial in their references to their experiences and plans. It was decidedly a happy occasion, and probably none were happier or showed more evidently the keen joy which was theirs than Dr. Witter, returning to Assam, and Dr. Boggs, going back to South India. Then there was the appeal for service by those who were to stay at home. Some told how the great disparity in the number of workers had led them to choose work in the foreign field rather than here at home, and called on the young people present to consider whether they themselves were not called to the foreign mission service.

There was the appeal for strong support too. Financial support in providing the necessary means for effective work. But support in prayer was emphasized above all. These who are going forth could not foresee all the experiences they would meet, but they could understand well that their success is to be possible only through prayer—their own prayer and also that of the friends in the home land.

Of course there was an undertone of sadness—the leaving of parents or children and the giving up of associations and ambitions long held dear—but this was felt rather than expressed. The missionaries made those who heard them feel that whatever might be the sacrifice they were making it was not to be compared with the inestimable privilege which was to be theirs in the lands to which they were going.

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## Sun Yat Sen's Proposals

Dr. Sun Yat Sen has great plans for the development of China. He has not as yet emphasized his socialistic program, announced some time ago, but is now eager to project a railway scheme calling for three trunk lines with terminals at Canton, Shanghai and Tientsin, uniting Lhasa to China and linking together all the eighteen provinces. The cost is estimated at three billions of dollars, but large sums do not seem to stagger this enthusiast. Many think the scheme too ambitious for the present. but that depends upon whether the Chinese people at large can be brought to favor it. Unquestionably such a railroad system would change China more rapidly and thoroughly than anything else that could be done.

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#### China's Financial Difficulties

It is too bad that in establishing a new order upon sound and high republican principles the Chinese government should find its difficulties and chief dangers along financial lines. Also significant. The bankers really hold the balance of power in world affairs, and intend to keep their grasp upon the nations. China must have money, and must borrow it. The leading money

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interests of the Six-Power group that holds China in leash are not willing to allow the Chinese government to effect a loan from other sources, and the outcome is uncertain. An independent loan of fifty millions was arranged by an American, and this has fomented trouble. Thus far the Chinese government has kept its head, and Dr. Morrison bitterly blames the financiers, calling them the real enemies of the Republic. United States has a great influence in checking the Powers like Russia, that favor pushing the Republic to extremes. It would be a great move if recognition might speedily be given the Chinese Republic. Surely it has earned the right to recognition. First action would put us in a remarkably influential position in China.

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## The Cost of Living

The increased cost of living is not confined to this country. As the item from India, given on another page, shows, thousands of cattle and thousands of people are starving there because the price of grain and foodstuffs has gone up beyond the ability of the people to buy. The conditions our missionaries have to meet are depicted in this item, and their helpfulness is also indicated. Incidentally the high price of living affects very decidedly the missionary work. The fact has been noted frequently that the missionary giving has not increased in spite of the various missionary campaigns prosecuted at great outlay of money and energy. But the reason has not been taken sufficiently into account that there is less ability to give because of the increased cost of everything that goes on the table, on the person, and into the stove and furnace. and wages have by no means kept up. ward pace with prices of the necessaries of life. It is proof of the self-sacrificing spirit of the givers that the receipts have not fallen off largely, instead of showing a slight increase, as they do. The missionary funds do not come in large degree from the rich, who could easily

afford to give, but from the devoted men and women in moderate circumstances, whose incomes are affected disastrously by the prevailing high prices.

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## General Nogi's Suicide

It was a general shock to western feelings when, in connection with the solemn funeral rites of the Emperor of Japan, General Nogi and his wife committed hari kari, dying just as the guns fired the last salute. To the Japanese the act was not strange, although forbidden forty years ago by the Mikado. It was the great soldier's supreme way of showing his reverence for his sovereign, and according to the old belief it won for him the right to guard the spirit of the dead Emperor, and also to help guard the destinies of Japan. General Nogi is Japan's hero because of the capture of Port Arthur and the successful conduct of the war with Russia. He lost two sons in that struggle. From boyhood he had trained himself to conquer his emotions, and was perfectly schooled in that regard. Duty was controlling with him, and it was in this line that he calmly arranged with his wife the details of death, and carried them out. His example is generally regarded as stimulating to patriotism and loyalty, although it is doubtful whether the custom will be revived to any extent.

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## Religious Garb in Indian Schools

In the matter of the wearing of religious garb and having religious insignia in the Indian schools, which was brought up by the order of Commissioner Valentine, and the suspension of the order by the President until a hearing could be had, President Taft has finally adopted a compromise plan. The insignia have already been removed, so that question is settled. After investigation, the Secretary of the Interior reached the conclusion that those persons now engaged in government schools and wearing the religious garb should be allowed to remain and continue

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wearing the garb. In this conclusion the President concurs. Out of 2.000 teachers 51 wear the garb and would be affected by the order. But the President further orders that in future appointments no teachers will be appointed who would have to wear a religious garb, and the government declares its intention "strictly to pursue the policy hereafter of maintaining only non-sectarian teaching by government teachers in government schools, and, on the other hand, to leave to the various denominations interested, full opportunity, out of regular school hours in the rooms of such government schools, to conduct religious education according to the customs and tenets of each denomination for the children, who themselves or through their parents have elected to become members of such denomination." The President regards this as "an equitable solution." The Roman Catholics claim it as a victory, while the Home Missions Council can feel that at least something has been gained in the announcement of a policy that will prevent increase of the garb-wearing teaching force. It is well that the Federation of Churches and the Home Missions Council propose to look sharply after such matters, and give them full publicity.



## A Mission to the Church



OTHING is so much needed just now as a mission to the church. This mission should call the church's thought back to itself and its true function. In view of the large demands made

by movements and campaigns, it is well to realize anew that the primary object of the church is not to do everything but to be something—something definite and distinctive. The church's motive power lies not in human activity but in human receptivity of a divine gift of spiritual life. That gift must be received before right results can be acheived. Once received, of course the power is to be used freely and fully and made felt in all that concerns the welfare of humanity.

The essential possession of the church is spiritual power. To cultivate and increase this in the individual members is the supreme service which the church is to render to the world. Nothing can take the place of this. All true activity and achievement must spring from it. Talk of solidarity to the end of time, all social regeneration and reformation must come from individual righteousness.

The church must furnish the Ideals and the Inspiration for humanity. is to be the source of the spiritual vitality that is to flow through all the channels of social service. The true church is the fountain of the Christian virtues. Its character product is the reliance of the city, state and country. Its individualism is the strength of society. Its principles of brotherhood are the glory of democracy. It knows no distinction of race or color but has place for all. It has the gospel of faith, hope and love for all men. It carries the witness to the truth and power of its gospel in the lives of its members. It exerts incessant and inestimable influence, not by might of armies, nor by power of manbuilt institutionalism, but by the Spirit of the living God dwelling in and working through its redeemed members.

We see on every hand the philanthropic institutions that have risen to do specific work, but the church is in and behind them all. Take the church members out of our institutions and what would you have left? The church must be content to inspire these specific agencies, and only see to it that she is not divorced from them, that she never holds aloof from human helpfulness. In close cooperation the disciples of Jesus must work for the triumph of His principles of love and peace and brotherhood. But the church has the reservoirs of divine power to draw upon when all human plans fail.

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ISSIONS for November cannot fail to interest you from the first article to the last. There are no dull pages. Conditions in Chica are seen through missionary eyes at the outset. A

new venture in evangelization gives us a message from Dr. Seymour for the last time. Then we meet the outgoing missionaries and say farewell to them, they in turn speaking to us. The Spanish-speaking home mission next appeals to us, and after the editor has had his say we get a glimpse of various work in fields at home and beyond the sea. Of course the departmental news is full and inspiring, and the new missionary books and articles are noted. The Brotherhood Hymn should be sung at the men's meetings. Missionary program makers will find abundance of material in this issue.

¶ Dr. James H. Franklin, Foreign Secretary of the Foreign Mission Society, accompanied by Mrs. Franklin, sailed on Oct. 26th on the Siberia, from San Francisco, for a visit to the Philippine, Japan, and East, Central and South China stations. Conferences will be held regarding the problems of the several fields. Dr. Franklin was a member of the Commission to Africa in 1910 and his first-hand knowledge of the conditions there has been of inestimable value to the Board of Managers and to himself. Returning via the Trans-Siberian Railway he will spend some time in St. Petersburg, studying the Baptist situation in Russia. He plans to reach home early in May, in time for the anniversaries. Our readers will hear from him.

¶ Prof. Shailer Mathews, chairman of the Three Million Dollar Campaign Committee, wishes to correct the impression that has gone abroad in some quarters that the committee proposes to raise three million dollars this year. The Three Million Dollar total is a goal that it is hoped to reach in the near future, on the way to Dr. Stackhouse's ten cents per week per member goal, which would mean six and a half millions a year, and be raised easily enough if only every member were willing to give the ten cents a week, instead of several hundred thousand not giving any specific sum at all. The purpose of the committee is to enter upon a campaign that shall at the earliest possible moment place our regular budget upon the three million dollar basis, but for the present year, after careful consideration, the committee has undertaken to raise two million dollars, with the aid of personal gifts. Surely the denomination can do this without any severe strain. Missions will do everything in its power to aid the committee in this campaign, hoping that the result will be nearer three millions than two-because the three comes nearer our capacity, responsibility and the need on the home and foreign fields.

¶ Robert E. Speer says that there are 12,000 churches in America that did not give one cent to missions last year.

¶ Dr. L. C. Barnes has rendered valuable service in preparing his forthcoming volume on Elemental Forces in Home Missions, which Revell is to publish. Having been permitted to see some of the advance proofs, we are in position to say that this will be one of the constructive books that may be expected to improve conditions and attract widespread interest of citizens to our great issues as a people. We are glad that a Baptist Home Mission Field Secretary has written this volume. Broad, statesmanlike, sanely optimistic.

## How the South Dakota Mission Grew

By Superintendent D. D. Proper, D.D.



N military parlance it is said the man behind the gun is the important factor in the fight. With equal propriety it may be said the man behind the Mission is the great

factor in the work. The name of Frank Hubbell must ever be closely associated with the origin and early progress of this South Omaha Mission in Nebraska, which is making such a good record in extending the kingdom of Christ. When he came to this place in the west end of the city, he writes: "I found those who had a form of godliness but denied the power thereof, and others who knew nothing of Jesus save the knowledge gained in the vicious language of the street. The Lord's day was spent in revelry and drunkenness." The Presbyterians and Methodists were each conducting a Sunday school in the neighborhood, but they were small, struggling against many difficulties, and were maintained with great sacrifice. He attended the Presbyterian Sunday School one Sunday afternoon and heard a song. "Oh, ye thirsty, come unto me; I have a fountain waiting for thee," which greatly impressed him. The truth of this song he later personally experienced.

Owing to labor troubles the population was constantly shifting, and two years later the Methodists sold out to the Polish Catholics, and the Presbyterians gave up their work. This left the field without the gospel light, and the place grew darker and darker religiously. The people would place their household effects outside their houses and have dances and drunken orgies, some times lasting nearly all night. Their spiritual condition was black as midnight. Because of the wretched physical conditions existing, this place was called "Starvation Hollow." The coming of the Omaha Cooperage Company into this part of the great packing house district brought new families to the community and some of them were Baptists. They had the missionary spirit, and soon efforts were made to relieve this spiritual destitution where the people were without God or any opportunity to learn about Him. Cottage prayer meetings and mothers' meetings were held. The condition of these people was brought before Pastor Van Winkle and the South Omaha Baptist Church. They heard this Macedonian cry, "Come over and help us," and some of the members went to their relief.

The first thing to be done was to teach



MR. FRANK HUBBELL

God's Word, and so a Sunday school was organized in a home where neither husband nor wife professed Christianity. They would take down their beds and put them outside that room might be had for the Sunday school. Seventeen were present at the first service. The work began to grow in favor with God and man, and it became necessary to find larger quarters, so



COTTAGE WHERE REVIVAL MEETINGS WERE HELD AND MANY BLESSED

a cottage near by was rented. The boys and girls filled the place, and some blessed never-to-be-forgotten services were held on the Lord's day. Some special week day evening services were held and the whole neighborhood tried to crowd into the room, sitting on planks and on the floor, while others stood, listening to the gospel story. The spirit of the Lord was present and a number were converted.

In June, 1901, the superintendent having resigned, Frank Hubbell was pressed into the leadership of the school. At this time the matter of securing a permanent home for it was considered. The South Omaha Land Company donated a lot, and by October, 1901, the chapel was enclosed and ready for service. Two German girls gave a purse of gold, the women, deacons, pastor and people worked and gave money, for they "had a mind to work." It was now decided to hold services Friday and Sunday evenings besides the Sunday afternoon Sunday school. Pastor Van Winkle preached Friday evenings and the superintendent and laymen conducted the Sunday night services. Sinners were converted and saints strengthened. members of the church became greatly interested and entered heartily into the work. Owing to a labor strike, a colony of Japanese was located near the Mission, and these heathen people were the subjects of special gospel ministrations. In 1910 the Lord was calling this raised-up leader to still larger things, and two lots were purchased in a new location said to be the highest natural point in Douglas County.

The representatives of the Home Mission Society and the State Convention encouraged the workers to expect \$400 for a new building, and this with the proceeds from the sale of the old building was the warrant for a start. The work of excavating for a basement began November 7, 1910, and was completed November 11. Plans were adopted November 9, brick-work started November 19, and on January 22, 1911, the first service was held in the new house of worship. It took time, patience, courage and sacrifice to complete the building, although services were held there continuously from the beginning. On April 14, 1912, it was dedicated, Dr. W. T. Stackhouse preaching the sermon.



BETHEL BAPTIST BIBLE SCHOOL

attendance at Sunday school is about 100, and there is a growing interest. Pastor C. T. Ilsley preaches Friday nights and others conduct services Sunday nights. Miss Waite of the Women's Home Mission Society renders valuable assistance. At every



PLANT OF THE OMAHA COOPERAGE COMPANY IN STARVATION HOLLOW

service several different nationalities are represented, many have become converted and are giving themselves energetically to the work.

### A REMARKABLE CONVERSION

For fourteen years he had been a drunkard. Time and again his manhood had asserted itself and he had made a feeble struggle to throw off his bondage, only to drop lower and lower. The Christian wife had grown weary of striving alone to train her son and five daughters to righteous living. A change of residence brought the family to within a stone's throw of the Hillsdale Baptist Mission. Night after night sixteen year old Vera would say, "Come, pa, there is going to be preaching at the Mission; you had better go with me." His oft repeated reply was, "Mother will go with you, I'll get a can of beer and stay at home with the little ones." Those were cold, raw days in the latter part of February, just warm enough to melt the heavy snow and to cause the clay hills, dotted with scores of shacks of new settlers and crowned withal by the new Mission house, to be one sticky, slimy The sober pedestrian with great difficulty kept his footing. But Vera's father was seldom sober, so one of these days just as night settled down and the thick covering of clayey mud had frozen into great bubbles, a grocery man's team ran alongside a figure lying on the ground, besmeared with the mire into which he had fallen and well-nigh stiffened with the cold. Vera and her mother received the insensible father, removed the soiled garments and sorrowfully allowed him to sleep off his debauch. Shame-faced the man started for his work next morning. The depth of his depravity awed him, the suffering of his patient wife and innocent children smote him, the thought of a Saviour whom he had once owned and professed to serve, but from whom he saw himself so far adrift, arrested him, and in an agony of hope and despair he silently prayed. "Oh my God, if ever you helped a man, help me to go home



THE NEW HOUSE OF WORSHIP

sober tonight." "Before they cry, I will hear," says the Word and verily He does hear. When the whistles blew at six o'clock and the motley throng, gathered from every nation under heaven, poured like a mighty stream out of the doors and gateways of the huge packing houses and broke little by little into tiny rivulets meandering into every street and alley of Packing Town, one human soul at least, hitherto drifting with the current, stepped out into God's out-of-doors and felt he could and would be a man. Over the long

viaducts that span the net work of railroads, down the paved streets, past lighted saloons, and past the scene where he felt a merciful Providence had saved him from death, he strode doggedly on. Far over the hills lights began to twinkle. that's the Mission light" (a cross and a crown), and he suddenly bethought himself of the conversation he had had that day with the superintendent of the Mission Bible School, Mr. Hubbell, who had told him that there was to be a series of meetings conducted by the State Missionary, Rev. Fred Berry. An impulse born not of this earth seized the one-time drunken but now sobered and penitent man. He said to himself, "If I expect God to help me as I asked him, I must go to the place

where he is likely to help, I must go to church." "Well, Vera," said the father entering the house, "I'm going to church with you tonight," "But, pa, your pants have not been pressed. You know you got them muddy last night and we washed them today." "Never mind the pressing. Pants shan't keep me out of the Kingdom now I've started." That night a sin-sick soul asked forgiveness of his Maker and on the following Sunday morning a reunited family, father, mother and daughter, sought membership in the church. "We are the happiest family in Hillsdale," said the father with a glad face. "We read the Bible every day and every one of us down to the smallest tot offers a prayer." Could there be stronger testimony.



## Ministers' and Missionaries' Benefit Fund

AN URGENT REQUEST FROM THE EXECUTIVE SECRETARY OF THE MINISTERS' AND MISSIONARIES' BENEFIT BOARD

Among the duties of the Executive Secretary is that of trying to ascertain just what and how much is now being done by the Baptists at large for our disabled and needy ministers and missionaries. It is true, the condition is not flattering compared with that of other Christian bodies, but it is by no means hopeless or discouraging.

The enthusiastic response of our people last Fall in pledging \$250,000 for the beginning of a Fund, the income of which is to be used for this worthy purpose, is full of encouragement. Yet one needs only to recall that we have more than 13,000 ministers and missionaries (not including widows and dependent children), and then to use his mathematical talent in computing how much per capita the income of our fund would yield to realize the urgent need of further work.

This fund, however, does not define all that is now being done by our people. In

some of the States, and in many of the Associations, there are various small means that have been given or gathered, the income of which is used for aiding deserving ministers and missionaries. It is impossible for the Executive Secretary to ascertain where and how much these funds are.

I am jealous for the good name of our denomination and am exceedingly desirous of being informed what and where these funds are. As soon as I am informed I can then prepare a statement which adequately will set forth the entire work that is being done.

Will the Treasurer or Secretary of every Board having such funds in charge at once write me stating the amount so held, the number of beneficiaries aided, and giving me other detailed information so that I may be able to prepare a statement that will set forth what our denomination as a whole is now doing for this worthy work.

E. T. Tomlinson, Executive Secretary,

23 East 26th Street, New York.

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## A Common Petition

GOD, our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Save us, we beseech thee, from worldliness and coldness of heart; from undue thought of self; from neglect of prayer; from unwillingness to obey Thy call from pride and boasting; from envy and strife, and whatsoever may hinder as from godly union and concord. pleased, O Lord, to endue with Thine especial grace Thy Church throughout the world: that true holiness and earnest zeal for Thy glory may everywhere flourish and abound. Send forth, we pray Thee, more laborers into Thy harvest, men full of faith and power and of the Holy Ghost. Enrich with Thy grace all who labor for Thee in distant lands: Prosper the churches of our own country, and let Thy Kingdom come and Thy will be done in all the earth. For Thy Name's sakc. Amen.

## \* PRAY

That in India the spirit of nationalism may be wisely directed, that women may be uplifted, and that the caste system and other hindrances may be overcome, that India may be completely evangelized, so that her genius for religion may find its highest expression in the Christian faith.

That in Christian lands the spirit of brotherhood and righteousness may become dominant, and the gospel's influence be thus extended among all peoples.

# Two Blind Men-Not on the Jericho Road

BY REV. A. F. UFFORD, SHAOHSING, CHINA "Ting, ting, ting! Tang, tang, tang!" rings the sound! "Tang, tang, tang!" answers the call! "Ting, ting, ting! Tang,

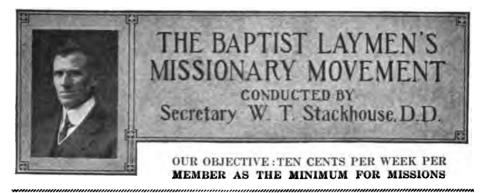
tang, tang," the echoing street gives back the sound from its solid walled houses and paved road. What mean these regular notes that greet the listening ear. Simply this—two blind men are approaching each other from opposite ends of the empty street.

They are as "alike as two peas," as the saying goes. Each carries in his right hand a slender bamboo rod with which he carefully feels his way along. Each carries in his left hand the small gong whose "ting, ting, tang, tang," first arrested our attention. Over the left shoulder of each is slung a sack from which can be seen protruding the stem of a long pipe and the head and neck of a guitar. Each has on the same style of gown and wears the same style of cap. Alas, each turns toward the light of heaven sightless, hopeless eyes.

"Ting, ting, ting! Tang, tang, tang!" they approach, they meet, they pass. The sounds grow faint as the blind men walk on in their darkness, blind alike to the light of day and the light of God's love.

Why do these men walk in utter darkness through a world that is so beautiful? We cannot tell. Perhaps he of the tinkling bell was left exposed to the fierce rays of the sun for too long a time by an ignorant mother, his little body stuck fast in a straw basket from which there was no escape. Perhaps he of the tanging bell gained his sightless eyes through a parent's disregard of God's most holy laws.

We need not speculate as to the past. The present is before us. Here they are, not two but twice two hundred, blind, hopeless, not knowing Him to whom the two at Jericho cried, "Lord, have mercy on us, thou son of David." Here they are, not two but twice two hundred thousand in this city, who although not physically blind are spiritually blind, spiritually hopeless, waiting for the coming of him who "being moved with compassion, touched their eyes; and straightway they received their sight, and followed him."



## The Problem and How to Solve It

BY SECRETARY STACKHOUSE



SURVEY of the field of Baptist missionary obligation reveals needs and opportunities that can only be met by more workers and more money. Christ said, "Go ye into all the world and preach

the gospel to every creature." That

The Apostle Paul said, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." That order means a response in money. And the observance of these two orders will evangelize the world. Now, from the earliest memories of our Christian training to the present hour, we have been taught and we have understood that God owns us. "Ye are not your own." We are a part of God's possessions. We are His capital in circulation. If this be true then we should cooperate with God in the liberal use of His own. We must grant Him a larger and freer use of this capital if His program for the world is to be carried out.

As Baptists we have a definite share in our Lord's program. We cannot neglect it and escape the consequences. We must do our share.

We estimate that 2,000 more missionaries for the foreign field, the doubling of the missionary force on the home field, together with the raising of our financial income until it reaches at least \$6,500,000 per annum will meet the missionary requirements of the various missionary or-

ganizations in the Northern Baptist Convention. The \$6,500,000 should be independent of legacies. We are confident that our Baptist people are abundantly able to give this amount annually. would only mean on an average ten cents per member each week. Already many churches are away above this average. Many individuals are providing for the failure of hundreds by their large gifts. Some outside the membership are giving hundreds of dollars toward the work. This all tends to make the small average of ten cents per week possible. The Three Million Dollar Campaign now being presented to the churches is a step toward this ultimate goal that should immediately be taken.

Let it be constantly kept in mind that the objective presented by our Baptist Laymen's Movement is comprehensive. It includes all our missions—City, State, Publication, Home and Foreign.

Now, why can we not as Baptists enter at once upon a campaign for the purpose of meeting our world responsibility? We know that we have the workers and money adequate for the task. Why then should we hesitate longer? Why wait for a generation to achieve what it is possible to achieve in five years?

Yes, there are difficulties, and there will continue to be difficulties until the crack of doom. But there are no difficulties before the Baptist denomination today that cannot be overcome if the denomination wants to overcome them. And we are sure that the denomination wants to overcome everything that hinders.

Some have said to us, "The proposition

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is too big." They mean that the finding of 2,000 more missionaries for the foreign field, and the doubling of the missionary force at home, together with the financing of the undertaking, is too big a task. We concede at once that the proposition is a big one, but none too big for God and a conscerated human force like the million and a quarter of Baptists in our convention.

We have been told that we cannot find the workers. Our reply is simple. We are so sanguine of what can be done that we are prepared to issue a challenge to our business men the country over. It is this:—If they will combine their forces and finance the undertaking in a comprehensive way, we will undertake to find the workers for the entire field, home and for-

eign, in five years' time.

With others the securing of the money is the insuperable obstacle, but to us this seems easier than securing the workers. It is clear to us that what has already been done by our churches representing all classes, conditions and problems that can be found in a Baptist congregation in country, town or city, can be done by all others with more or less success. We are confident that a program of advance carried out heartily in all our congregations with a view of reaching an average of ten cents per number each week for missions will solve the problem. We emphasize this because so many congregations have done it and succeeded that we are left without evidence to the contrary.

The personal Every-member Canvass with the missionary education that should precede, accompany, and follow it is the most effective method of meeting and solving the financial problem.

Cannot the Baptist congregations of our Convention, without an exception, make such a canvass this year? But some one may ask, "What of local church expenses?" We answer, if your local income needs a lift, include it in your canvass. This is being done all over the country. Make the canvass for both, but make it a personal canvass. Appoint a strong canvassing committee and send them out in pairs to visit personally the whole resident congregation. It will pay financially, socially and spiritually in every church where it is systematically carried out.

## Notes from Michigan

We are now in the midst of a campaign in the Shiawassee Association. The pastors in conference with Dr. Aitchison decided, sometime ago, to undertake a canvass in the Association with a view of reaching the average of ten cents per member per week for missions. I was invited to join their forces for a week. The campaign has just been introduced and the outlook is promising. On Sunday, Sept. 29th, meetings were held at Lansing, Owasso, St. Johns, and South Lansing. It is gratifying to see the pastors and leading workers putting themselves behind this cam-Dr. Lynch and Rev. paign so heartily. Mr. Capen, missionaries, are assisting the brethren in the effort. We believe this Association will make a record that will set the pace for others in missionary progress. The Lansing members have taken hold of this project in a splendid way and we are confident that Dr. Price and his people will be heard from in the movement for advance in our denomination.

If you get two copies of September and October MISSIONS do not think it means that two will continue to come. It meanse that in changing the mailing list, not wishing any subscriber to miss a copy, the September renewals will in some cases be duplicated for a month until the full list can be checked up. Give the extra copy, if you get it, to a friend who ought to subscribe, and thus help toward the 75,000!

# Quit You Like Men





#### Let Us Aim

- 1. To raise every apportionment.
- 2. That every society contribute something toward the \$30,000 of the budget which could not be apportioned.
- 3. That everyone of us who are daily receiving blessings from God shall sit down quietly to "Count our blesings" and then give a personal Thank Offering to Him this year, with which His gospel may be passed on to others.
- 4. To educate the young people and children of the church to unselfish living and giving.
- 5. To have in every church the United Study classes for Home and Foreign Missions—"Mormonism, the Islam of America." and "China's New Dav."
- 6. To read two good missionary books this year.
- 7. To really treat the Bible as if it were God's word.
  - 8. To "Pray without ceasing."

## Consider

In the midst of an age of plenty, even luxury and wealth, God is made a beggar. Though the wealth of Christians in the United States is estimated at \$8,000,000,coo, in the year 1910—they gave to the spreading of the gospel among those who have never heard of it, only One twelfth of a tithe of the Savings. In other words, after all necessary expenses had been paid and luxuries provided, out of what they were ready to deposit in the bank, they gave one one hundred and twentieth part. Is it surprising that the cause suffers? What does God think of us! If Malachi 3 does not apply to His church today, does God require less under grace than under

the old law? How many of us are bringing into his storehouse an equivalent of the tithe and the offering? Can it be that He will continue to bless us if we throw in the little here and the little there with no recognition of the proportion that belongs to Him, not to us at all? A debt is a grief to you. Are you in debt to God? Cast up acounts for the past year. The debts of the missionary societies exist only because so many Christians are in debt to God. Before Him, are you one of them? He knows. "God is not mocked, whatsoever a man soweth that shall he also reap."

## A Standard of Excellence

We suggest for each circle the use of the STANDARD OF EXCELLENCE for Honor Roll.

- 1. A fifteen per cent. increase in membership.
  - 2. A fifteen per cent increase in gifts.
- 3. A definite pledge returned to the Treasurer before June 15th and paid before March 15th following.
- 4. Equal quarterly payments in even dollars before the 15th of March, June, September and December.
- 5. Definite missionary instruction in the Sunday School and contributions taken for Home and Foreign work.
- 6. All letters from officers promptly answered and annual report sent to Associational Secretary before March 15th.
- 7. A subscription list equal to twothirds of the membership, for the magazine "Missions."
- 8. At least half of the membership, members of the Larger Gift League.
- 9. At least one Praise Service held annually.

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- 10. The Day of Prayer observed in February.
- 11. Two mission Study Classes—one home, one foreign, for every fifty members or fraction thereof.
- 12. An average attendance at regular meetings equal to two-thirds of the membership.

villages once a week. When the little folks see us coming they run to meet us crying "Bahanas" (White folks). They follow us from house to house until we leave the mesa. They are cute little brown folks, with bright, black eyes and black hair, but oh, so dirty. They like the picture cards, and many times the older



PIUTE INDIAN CHRISTMAS CELEBRATION. HELP THEM HAVE ANOTHER

## A Labor of Love and Patience for Hopis

# BY MRS. BERTHA BEEMAN, TOREVA, ARIZONA

We live on a small hill about half a mile from the nearest mountain with three families of Christian Hopis for neighbors. Any direction we may look we can see mountains. Some far away with miles and miles of desert between us and them, on which grow only low bushes, a few cacti, some grass and yucca plants. There are also some gardens and cornfields visible. The mountains nearest us are flat on top and on these the Hopi villages are built. We try to visit each of the three

people also, will ask for them. There are only a few who speak English and we speak only a little Hopi, so that we are not able to talk very freely to them. Our interpreter (Steve) visits with us in one village. They listen to the Bible story with great interest when told in their homes. but they will not come to the church services for fear they will be bewitched into becoming Christians. When any who are not Christians do come, upon their returnto the home the others say so many mean things to them, they need lots of courage to come back and have to bear it over again or possibly worse treatment. Children of course are not allowed to come. During the school year we conduct a short chapel service four days in the week in the two day schools. Out of the one hundred and seventy-five or more children, only eight or ten ever come to Sunday school or church. So we count it a wonderful opportunity for seed-sowing, for in their homes they have nothing to help them in living clean, pure lives. We are trying to teach them the better and happier way.

They know so little about taking care of a baby it is a wonder any of them live. And when they die we feel it is a blessing

there are twenty-one earnest, praying ones in this church. Every Wednesday evening we have our prayer-meeting and every member that can do so attends each meeting. As yet we see no results of our work except winning the friendship of the people. They are very friendly. Three or four are attending services who are not Christians. We want more of them to come and are praying for them. We are happy in the work, and expect God to do great things for us here on this mesa.



WOMEN AND CHILDREN OF THE HOPI INDIANS, ARIZONA

for the little one is saved from so much of sin and sufferng. Some people write about the beautiful customs of heathenism. There is nothing beautiful about it. Oh, the sin and degradation here! If it were not for our faith in God's promises and His power, we would not stay here expecting to win the people away from sin, for it could not be done. Theirs are the sins so hard to break away from and, except for a very few, they do not want to give them up. Only God can change these hearts. But we know He hears and answers the prayers of His children and

# A Peep into the Diary of a Missionary in Utica

## BY ANNA M. STURMER

Sunday. Breakfast at seven-thirty. Before leaving we took a last glance at the
Bible school lesson for the day. In East
Utica we have Baptist church at ninethirty for the Italian service. We play at
the service and listen carefully to the
Italian minister, hoping to catch a phrase
here and there in order to follow the trend
of his talk somewhat, and also to learn as
much as possible of the Italian language.

The men sing with a will. The earnest expression on their faces shows that they are feeling the beauty of the words. This service closes at ten-thirty, which gives us time to attend the service of one of the five Baptist churches of the city. Today we must see a sick child and remind another of the Bible School; then get home in time to keep an engagement to speak at one of the Bible Schools at twelve. Twothirty saw us back at East Utica ready to receive the Italian children. A good many pupils, all the officers and teachers (nine of them) are present and things move along without friction. The superintendent, at the close of the session asks a few questions which are to the point, the secreretary's report is heard, the offering has been taken, another hymn is sung, the benediction repeated and a happy group of children leave the school after much coax-From five to six we have another Italian service. At seven-thirty we attend the service at one of the Baptist churches.

Monday. Wrote reports and letters pertaining to the work. At church in afternoon. Six of the Italian men come to work on lawn and garden. We are busy preparing for the Boys' Club (age 11-16) which meets at seven P. M. A five minute talk on "The Life of Christ" is given, the boys sing and then go out into the playground to play ball with their director. On the way home we called upon a young woman to invite her to take one of the classes in our Bible School.

Tuesday. A. M. Working on an address to be given at our Associational meeting.

P. M. Saw many of the girls in the homes and on the way from school. The visits in the homes are not very satisfactory because we cannot say much to the mothers and have to depend on the children to act as interpreters. The mothers are pleased with our few Italian phrases and are grateful for the interest we take in their children.

"Mother, thy heart is soon unlocked

When childhood holds the golden key." Some of the homes are so dirty that they nauseate us, others are attractive and sweet. In a few homes the light is dawning and common ground is more easily found.

7:30 P. M. At the Branch for English and Italian Classes, where we assist in the teaching of English.

Wednesday. Young Women's Day. This morning was spent in rearranging the closet and looking over sewing-school work. Part of the day was devoted to the selection of books at the Public Library. that the young women and children might like to read. Last Wednesday evening we studied music, tonight was our sewing evening. The girls are taught to make shirt waists and plain dresses. A mother came in to receive instruction in sewing. We had a surprise for our sewing teachers this evening. Some time ago we spoke at the Presbyterian Church. Ten dollars were sent, which added to some money we have, will buy a greatly needed sewing machine. Wish you could have heard the girls sing the Gospel songs and seen the close attention they paid to the reading of the Scripture after the work hour. We have the pleasure of seeing them home personally. On that promise the mothers allow them to come.

Thursday. Sent out about thirty postals and wrote many letters. Some time ago we met Mr. S., the superintendent of Utica Parks, at the church, who told how to plan our play ground and flower beds. The men prepared the beds beautifully, the shrubs have been planted and Mrs. L, and friend planted eight dozen flower plants. The place looks very attractive. About thirty children had a good time simply running in to see us and play for a time. Went to prayer meeting at Park Church this evening.

Friday. The members of the Young Women's Missionary Society of Tabernacle Church asked me to serve as chairman of the program committee. Worked all morning on program for next year. It is now in the hands of the printer. The literature we sent for came this morning and a number of delightful letters, one from Mrs. Westfall. A special program for children is almost completed, teachers assisting in every possible way. Misses W. B. and O. have been especially helpful in planning a picnic.

3:30 P. M. Meeting for small boys (7-11). Mrs. D. was present. After the Bible Story and singing "Praise Him" the boys were busy with raffia work.

7:30 P. M. Men's classes in English and Italian.

8:30 P.M. Prayer-meeting of Italian men. Mr. Perrotta the Italian minister is very earnest in presenting Christ.

Saturday. The Utica Press contained an article this morning which is of special interest to us. There is no public bath house in East Utica. We spoke with some of the officials of the city. Our Italian men had a petition signed which was presented by one of the Aldermen. This has been referred to many committees and finally the Common Council of the city has acted favorably and a Bath house is to be erected in the heart of the Italian section.

2 P. M. Sewing School. It is a joy to hear the children reply to the questions on the "Life of Christ;" so different from a year ago. The map has been a great help. They are more reverent during the reading of the scripture and prayer. Sewing is much better than it used to be. At the close of the session Mr. Snape spoke to them on "My cup runneth over." The children were very attentive, they recognize in him "a friend of children." On the way home we made several calls, Blandina will come tomorrow. Gabriel has been sent to "Camp Healthmore." Mike and Rosso are working. Mrs. D. is ill. We took her some flowers.

We find great pleasure in the teaching of the "Life of Christ" and pray that we may so present Him that the children will be drawn to Him. A little meditation makes us grateful for loved ones at home, for friends, for many and varied opportunities to serve, for much encouragement, for life, for health, for strength, for books, for the Bible, for Christ.

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## "Sowing Beside All Waters"

BY MINNIE L. PENNOYER, KANSAS CITY, KANSAS

Evangelistic meetings have been the order of my day ever since returning from

Des Moines, May 29. I spent two weeks at Lenexa, an entirely new field to me. where some of the circumstances make the work difficult, so we did not have the apparent success that we hoped for, but feel sure that some good was accomplished and the seed was then, and is now sown faithfully by the pastor. The very times I had there were with the girls and Ι should like to stayed long enough to help them in some of their aspirations. There, as elsewhere, the time of the older workers is so full that there is danger that the boys and girls will not get just the help they need at the time they need it.

On another field where a series of meetings closed last week, ten were received for membership, including two men who a year ago resisted the Spirit all through the meetings. We are rejoicing in a special way over them now, trusting others on that same field will follow their example. Friday night just after the close of the meeting a young girl who was converted a year ago came to me with the tears very near the surface. I supposed I knew the reason but she said, "Oh it isn't that at all; I thought my sister would come out for Christ and she didn't." I reminded her of the promise; "If two of you shall agree concerning one thing." I said we will agree together to ask for this and she will surely come."

At the Northern Baptist Convention the great message to me came in one of the business sessions when the president said in the midst of rather a heated discussion on some knotty question, "Brethren, let us pause a moment and go to the main office for instructions—let us pray." In the devotional meeting just after this, Dr. Francis said, "Which is the important thing after all, that we should do some special thing in our way or just to be in the spirit of Jesus Christ?" So many times those two things have come to me since the meetings and I do want every month to know that I am in the spirit of Jesus Christ and not forget to go often to the main office for instruction.

My Sunday school work is going on as usual. It is my delight that we are gaining ground, even if slowly.



TWO YOUNG AMERICANS

# With German Children in New York City

BY MARIE L. GROENIG

Two years in this great city of New York! It seems but two months. And how much there is to do day by day for our Master. Much that has been done can never be written, but I will endeavor to tell briefly and gladly of the work of the past months.

When the sewing school closed for the summer scarcely a day passed in which I did not meet some child or a group of children who asked how soon they might come again, and "When will it start?" referring to the sewing school. The greater number who attended were not children of our members, and all think it is a wonderful work. It was the greatest day in her life when Roberta started on her first piece of sewing, after she had worked many cards. Even the smallest child wanted to know her Bible verse to say before the school when her piece of work was finished and ready to

take home to show mamma. Just a peep at the beautiful decorations of apple blossoms and branches of apple trees would have made you all wish that you too might have a hand in the preparations.

The summer months were very busy. The climax was reached when we took twenty-five children from our Sunday school to the Fresh Air Home for one week, free of charge. Twenty-five went from another Sunday school at the same time, making fifty children to be cared for in one week by Miss E. Andresen and myself. This work was started by the Young People of Brooklyn for the first time last summer and proved a great blessing to many poor children who could not otherwise enjoy much of the beauty and fragrance of the open country.

A special part of my work has been the visiting from house to house. Through the sewing school I was enabled to enter about one hundred homes where I was cordially received in nearly every instance. A number of mothers and grandmothers who are confined to the house look forward to the coming visit of the missionary and sometimes tell how much they are helped and comforted by the Christian literature left with them. One German Catholic woman who has had much trouble and sickness always wishes to pay for a tract or Christian paper. Of course I do not take it. Many times she has said that she would come to a church service and last Sunday evening she appeared for the first time. I pray that it may not be the only time and that she may be blessed in coming.

New members have been added to the Sunday school from time to time and the attendance is kept up pretty well. The new department which belongs only to the very little ones has attracted many. The enrollment now numbering thirty-eight shows progress and we are always happy to see the bright faces from our Cradle-Roll Department.

God has been very good to me and blessed me with many things. The opportunity for and the joy of service is a blessing for which I thank my Lord. May we be ready always to plant flowers in the empty places, to brighten hearts and lives with the love of Christ.

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SECTION OF NOVINGER, MO., ONE OF THE SOCIETY'S FIELDS

### The Kodiak Work to Continue

After the earthquake eruption in Alaska it was thought for a time that possibly the work of the Baptist Orphanage at Kodiak might have to be abandoned. Latest advices from Superintendent Learn have put a more favorable aspect on the situation, and it is the intention of the Woman's Home Mission Society to maintain the work unless something arises to make it impracticable.

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#### Honoring Our Veteran Missionary

#### BY FRANCES M. SCHUYLER

It was not the roll of drums nor the martial call of the bugle's blast that heralded the recurrence of a birthday that is remembered from year to year by many of our Baptist household of faith. It was a plain little card that was sent out from headquarters as a reminder that our beloved Miss Joanna P. Moore, our first missionary, had reached her eightieth birthday and that the board, which has never removed her name from the list of active missionaries receiving their monthly compensation, would honor the occasion by a reception at headquarters. This would give her hosts of friends an opportunity to greet her in person, and others farther removed to send her messages of congratulation.

And so it came to pass that upon the afternoon of the twenty-sixth of September representatives from many churches and mission circles in Chicago and vicinity were gathered at 2969 Vernon Avenue, to pay loving tribute to a veteran in the service of the King of Kings and in the ranks of the Woman's American Baptist Home Mission Society.

The mails had previously brought cards and letters, with other tokens of love, and the result was the veritable shower that had been expected. As the day passed the shower grew heavier and more substantial remembrances were added until the board room and parlors were redolent with the odor of American Beauty roses that towered above their more modest sisters in delicate pink and mingled with the gladiolas and ferns grouped about them. All sorts of dainty gifts were heaped upon the tray that was carried into the room and placed before the guest of honor. table also held her abundant mail and the happy face of "Mamma Sunshine" was beaming with joy as she looked upon these tokens of affection and esteem.

Although feeble with recent illness, Sister Moore was her own cheerful sunny self as she sat in a chair wreathed with smilax and fern, with the president, Mrs. A. G. Lester, by her side, and the honorary president, Mrs. J. N. Crouse, close at hand. As a special remembrance from the board, a basket of eighty beautiful pink

carnations and asparagus fern had been provided. After voicing her own personal indebtedness to Sister Moore for her early interest in the cause of missions, Mrs. Lester spoke in loving appreciation of her great service to the Negro race, to the board and to the cause of humanity, and then presented the fragrant testimonial.

Sister Moore's response was tender but burning with the dominant purpose that had possessed her for more than two score vears. Her theme was the love of God for her and for all. The knowledge of this must be passed on. It was criminal to withold it. Again and again the trembling voice rose clear and strong in the eloquence born of her great desire to once more deliver the message that she believed God had given her for the Baptist sisterhood. Suddenly the words faltered, and with the simplicity of a child she began to talk to her Heavenly Father. Thanksgiving for his great love for her, for the love he had given her through the board, the friends assembled, and the many to whom she had been permitted to reach in her years of ministry, was poured out with tears. Her dear black people. from the mother in her humble cabin to the minister in his pulpit and the trained teacher in the modern school, were remembered, and with the vision of a seer she claimed the ultimate victory when the love of Christ shall rule every heart, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

As it was Sister Moore's party the program was elastic. What she wanted was done by her willing subjects of the afternoon. So it was a delight to listen to the singing of the Training School students as they gave a love song, dear to our missionary's heart by association, "I am so glad that Jesus loves me." At a suggestion Mrs. Lester started another old-time favorite and the entire company sang with good old fashioned protracted meeting fervor, "O happy day, that fixed my choice, on thee my Saviour and my God." Other hymns were sung by the school as the afternoon progressed, and a duet entitled "The Gates of Gold" was rendered with exquisite tenderness by Mrs. Jessie Mapp

and Miss Fisher, graduates of Spelman Seminary and daughters of Dr. Fisher, pastor of Olivet Baptist church of Chicago. At the request of the chairman of the committee these young women sang a number of the melodies that have become famous, through the Jubilee singers, for distinctive sweetness and meaning when sung by negro voices. It was especially delightful to listen to the strains of "Steal away home to Jesus," and "I want to be like Jesus in my soul."

Among the friends who paid tribute to Sister Moore's helpfulness were many colored people from the various churches of Chicago and one of the most beautiful floral offerings came from the Sister Rawl Bible Band. A delicious birthday cake, appropriately decorated, was the gift of a Presbyterian friend whose presence was an additional pleasure.

The entire afternoon was delightfully informal. It was a loving recognition of a life that had been spent in service for the upbuilding of a race; of a great soul dominated by an overwhelming purpose, who, now in her closing days looks serenely toward the approaching sunset, as with her hand in her Father's she passes down the slopes of Time. For her the pathway grows brighter as the radiance of the Celestial City falls upon it, and guarded by unseen messengers she is drawn into life Infinite and hears the love chimes of the hours immortal.

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## Wedding Bells

Wedding bells have rung right merrily the past few weeks. New York City Mission forces are depleted by the marriage of Jennie Pearl Brown to Francis LeRov Cooper, on September 9th, and of Mabel Gertrude Starkey to William George Toward, on August 28th. Philadelphia German work loses Caroline Kraft, who has been married to Gottlieb Bauer. Marie J. Hestenes (1910) who has been laboring among the Scandinavians in Chicago, has been married to Rev. Anders Mehus, of Fargo, North Dakota. Evidently Cupid's darts are aimed at our devoted young women, regardless of the

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havoc it makes in missionary circles. From rumors that reach headquarters he is bent upon further mischief. We wish, however, the greatest happiness to attend the union of these hearts and hands and pray that upon these Christian homes, thus inaugurated, may rest God's richest benediction.



## Autumnal Days at the Training School

"As busy as a bee" would be a fitting simile for the average student now under the hospitable roof of the Training School. The presence of twelve nationalities gives a cosmopolitan atmosphere to the social life of the school. There are represented in the student body Swede, German, Danish, Belgian, French, Norwegian, Polish, Japanese, Chinese, Swiss, Mexican and American nationalities.

Among the items of special interest this term are the lectures of Rev. Mr. Morphett, of London, England, Rev. John Balcom Shaw, D.D., of Chicago and Rev. Herman Page. The work of the regular corps of instructors is progressing with its accustomed strength and enthusiasm.

Five industrial schools in various foreign centers of the city are conducted by the students under the supervision of the director, Miss Edith Culver. Various Baptist Sunday schools in Chicago and vicinity are receiving practical help as designated by Miss Emily M. Sedgewick, instructor in Sunday School Pedagogy. Five young women are assigned each week to visit the Cook County hospital and conduct gospel services. The field work-calling upon industrial school pupils and in the homes in the poorer districts—is an everrecurring source of interest to the students. Some of the happiest hours of the busy week are spent by these earnest young women in carrying the message of salvation to those who sit in darkness, even though their lot be cast in a city of socalled "Christian America."

A member of the 1912 class, who entered a leading western college in September, writes that her credentials in Sociology, English, Medicine, Church His-

tory, and General History admitted her to the sophomore year. She says: "My opinion of our dear Training School mounts higher and higher. The faculty here recognize the instruction in the Training School as equal to that of our best Baptist colleges."

The presence of another alumna of the school, now a senior in the college, is mentioned as most beneficent in its strong spiritual influence. The letter closes with a prayer that she too may stand for Christ, in the new life, as the older representative has done, throughout her four years of preparation for her life's work.

At the time of writing students are still coming in and the enrollment promises to be equal to that of last year. The new-comers already feel at home and the work is moving on harmoniously.

## Training School Day

For many years it has been customary in the circles of the Woman's American Baptist Home Mission Society to observe one day in the month of November as Chicago Training School Day. An appropriate program can be prepared and carried out which will create much interest for this special object. It is possible also to swell the funds in the treasury by generous gifts for the school.

At headquarters are sketches of many of our former students. Cards—picture cards of the classes of 1910 and 1911 that may be used as souvenirs can be procured for the postage. Write our literature department for what you wish and work up an enthusiastic meeting. The article in August Missions (page 620) upon the commencement of 1912 will be illuminating upon present day conditions.

# A Program of Work for the Approaching Six Months

BY MRS. A. G. LESTER



HE time has come when the women will be taking up again the various church activities. We wish that every one in our large constituency and every worker on the field might have spent

these weeks in rest and refreshment. Many have been denied this privilege, but we are sure that those who come refreshed to the task, and those who have labored on, will join hands for the fall campaign.

The work of the local church needs and must receive your help, but the loud call from the world outside should have a generous share of your service. Every woman should feel herself a part of our great denominational force which is working to win our land for Christ. woman's share is a big one in the denomination. We want to give the boys and the girls in our mission schools this year the best possible training for life. We want to send more young women into our western states to help in moulding those fast growing communities. We want to win this great throng of foreigners, thousands upon thousands of whom have been added to our numbers while we have been resting these weeks. We want to give all the help possible to our courageous workers in Mexico, who amid the confusion and danger have stayed at their posts and have done such splendid service. We want to give more help to Porto Rico, where the outlook is so promising and where our young women have given such heroic assistance although surrounded by the dreaded plague. We want to do more house-to-house work in the South, in the Mill and Mining sections and among the Indians, for this means the making of Christian homes.

Yes, this is a big program for six months.

It is none too big for Baptist women, but it needs them every one. Will you help?

The first thing to do is to make the largest contribution of money that your means will allow. Second, make the largest contribution of your time that your circumstances will allow. Send the money as soon as you can. Use the time in learning all about our great work and then interest some one else. Do you realize that this would mean twice as many helpers as we have now?

In that most helpful book for Juniors, "Some Immigrant Neighbors," by Dr. John R. Henery, the writer says: "America is today the greatest mission field on earth. It is not this because of the vast numbers of foreigners who remain here and make it their home, it is because of the vast human river that flows back to its source. This returning human flood brings hope and new life to worn out and often hopeless civilization. Here lies the responsibility and privilege of Amerca."



## **New Appointments**

Eva Fewel (1911, Baptist Missionary Training School), has been appointed to service in Camaguey, Cuba. Ida Belle Davis (1907) will succeed Miss Fewel in the Italian work in Buffalo, New York.

The forces at Manzanillo, Cuba, have been strengthened by the addition of Alice M. Wakeman of Pittsburg, a recent graduate of the Training School. Mary C. Nichols (1912), another Pennsylvania young woman, goes to Palma Soriano, Cuba, as a teacher.

Ethel L. Ryan (1912) of Massachusetts, will join Miss Corwin in her extensive and arduous work for the Piute Indians in Nevada. Mildred Jones (1912) will labor among the Slavic people in Detroit, Michigan. Nelle S. Morgan (1906) has been transferred from her growing and important work in Brooklyn, New York, to assume the duties of a general mission-

ary in the great state of Wyoming, with headquarters in Cheyenne.

New York City mission work will receive the aid of Eva L. McCoy (1908), Freada E. Koeker, Evelyn Bronelle, and Effie Y. Blauvelt.

Mabel Salberg and Bernice Foulke will join the forces in the great West, the former to act as a general missionary in Montana, and the latter to aid Miss Fife in the Japanese Home in Seattle, Washington. Work among the Chinese will be reinforced by the return of Alice H. Morton to our Chinese work in San Francisco to assume the care of the boys and girls in the primary department, and Enid Johnson (1912) to devote her efforts to the older girls in the higher grades of our Baptist Chinese School. Laura K. Norgaard (1912) began work with the Danish people in Racine, Wisconsin, October 1st.

Even our faithful missionaries are not exempt from illness. Miss Elizabeth Carr, who has rendered most effective service at Oak Hill, West Virginia, among the mining people, has been granted an indefinite leave of absence. Miss Harriet Rogers, formerly of Bacone, Oklahoma, resigns, greatly to the regret of the board and her associates on the field. We trust that absolute rest and freedom from care may soon restore these devoted women to their usual health and strength.

The resignation of Miss Mary Merriam was accepted with many expressions of regret.

## Cheering Report from Long Island

The report of the thirty-fourth annual meeting of the Long Island Branch of the Woman's American Baptist Home Mission Society has been received and we note that the corresponding secretary's comprehensive report mentions the growing interest and attendance at board meetings, the efficiency of the Work Committee, Mission House progress, the enjoyable fellowship luncheons, the Long Island Association meetings, and the encouraging reports from church circles. Loving tribute is paid to the memory of those who have entered the higher service during the year. The treasurer's report shows total re-

ceipts, \$9,316.91; raised for the Mission House, \$759.35; for the "Over and Above League," \$874.17.

The acting chairman of Young Women's Work, Mrs. O. R. Judd, finds much of encouragement and inspiration in that branch of the organization. The chairman of the Junior Bands, Mrs. Joseph Johnson, reports increased interest, a splendid rally, and 28 bands, enrolling 600 children. Miss Alice O. Hull's report enumerates the various items of literature distributed.

Regarding the Mission House, which is located on Hudson Avenue in the midst of a dense population of colored people, we read that "Miss Dorcas McLeod, the resident missionary, has rendered most valuable assistance in her house-to-house visits, and various classes for the boys and girls have been formed with most excellent results. The mothers' meetings are well attended and have been the source of much inspiration, not only to the members themselves, but to many who hitherto had not known of their advantages."

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# Suggested Program on the Work of the Woman's American Baptist Home Mission Society

Where are the headquarters of the Woman's American Baptist Home Mission Society?

WHEN? When and where was the Woman's Baptist Home Mission Society organized?
When and where was the Woman's American Baptist Home Mission Society organized?
When were these societies consolidated and under what name?

WHAT? What is the work of this Society?
WHO? Who are the members of this
Society?

WHERE? Where do the missionaries of this Society work? How many missionaries are there?

WHY? Why should I be interested in the work of this Society?

LITERATURE: Historical Sketches; Woman's Work in Home Missions, (2 c.) Our Vision; The House the Baptists Built, (10 c. a dozen); The Present, The Future; Home Mission Lesson II; Three Fields of Work: Why Every Christian Should be Interested

in Missions; Our Financial Relations to the Northern Baptist Convention; The Relation of the Local Circle to the New Budget Plan. Annual Report; From Ocean to Ocean with the Representatives of the W. A. B. H. M. S.

Address Literature Department, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill. (10 cents); Missions, 50 cents a year.

## Prayer Calendar for November

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

their respective birthday dates.

Nov. 12.—Mrs. Emma C. Marshall, Treasurer of the W. A. B. H. M. S.

Nov. 16.—Mrs. Emma Simmons, field worker among Negroes, Winston-Salem, N. C.; Mrs. L.

A. Hope, teacher, Hartshorn Memorial College, Richmond, Va.

Nov. 18.—Miss Helen A. McAlpine, teacher, Spelman Seminary, Atlanta, Ga.

Nov. 22.—Miss Hannah Neve, missionary among Germans, St. Paul, Minn. Miss Alma Wallin, missionary among Scandinavians, Iron Mountain, Mich. Miss Lillah Kirby, teacher in Mather School, Beaufort, S. Car.

Nov. 28.—Miss Hannah Seils, missionary among Germans, Philadelphia, Pa.

Nov. 28.—Miss Hannah Seils, missionary among Germans, Philadelphia, Pa.
Dec. 1.—Miss Mary O. Lake, missionary in Ponce, Porto Rico.
Dec. 4.—Miss Lydia P. Lawrence, missionary among Negroes, Tampa, Florida.
Dec. 5.—Mrs. Marie Coltorti Conversano, missionary among Italians in New York City.
Dec. 7.—Miss Eva Fewel, missionary in Camaruse Coltor.

guey, Cuba.

9.-Miss Minnie Matthews, Dec. among the mill and mining population in Novinger,

Dec. 10.--Miss Martha J. Ames, teacher in Chinese School, San Francisco, Calif.

## Program for a Thanksgiving Meeting

"Life's highest obligation rests upon the law of gratitude.'

TOPIC—"The Sunshine of the Way"
HYMN—My God how endless is Thy love. LEADER-

'Forget not all the sunshine of the way
By which the Lord hath led thee-answered

prayers, And joys unasked, strange blessings, lifted cares-

Grand promise echoes!"
RESPONSIVE READING—Psalm 107

THANKSCIVING For what the Lord Jesus Christ has done for

Christian womanhood. For a deepening of missionary interest and greater efficiency in state and local organiza-

tions.

For results of the Home Mission Campaign and "Double the Membership" canvass.

For new recruits for the Home Mission fields.

For the protection of our missionaries in the midst of peril and plague in Mexico and Cuba.

For the loyalty and deep devotion of the women who bear the commission of the Woman's American Baptist Home Mission Society.

For a noble constituency who bear upon their hearts the insistent call of the Home Mission fields and the needs of the board in trying to meet the demands.

LEADER-"How it would revolutionize life if we could agree upon a day for complaining and be thankful the rest of the time. How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixtyfour."

four."
"Have you ever thought what it means to think? It means the action and reaction of the most delicate, involved and perfect instrument in the world—the human brain. It means the difference between animal and man. It means hope, faith and God." And "think" and "thank" rome from the same root.

Hymn—"My God I thank Thee, Who hast made."
CLOSING THOUGHT—"He who forgets to be thankful has fallen asleep in life."



## New Auxiliaries

New York-Hogue; Petersburg; Grafton. l'ennsylvania-Charleroi.

### **New State Directors**

Rhode Island—Mrs. J. L. Peacock, Westerly. North Dakota—Miss Dorothy Ashland, 718-11th St. N., Fargo (Y. W. & Ch.).

#### New Directors

Indiana—Evansville Association, Mrs. Eli Lacer, Boonville; Mt. Zion Association, Miss Sarah Barrow, Unionville. Barrow, Unionville.

Iowa—Southern Association, Miss Sallie Shields,

Allerton.

North Dakota—Swedish Association, Miss Tillie Linblom, Kulin, Vice—Mrs. Walgren Carlson, Res.

New York—Oneida Association, Miss Margaret E. Thomas, 61 Cornetia St., Utica, Vice—Mis. Guillaume, Res., Chautauqua Association—(Y. Guillaume, Res., Chautauqua Association—(Y. W. & Ch.), Miss Martha M. Tweedale, 106 Liberty St., Jamestown, Oswego Association, Mrs. C. W. Streeter, 423 Buffalo St., Fulton. Ohio—Miami Association (Ch.) Mrs. Carl Atwater, 3607 Morris Place, Cincinnati.

Pennsylvania—Pittsburg Association, (Y. W. & Ch.) Mrs. F. R. Squibb, 2323 Jenny Lind St., McKeesport.

St., McKeesport.



## Wants of Missionaries

Miss Freada E. Koeker, 213 E. 123rd St., New York City, N. Y.—Silk patches for quilt and cushion work, small Sunday School picture

Miss Martha Troeck, Ellis Island (Landing Place)
New York City, N. Y.—toys, dolls and children's clothing.

Miss Anna Reysen, 2303 Warren St., St. Louis. Mo.—Towels, outing flannel and gingham for aprons for sewing school,

#### INDIANS

Miss Lillie Corwin, 91 Bell St., Reno, Nev.— Christmas boxes, large thimbles, patchwork not hasted

not basted.

Miss Mina B. Morford, Indian University, (freight and express) Muskogee, Okla. (P. O.) Bacone, Okla.—Stockings, winter underwear, sheets, pillow slips, blankets or comfortables, boys' books, drawing paper, water color paints, bessel of scorour. barrel of popcorn.

#### NEGROES

Miss Ella Knapp, 1700 N. 15th Ave., Birming-ham, Ala.—Christmas boxes and clothing of all kinds.

Miss Lorilla Bushnell, 513 Mulberry St., Nash-ville, Tenn.—Sunday School papers and ville,

Youth's Companions.

Miss Julia A. Watson, 2021 Marion St., Columbia,
S. C.—Material for sewing schools, temperance
and missionary literature, Christmas boxes,

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HE OUTLOOKER is satisfied that it is time for the American people to stamp out the red flag type of socialistic and atheistic anarchy that is now actively engaged in fomenting trouble among the working people, especially those of foreign birth and foreign citizenship. Many of our political leaders are sowing the wind in their frantic efforts to gain favor with what is known as the labor vote. This is dangerous demagogism, but nothing to be compared with the raising of the red flag in processions of working people labeled I. W. W., and carrying mottoes such as "No God-No Master," which have disgraced the streets of Lawrence and other cities. There is no good reason why the leaders in such movements should not be treated as enemies of the public welfare, anarchists, and inciters to law breakers and riot. If we have not laws to reach this new class of agitators, who incite ignorant and inflammable foreigners to lawlessness and murder, we should enact such laws. We try to shut out of the country anarchists, under our immigration laws, although the test is easily and constantly evaded. Under the same law, if an alien joins an anarchistic body or becomes otherwise an "undesirable" within three years, deportation can be used as a remedy. And this remedy ought to be used at once, in salutary doses.

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It is strange that this plan is not pursued. Instead of adding to our taxes by sending aliens to jail, when they break the law, why do not the judges order them deported, and send them back where they belong? The I. W. W. leaders at Lawrence threaten to take away the mill workers and leave Lawrence desolate. It occurs to the Outlooker that the best thing that could happen to Lawrence and the

country at large would be to select two or three thousand of the Italian and other aliens who have been most violent in the strikes, and deport them in a body, as an object lesson of what is likely to happen to immigrants who, not American citizens, abuse the privileges too freely granted them here, and become a menace to our peace and customs. At the least, these newcomers should be taught that we are a law-abiding people and that the stars and stripes are not to be replaced by a flag that is carried only as a defiance to the law and order and government of the land. There has been too much dalliance with the anarchistic agitators, who now fear nothing. One may pity the misled followers, but there need be no pity wasted on men whose business it is to agitate for the destruction of society.

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These observations fit in with the Home Mission Week, one object of which is to stir our people to the need of greater Christian aggressiveness in order to cop: with new conditions inimical to the spread of the gospel and to the free institutions we love. While there are some stern things that should be done for public protection, there is a yet vastly greater work that must be done by Christians for the millions who within a few years have made their dwelling-place in this country. The Christian attitude toward the immigrant must be one of kindly interest, and the Christian activities must be greatly increased in order to make the human interest felt and surround the newcomers with influences that shall save from the false teaching of bad men and make for a true Americanism. It is the firm conviction of the Outlooker, after years of study, that the problem of immigration can only

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be solved when a united church shall apply its strength and sympathy and intelligently directed effort to the task of alien Americanization and evangelization. And this will mean not only a great enlargement of organized effort, under city and state and national home mission boards. but the active cooperation of the local churches, and of the individual members of these churches. Personal interest and kindness lie at the base of success. Every Christian motive leads toward such effort. But first of all, the Christian people must get their eyes open to see the needs and the opportunities immediately at hand. Home Mission Week should help open the eves of multitudes to imperative obligation along this line of home protection and patriotism.

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The Outlooker got a good illustration the other day from a friend who is an expert mountain climber. We were talking about the young man who was lost on Mt. Washington while at work surveying. My friend said the peril lay in the fact that the young man was off the trail. He said he had been all over the mountain in all kinds of weather, including the heaviest fogs; but he never was in cloud or fog so dense that he could not keep the trail. It was not always easy to do, but it was absolutely necessary, for once lost recovery might be impossible. The Christian is in a similar position, safe only so long as he keeps to the trail. This is possible, for the way is marked; but wandering is always perilous.

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Looking out from the observation tower upon both Church and State, the Outlooker is of opinion that what both need is not more professors of ethics but more practise of ethics. This will not injure a man's religion, though some people do seem to keep their creed and conduct in separate compartments.

One of our liberal givers said to the Outlooker recently that his only criticism of the Three Million Dollar Campaign was that it would make the Baptists feel uncomfortable if it wasn't raised. Asked if he did not think they ought to feel uncomfortable, he said that was another question. No great danger that the discomfort would be oppressive, judging from the way thousands salve conscience without giving anything. But that is a rather uncharitable observation, and it is withdrawn at once.

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The non-voting fraction is giving the politicians as much trouble as the non-giving fraction gives our churches. If all our church members were regular givers, even though the amounts were comparatively small, the results would be surprising. If every Baptist family, for example, took Missions, think what a circulation we should have-say three hundred thousand Then we should be able to and more. make some money for the mission cause, which would not need it so much as it does today, since if all gave a share the treasuries would be filled. It is of course set down as pleasantry when one speaks of all giving. But take the converse. Can you easily imagine a Christian not giving one cent to the cause of home and foreign missions in the course of a year?

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According to the figures of the government education bureau there were 5227 foreign students in our colleges last year. The number included 549 young men from China and 475 from Japan, 148 from India, 120 from Russia, and 100 from Turkey, while South America sent over 200. Every means should be sought to bring the best influences of American life to bear on these students, who will many of them become leaders in their own countries.





## For What are We Thankful?



HE return of our national Thanksgiving leads us to pause to ask ourselves seriously, "for what are we really thankful?" Surely no women in the world have more to be thankful for than the Christian women

of America. It is only as we compare our position and opportunities with those of women in countries dominated by other religions that we appreciate the contrast.

Under Buddhism woman is not desired at birth nor mourned at death, and the whole span between is a story of ignorance and slavery. The child marriage, enforced widowhood, and necessary obedience to her lord demanded by Hinduism is too well known for comment. Mohammedanism with its seclusion, polygamy, easy divorce, denial of education and worship makes woman little more than an animal. And these three religions dominate the lives of more than half of the women of the human race. Does it matter to us that these things are true, and "what shall we render unto the Lord for all His benefits to us?" How can we work enough, give enough, and pray enough to bring our Christ to these darkened minds!

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#### How Some Christians Give to Missions

In these days when the average per capita gift of the church for foreign missions is so small, it strengthens and encourages the heart to come upon such beautiful illustrations of faithfulness as the following:

A woman of another denomination, a woman who does all of her own work too, spoke one day of the way she was raising her missionary money. It came out in conversation that she was giving twelve dollars a year to foreign missions. Some one expressed surprise at the amount. "Why," exclaimed she, "I cannot do less than a dollar a month for Christ's work when He has done everything for me."

In one of the western states lives another woman who has sufficient means to afford some of the luxuries of life as well as the necessities. She chooses to confine herself to the absolute necessities for her Lord's sake. She lives simply, gets along without a servant, and supports three missionaries on the field. It is safe to say that there is no happier woman in the world than this one as she lays her gift on the altar.

Last year from several of the far western states in which the crops failed, reports came of women who were taking in sewing, baking, and even washing, to get their missionary money.

But sacrifice is not confined to this country. Across the seas come echoes of beautiful gifts of self-sacrifice. In Burma the average annual gift of the native Christians to foreign missions is three dollars, though the average daily wage is but five cents. All of this is over and above the support of their own churches, and goes to evangelize the tribes that have not had the gospel.

One of our missionaries tells this story of an old woman who was converted late in life and was eager to show her love for the Christ who had saved her. After earnest thought over the matter, she came one day bringing all her living down to the last cash, thirty dollars in gold, and asked that it be used to buy a bell for the chapel to sound out her voice calling the people to prayer. Those who have not

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given to the point of sacrifice know nothing of the real joy of giving.

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## What Western Baptist Women are Doing in Burma

BY MARY E. ADKINS, FOREIGN SECRETARY

E give you this month a bird's eye view of Burma. Here in the country which is our peculiar responsibility as

All of these except Mandalay, where we have our Burman work, are schools for Karens.

Miss Hawkes at Shwegyin and Miss Good at Moulmein are, through the courtesy of the Board of the East, temporarily serving the Board of the West.

Miss Tschirch has just returned to Bassein with the intention of beginning a systematic cultivation of the jungle vil-



SHAN HUCKSTERS ON MARKET DAY IN THE PUBLIC BAZAAR OF MAYMYO, BURMA

Baptists, Miss Higby, our veteran missionary, landed at Rangoon just eighteen years after the death of Judson. You will see her latest picture taken in her wheel chair.

Most of our missionaries in Burma while supervising schools taught by native teachers manage to do considerable evangelistic work as well. We have such workers at the following stations:

Bassein, Miss Mitchell; Moulmein, Miss Lucas; Nyaunglebin, Mrs. Price and her daughter Eva; Henzada, Miss Lindberg; Toungoo, Miss Alta Ragon; Mandalay, Miss Parish; Tharrawaddy, Miss Higby and Miss Cecelia Johnson.

lages, which are feeders of the Bassein school. She will teach the mothers how to care for their children, and the daughters how to sew and cook and keep clean.

Miss Hartford, Miss Larsh, Miss Peck, Miss Peterson and Miss Davis are at present on furlough in America.

Miss Fredrickson whose Bible class is described in this issue has just returned to Rangoon, where Miss Riggs has been holding the fort in her absence. Miss Parrot on account of ill health is not at present engaged in active work among the Burmans.

On account of the illness or absence of missionaries we shall need next fall to

strengthen our stakes by sending workers to Shwegyin, Nyaunglebin, Mandalay and Rangoon. If you add to your prayer list the people in Burma who have been on the sick list some time during the past year you will have to add the names of Mrs. Price and Miss Eva Price, Miss Parrot, Miss Cecelia Johnson and Miss Riggs.

Does anybody know of a woman suited for evangelistic work who can go next fall to the Burmans at Rangoon. Our work among these people is pitifully inadequate.

Of the 10,000,000 inhabitants of Burma, 2,000,000 are Burmans, i. e., leaders of the thought and life of the country. The other tribes among whom we have labored so long, Karens, Chins, Kachins, Shans, etc., constitute all together only 2,000,000. We shall never have Burma evangelized until we win the Burmans themselves.



MISS HIGBY, VETERAN MISSIONARY TO BURMA

# Miss Fredrickson's Women's Prayer Meeting at Rangoon

Ma Nyun was the wife of a Christian School teacher. We worked for her for five years without any encouragement whatever save that her husband told us that she remembered what we said and told it over to him. She has recently been converted and is very happy; does not hesitate to tell all her heathen friends and relatives of the joy that has come to her.

As is always the case, she has just had her testing. Her brother was seriously ill



and the sorcerer said that the whole family must gather together and make an offering to the spirits in order that he might be helped. Her mother came to call her. She absolutely refused to go, saying, "I am no longer in bondage to spirits. I worship the Lord Christ and cannot, will not, turn from the higher to the lower. Have your feast if you will, but I will not be present."

They afterwards tried to make her give money. The sorcerer said if she would not be present she should give money. She refused, saying that she would have no part in it whatever.

Ma Nyun is one of the members of Miss Fredrickson's weekly prayer meeting for the Bible women of Rangoon. Every week they meet some seventy strong at the house of one of their members. Here they may be seen sitting round on the floor with their babies in their arms. The appointed leader gives an earnest exhortation on Christian living, the hostess for the day serves a light luncheon, and then the offering is taken.

When this prayer meeting was organized some of the members suggested that since they had received so many benefits from Christ, it would be appropriate for them to bring each week a thank-offering. This they said must be in addition to their regular church subscription paid on Sunday.

So it happens that the native Christian women of Rangoon instead of celebrating Thanksgiving Day once a year bring a thank-offering each week. Many bring an anna or two each, while their wealthier sisters bring sometimes as much as a rupee (thirty-three cents) apiece. Larger spiritual as well as financial returns are of course the result. These women are organized for prayer and training for personal work. They hold an annual meeting and elect officers like any other club.

Better still, they give of their time as well as their money. Each one sets apart a certain number of hours daily for personal work among her heathen friends and neighbors. There is no exception to this rule. Even the wealthy woman of leisure, having found the Saviour, puts off her jewels and silks, and dressed in less con-

spicuous garb, goes out to tell the story.

Nor is it any easier for these aristocratic Burmans to do such personal work than it would be for their American sisters. But one after one they give up their personal preferences in the matter and go out to share the good news with their less fortunate country-women. Village after village they visit for this purpose.

Is it any wonder people listen? Time every day and money every week the women give.

If you have any first-class devotional books or Bible study helps you are not using mail them to Miss Anna E. Fredrickson or her associate. Miss Marv L. R. Riggs, Riverview, Ahlone, Rangoon, Burma, India. You may be sure every helpful thought contained therein will be passed on to their Bible Women. member our missionaries are so situated that they must be always giving out with very little opportunity to be filled up again. Books may be sent by mail to any place in the Orient for the same money it would take to mail them to any point in America,—two ounces for one cent. Uncle Sam will take a larger package though if he is starting it for the Orient, four pounds and six ounces.

## An Up-to-date Karen Wedding

The marriage ceremony of Th'ra Soh-Yur and Nau Dwe-Se took place at the close of the association. They marched to the mandat from the village about a quarter of a mile distant. We arranged to have the teachers of our town school and all the scholars march in first, singing a wedding hymn in Karen. When in front of the minister, they all turned aside into a corner of the room. Behind them came Nau Pre-Se, sister of the bride. She wore an olive green skirt, white jacket edged with lace and a pink scarf. The bride and groom came last, and they looked very sweet and sensible. The bride's skirt was a maroon silk with sprays of white buds woven into it; it will be useful afterwards in town. A white jacket, tucked and trimmed with insertion and lace, and a long pink scarf completed her costume. The women will be interested to know



A CHRISTIAN KAREN TEACHER AND FAMILY that I paid about five dollars for her whole attire. Th'ra Soh-Yur wore the customary loose black trousers, a gray worsted

jacket and a pearl-colored silk turban. Dr. Johnson performed the ceremony. explained to the people why the weddding was held there. He told them that in Christian lands the ceremony is usually held in the church or in the bride's home. Nau Dwe-Se is an orphan and her only home is our school. Soh-Yur's home is in one of their own villages, but he was one of our scholars, and now, as evangelist for the whole field, he belonged to all of them and it seemed fitting that they should all witness the marriage. He told them the meaning of the Christian ceremony, and then with brief remarks he married them, using a plain gold ring given by us. Such a tiny ring! It just fitted my little finger. Both these girls have very small and pretty hands.

After the prayer Soh-Yur and Dwe-Se passed out first, then the sister and the school procession followed. All preachers, teachers, deacons and their wives together with the immediate relatives we invited to the chapel, where we served tea, tinned biscuits and soda-water. People were in haste to leave in order to reach their homes



HEATHEN KARENS, NEAR NEIGHBORS OF OUR LOIKAW MISSION. CONTRAST WITH THE FAMILY
ABOVE, AND SEE WHAT CHRISTIANITY DOES FOR THE KARENS

before night. By noon we were alone. Soh-Yur and his bride went for two weeks to the heathen village, where he has been preaching for some weeks with marked success.—Mrs. Truman Johnson, Loikaw, Burma.

## Demand for School Work

Pyapon, Burma.

When school closed at the end of March there were 50 pupils on the roll; on reopening May 20th less than 30 appeared. But today we have an enrollment of 94, and new pupils coming on the first of Tuly to bring it up to 100. We have secured Two obstacles still the goodwill of all. hinder, namely, the rival Buddhist school, and a proposal to establish a state school. taking over the Buddhist school. I do not think the state school will be sanctioned by the government, but the question may remain unsettled for some time, to the iniury of our school. At present our school is recognized by the Education Department as a primary or fourth standard school only, though the right to teach up to the sixth standard has been sanctioned. now have the sixth standard. Now for something new under the sun. Soon after the reopening of the school this term I received a petition numerously signed by local Buddhists and Christian Karen officials, merchants, Buddhist elders and others, fairly representative of the population of Pyapon, requesting the superintendent of the A. B. M. School to open a seventh standard. Of course this is self interest, and yet it is remarkable, in view of the past, that all classes, races and religions could thus cordially unite on anything.

Extensive repairs to the temporary building and to furniture have been made. You can imagine how I have had to hustle to seat the rapidly growing school. Success has given me a lot of trouble and I am ready for a lot more of that kind. We have a strong staff of Christian teachers, all interested in their work. Mrs. Cochrane leads the school with her Baby Organ at the opening exercises.

Our hopes and expectations are peppered with uncertainties. And yet, strong in the conviction that the Master wants this work done at Pyapon, and will continue to bless it, I can only urge that you make the same provision for the school for 1912-13 as for the past year.

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Napoleon said of China, "There sleeps a giant, let him sleep. When China is moved, it will move the world."

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# Miss Yen's Account of a Mass Meeting for Women

On the afternoon of the 19th day of the fourth moon as we were busy in the little day school, two women came very unexpectedly to call on us. They were wives of two Christians in the China Inland Mission Church. These women said, "A large conference for women in Suifu is being planned, to discuss the new affairs of China. And we want you to help on the program."

These women were uneducated and could not recognize characters, neither could they read books or magazines, but were interested in the object of the meetings.

I have been appointed woman secretary of this meeting or conference, and this week on Monday I rode to the yamen for father's birthday, so we were home all day. But on Friday we attended the meeting. It was a very large gathering, and the place was seated to the full (Chinese idiom). Many others could not find seats. The first woman to speak was the Haien Official's wife, She T'ai T'ai. Then a young woman named Yao, I came third, two of our oldest school girls spoke next, then my mother and other women followed.

We spoke urging upon all women the importance of studying books and unbinding the feet.

All the people in Suifu have heard about these meetings and are surprised that we women could speak so learnedly. Mother attended another meeting, mixed audience, where the subject was the equality of men and women. The latter do not want men to govern them any more. But there was division of opinion.

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#### Chatty Letter From China

NINGPO, Feb. 23rd.

There is certainly no need in these days to interest people in China. The Chinese themselves have already done that so effectually that I know you are eager for every bit of information about China that you can get. I will be considerate enough to leave the discussion of national problems to bigger men than I am; but I do want to talk with you about some of the places and people that I know and love.

The revolution came to us so quietly, that all we did was to hang up white flags, take off our queues, put on foreign hats, and go about our work as usual. Then those poor frightened individual Chinese who had put as many of their worldly possessions into skin boxes as possible, and fled to the country, seeing how peaceful and happy and busy we were, gathered together the things the robbers had not stolen from them in their hasty flight, and came back home to repent at leisure for their folly.

We met Mr. Lu, the Secretary of Foreign Affairs in Ningpo, at a dinner one evening. He studied in England five years and speaks English almost perfectly, and seems a thorough gentleman. He wore foreign clothes, the most noticeable being his extra-long black satin Prince Albert coat. He is a short man and the coat and his shoe tops nearly met.

I think he is not a Christian, but he himself introduced the subject very nicely at table. He said a Christian friend of his had analyzed the Chinese character meaning "foundation," in this way. "It is made up of two parts, a cross and the radical meaning man. The man on the cross is the foundation of things."

When we asked him why the fence around the yamen (city hall) was being torn down, he said, "We want to make it very easy for people to come to us." You probably know there is a Chinese proverb to the effect that it is useless to seek jus-

tice unless one goes to the yamen armed with a great deal of money.

I have had the responsibility for morning prayers with the servants this term. We have been reading the Epistles and I never enjoyed them so much before. The boy came to us eighteen months ago, with almost no knowledge of Christianity, and the cook came the same day, a lad of sixteen, the son of members of the Church of England. Both have begun this term to take their turn leading in prayer. We talk together about the Bible lessons, and it is all so informal and homey that I believe it must have helped them, for it has helped me so much.

We lost one of our second year girls from meningitis this term. She was sick in school a week and the sick committee did what they could to relieve her. Then we moved her to the hospital, never suspecting that she was so seriously ill. But after three more weeks of suffring she died at the hospital, the very day her mother arrived to care for her. She had learned to know and love Jesus in the two years she was with us, so our sorrow was mellowed by a glad note of hope. The next week after her death, two of the girls in their weekly letter wrote to her in heaven. Both spoke of their regret at losing her and their joy in the thought that she was in the midst of happiness and peace where she could behold the Father's face. Since they had no idea of sending the letters at all I simply corrected them without comment. I am almost afraid to confess that both these girls have been in my New Testament class ever since they started in school lest you send for my resignation. I most certainly do not teach spiritualism.

We have so many funny things out here from such unexpected quarters. I thought it funny when one of my girls wrote, "We have six hens and three crows in our school." But I suppose it is natural enough to get the rooster mixed up with his crow. And I thought it exceedingly queer to march in between Hester and her

husband during the wedding ceremony last Tuesday, but it was the only entrance for late conters and proceedings stopped until we should enter and be seated. After all, perhaps it is western and not essential. this idea of ours that people should not march in and out between the bride and groom during the marriage service. thought his large stickpin, about the size of a dollar, was funny too. But doubtless that too was because I'm a narrowminded westerner.

DORA ZIMMERMAN.

#### Personals

Dr. Edythe Bacon this fall assumes charge of the hospital at Kityang. This leaves Dr. Adkins free to undertake medical work at Chaochowfu.

Miss Bertha Fetzer has spent her summer profitably in Japan recuperating from her recent illness. A number of other workers from Eastern China also spent their summer in Japan-Miss Anna Martin, Miss Dora Zimmerman, Miss Helen Elgie, Miss Mary Cressey and Miss Ida Wickenden.

Miss Elena Lund writes from Los Angeles tendering her resignation because of ill health. She says however, that she is much better in America than she was in the Philippines.

Miss Kittie Bendelow has also resigned. Both these resignations have been accepted with deep regret.

Miss Eva Price of Nyaunglebin, Burma, has for some time been far from well. She has been suffering from the fever and other troubles that have been so prevalent this year in that part of Burma. She is at her post and keeps up with her work but does so under difficulties.

The afternoon of the first board meeting this fall was spent making a survey of our Bible Women's Training Schools in S. China and the Philippines. had with us Miss Edith Traver and Miss Anna V. Johnson as personal conductors of the party.

At the next meeting Mrs. Mary Scott Watters came to the board with a plea that we make a special request to the

American Baptist Foreign Mission Society for a man doctor to relieve her mother, Dr. Anna K. Scott, of the care of the Men's Hospital at Swatow. Dr. Scott at 74 is still carrying the medical work for Swatow. Her daughter feels that relief must come soon if we are to save her for further usefulness.

After a year at home with her father who is in poor health Miss Bertha Davis has gone to Chicago to do a little studying in the University.

Miss Alice Stanard passed through Chicago with the party of out-going missionaries, and spoke at three of our churches.

Miss Pearl Page wrote in the early summer from Shanghai that she hoped by the last of September to be able to start up the river for her own station at Suifu.

Our president, Mrs. MacLeish writes from her vacation retreat: "We are having a very fine time, and I am finding it exceedingly restful. We walk, sail, play croquet, eat apples, make jelly and sleep."

#### HOW TO PLEASE THE TREASURER

The treasurer wishes to express her gratification that so many circles are sending in their money quarterly. She was able to send twice as much for the Foreign work this July as she sent last July. This means a saving of interest on borrowed money. Let the good work go on.

#### December Program—"China's New Day"

CHAPTER IV-THE CHINESE CHURCH

"The Church of God which he has purchased with His own blood" (Acts 20: 8).

Prayer—For all missionaries in China and all Chinese Christians.

- Oriental Religions: Their effect upon China
- pp. 138-142. The Christian Religion: Its influence in
- China. pp 142, 144, 166, 175. Hero Tales of the Boxer Uprising. pp 143,
- The Foreign Missionary—A Study. "Are all the Children in?" pp 150-153: 159. (Kindergartens—Sunday Schools—Work for children by children.)
  Two Wonderful Women. Aunt Hian and
- Aunt Hian and
- Mother Wang, pp 155-159.
  Map exercise: Locate our mission centers in China.
- Current events on Mission Fields.

Poster-Seven-branched candle stick. LETTERING —"These are they which came up out of great tribulation."



## General Policies of Our National Societies



HEN the Three Million Dollar Campaign was brought before the Northern Baptist Convention for approval, after discussion it was voted to instruct "the Boards of our respective Missionary Societies to outline their policies and plans for the immediate years; that these policies be outlined in clear, succinct, and comprehensive form, and be given to the churches in connection with the appeal for \$3,000,000." The feeling was expressed that the people in our churches did not know definitely what the Societies were planning and doing with the funds raised by the churches, and that it would aid greatly in the matter of stimulating and increasing giving

if the members had a clear understanding of the work the Boards were undertaking. In response to the instructions, the cooperative Societies have formulated the following condensed statement of their policies and purposes:

## American Baptist Foreign Mission Society

THE SOCIETY HOLDS

- (1) That intensive development of the work in sections already occupied is for the immediate future a more imperative duty than entrance upon new fields. Many of the stations of the Society are inadequately supplied with workers and equipment, with the result that in some cases the work neither commands the respect of the people nor yields returns in proportion to the effort expended. The entrance upon new fields, if demanded by the clear indications of divine Providence, will itself demand definite increase of resources.
- (2) That effort should be directed to the establishment, at strategic points, of strong Christian communities which shall be permanent forces in evangelization and which will gradually assume full responsibility for the extension of the Kingdom in their own lands. Preaching of the Gospel by foreign missionaries must continue, but should in each region give place as soon as practicable to evangelization by the native Christian forces.
- (3) That education, especially of the Christian youth and the children of Christian parents, is a matter of pressing importance. Only by such education can the Christian community become and remain a potent force in the life of the nation, or leaders be provided to carry forward the work of evangelization and the building up of the Christian community.

(4) That to the utmost practical extent there should be cooperation with other Christian bodies working in the same fields. Such cooperation is of special importance in the department of higher education, where students are relatively few and education expensive.

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## American Baptist Home Mission Society IT IS THE PURPOSE

And policy of this Society, in cooperation with other similar organizations, to make Christianity a strong factor in western civilization: to leaven the mass of unevangelized immigrants from Southern and Eastern Europe with the transforming Gospel of Jesus Christ; to assist in the strengthening of our interests in the great cities and to reinvigorate rural churches; to do our proper share in the evangelization of the American Indians; to provide Christian education for needed leadership among ten million Negroes; to make known to the misguided millions of Cuba, Porto Rico, Mexico and adjacent countries the vital truths of the Gospel and to meet the incoming Orientals with Christian missionaries.

The Society's general policy in its administrative work is the ripened result of eighty years' experience; with modifications and readjustments as changing conditions demanded. Economy, efficiency and conservation of effort are dominant in its pioneer and constructive work. Inadequate

resources make impossible the full accomplishment of its ideals.

American Baptist Publication Society
IT IS THE POLICY

Of the Society to enlarge its force of colporter missionaries as rapidly as funds permit, until at least five hundred men are employed. They are the true pioneers in our denominational life for they generally labor where there are no religious privileges. We shall be glad also to increase the number of our Chapel cars if this may appear to be wise, and to increase the number of our Sunday school missionaries, who are engaged now not only in establishing Sunday schools but also in developing and improving Sunday school work, until every state shall have in its working force from two to five of these men.

It will also be our policy to respond to every call for the Bible in whatever translation desired and in foreign tongues, to provide all needed literature for foreign-speaking peoples in this country, to push the work of educating Baptist young people through our Young People's Department, and to promote the work of Social Service and the Baptist Brotherhood, as requested by the Northern Baptist Convention.

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#### Woman's Baptist Foreign Missionary Society of the West

IN GENERAL

Our policy shall be one of concentration rather than of expansion. We plan not to undertake new work until that which we are now doing is sufficiently supplied with missionaries, buildings and the needed equipment. We recognize that the distinctive work of Foreign Missions is the training of leaders and leaders of leaders; hence, the supreme importance of our educational work, including the training of evangelistic workers, the development of schools for nurses in connection with our hospitals, and the encouragement of edu-

cated native young women to enter the medical profession. If a wise, comprehensive plan of Christian education (interdenominational) can be formulated, especially for Japan and China, we will gladly make our educational work an integral part of it.

#### Woman's American Baptist Home Mission Society

WE PLAN

A material advance in our work among the women and children of the foreign peoples in our cities, believing that the Christian home is the foundation of Christian America. We shall cooperate with western State Conventions as far as possible by sending young women into each state to do general missionary work in weak and neglected fields. We shall aim to bring all our schools among Negroes to a higher point of efficiency and increase largely the number and effectiveness of our Christian schools in the Latin countries, since there the Christian school has proven to be the greatest evangelizing agency. Our purpose will be to make every Baptist woman feel her responsibility for the work herein outlined.

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#### The Woman's Baptist Foreign Missionary Society

THE POLICY

Of this Society is to concentrate its efforts on the development of the work for which it was specially organized, viz., the evangelization of women and girls in non-Christian lands.

In order to accomplish this, special emphasis is laid upon the training of women and girls for the establishment of Christian homes, and as teachers and leaders in their own lands.

Wm. Muirhead, of China, has said: "Were the women only converted we believe that idolatry would soon cease in the land."

Fully believing this statement our policy is—concentration and conversion abroad, education and enthusiasm at home.

# Missionary Program Topics for 1912

#### December Topic: Babtist Missions in Africa

#### I. HYMN:

"Souls in Heathen Darkness Lying." No. 46. Forward Movement Hymnal. Price per copy 15 cents.

#### 2. RESPONSIVE READING:

Selection 15. Forward Movement Hymnal.

#### 3. BRIEF PRAYERS

That the power of Islam in Africa may be broken by Christianity, that our Christians may be led to do justice to faithless members and that two men for evangelistic work needed in our mission during the coming year may be found at once.

#### 4. PRAYER HYMN:

"Spirit of God, Descend upon My Heart." No. 70. Forward Movement Hymnal. (First two verses.)

5. RAPID HISTORICAL REVIEW OF OUR MISSION.

Beginning with its inception as the Livingstone Mission, its transfer to our Society and its consequent development. Material for this may be obtained in "Missions in Africa," 10 cents, "Africa"—the Quick Information Series, one cent, 5 cents per dozen, the Annual Report free except 8 cents for postage, and the Handbook, 20 cents.

#### 6. Hymn:

"O'er the Gloomy Hills of Darkness." No. 54. Forward Movement Hymnal.

#### 7. A VISIT TO OUR CONGO MISSION.

(15 Min.) Make a rough map (4x6 ft.) of Western Africa, (see Plate 11, Handbook) showing the coast and the location of our mission stations. Trace the journey from Matadi to Ikoko, stopping a few days at each station to note the medical work, the schools and the meetings. Mention especially the Congo Evangelical Training Institution at Kimpesi and the importance of the medical work and the industrial training in the schools. Material may be obtained in the Handbook, the Annual Report, report letters, free on request; speaker should also read "How Prayer Overcame the Fetishes," one cent, "Paul, the Apostle of Banza Manteke," 5 cents, "The Pentecost on the Congo," 5 cents, and "Autobiography of Vinda Bidiloa," one cent, for local color and interesting incidents to be used in description of the work.

#### 8. Chorus.

"Take the Light." Price per copy one cent, 10 cents per dozen and 75 cents per hundred. To be given by a picked chorus or sung by congregation. It will add much to the attractiveness of the meeting.

#### Q. MISSIONARY BENEDICTION.

Ephesians 3: 20, 21.

Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society. Box 41, Boston, Mass.





#### The Judson Centennial Tours

One of the central features of the Judson Centennial next year-the century of the landing of Judson in Burma and the founding of our Foreign Mission Society -will be the Judson Centennial Tours. Two tours are planned under the direction of the Judson Centennial Commission: one to Burma and return, the other around the world, the purpose of both being the viewing at first hand of our foreign mission work. Places not ordinarily visited will be included in the itinerary, and both tours will be personally conducted, a conductor accompanying each party throughout the trip, and experienced missionaries being set apart in each section visited to take charge of the tourists while ashore.

#### TOUR A. AROUND THE WORLD Time: Seven months. Cost: \$1450.

The Around the World Tour will be first class in every particular, including the best steamships and hotels available. Full opportunity will be given for sight-seeing and every provision will be made for the comfort and enjoyment of the party. The itinerary will be as follows:

Aug. 23, 1913, Sail from San Francisco.

Aug. 30, In Honolulu.

Sept. 9-27, In Japan.

Sept. 29-Oct. 27, In China.

Oct. 31-Nov. 11, In Philippines.

Nov. 14-26, In China.

Dec. 1-4, In Singapore.

Dec. 9-Jan. 5, In Burma.

Jan. 8-Feb. 12, In Assam, North India and Bengal, or in North India, Bombay and South India.

Feb. 15, Sail from Colombo.

Mar. 2, Arrive at Naples.

Mar. 16, Arrive at New York.

The cost of the tour, including all necessary expenses from any point in the United States around to the same point again, except laundry and steamship tips, is \$1450.

## TOUR B. TO BURMA ONLY AND RETURN

Time: Four months. Cost: \$550.

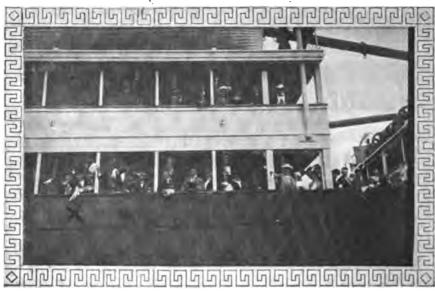
A shorter tour, less expensive but of unusual attractiveness, is the trip from Boston to Burma and return. This tour will be by intermediate steamships by way of England. The party will sail from Boston about October 25, reaching Burma about the same date as the Around the World Party. They will have precisely the same accommodations and itinerary in Burma, attending the Centenary meetings and touring the country under the guidance of missionaries. For those who cannot take the longer tour this should prove a great attraction.

The price, \$550, includes all necessary expenses from Boston back to Boston, except laundry and steamship tips.

It is important that bookings be made at the earliest possible date. A deposit of \$10 will reserve a place in either party. Write for full information regarding the tours to The Judson Centennial Tours, Box 41, Boston.

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Conference with Outgoing Missionaries HE annual Conference of the Board of Managers of the Foreign Mission Society with the new missionaries and those returning to their fields of service from furlough was held in the Rooms from Thursday afternoon, September 12 to September 19. The week included the presentation of the new missionaries to the Ministers' Conference of Boston and the reception given to all missionaries by the Boston Baptist Social Union and Woman's Baptist Social Union, ending with the big Farewell Meetings in Ford Hall Thursday evening. On Friday, September 20, the westbound party left Boston for the trip across the continent, stopping at a number of places to leave a message with the churches and arriving at San



ON THE "ARABIC": X DENOTES DR. AND MRS. BOGGS

Francisco in time to sail from there October 12. Those going to Burma, Assam, South India and Bengal sailed from Boston Tuesday morning, September 24, on the White Star Steamship "Arabic."

The meetings of the Conference were well attended, about fifty new and old missionaries being in almost daily attendance. Subjects of vital importance to those going out for their first term of service were discussed, dealing with the relation of the missionary to the Board, the home churches, his fellow missionaries, Europeans and the natives and their re-Other questions treating of the missionary's work and his intellectual and spiritual preparation were also taken up. These matters were handled by the Secretaries of the Society, the members of the Board of Managers and older missionaries by whose experience and mistakes the new workers doubtless profited. definite character of the meetings may be judged by the following list of subjects included in the program: What the Missionaries may Expect of the Board; what the Board Expects of the Missionaries; Cultivating a Constituency—Specific Gifts and the Station Plan; The Missionary on Furlough; Relations to Europeans and the Government; Education and Industrial Training; The Ultimate Aim; The Intellectual Life of the Missionary; and Cultivating the Spiritual Life.

For a week before the opening of the Conference the new missionaries attended a class in phonetics at the Rooms, taught by Rev. Thomas F. Cummings of New Wilmington, Pa., formerly a missionary of the United Presbyterian Board. The course aimed at laying the foundation for the study of the languages, and those who benefited by the class last year report that it has much facilitated their language study.

Of the thirty-eight new missionaries who go out this year, there are seventeen men and thirteen wives; the others are single women. Seven go to Burma and the same number to Assam; four go to South India and two to Bengal; six have been designated to East China, two to West China, four to Central China, two to Japan and three to the Philippine Islands.

#### A Despatch of Godspeed

Providence, R. I., Sept. 19.

The First Baptist Church of Providence at its prayer meeting tonight is remembering the outgoing missionaries and sends the following message: "Accept our

greetings and congratulations and be assured of our earnest wishes and our prayers in your behalf."

JOHN F. VICHERT, Pastor.
"This," said Dr. Haggard, "is an example of what is taking place in many churches in all parts of our country."

#### To the Outgoing Missionaries

We bid you godspeed, as you sail
Upon your heaven-sent mission;
Trusting in God, you cannot fail—
Faith is the one condition.

Land, family, friends you leave behind, Sad is the separation, The peace of God that fills the mind Brings His own consolation.

The cause that sounds its trumpet call, All other voices drowning, Demands your love, your life, your all— Perhaps the martyr's crowning.

You gladly pay the purchase price Of heathen souls, nor falter To lay your life, as sacrifice, On Love's supernal altar.

We bear you upward in our prayer, Our common hope expressing, That in all service you may share The Master's richest blessing.

Godspeed, then, heralds, as you go
Upon your gospel mission;
May Christ's love keep your souls aglow,
And yield love's full fruition.
—Howard B. Grose.

#### "THROUGH DEEP WATERS"

Since our return last November we have had to go through deep water. First we lost our youngest daughter a few weeks after our return to our station; we felt this loss very much, because we had just left four of our children in Russia. But our Heavenly Father who never makes a mistake has comforted us with his divine comfort. In March plague broke out in Business stopped entirely; our people could not get any provisions in the bazar. In May the people returned to their homes, since the plague ceased when the heat came; but now cholera broke out, and so fearfully that hundreds have died and are still dying around us. We have just received word that two missionaries of the Church Missionary Society have died of cholera. Since the rains failed last year there is no fodder for the cattle and we are having the most fearful famine of the kind that we have had for years. In former years we used to buy rice straw, four to six bundles for one rupee; now we pay from two to three rupees for one bundle. Consequently thousands of cattle have died in India. The people asked me to get them fodder by railway from other places. I went to the eastern coast and bought five wagon loads of straw; in this way we can help them. As the monsoon came very late this year, the grains have been more expensive than we have ever known them to be as long as we have been in India. The poor people simply starve, because they cannot afford to buy; many do not have a decent meal more than once in two or three days, while others live on roots that they get on the river banks. It is hard to see all this and be unable to help.

On the other hand, I am glad to report that God is with us and is blessing us in Our station is one of the our work. voungest in the Telugu Mission and in the beginning it often seemed as if we had made a mistake in opening this station. since we had very few converts for several vears. This year, however, we have had forty-five baptisms and we expect to have some more yet. Our field is virgin soil. The only thing we need is funds to carry on the work in this large field of about 300,000 or 400,000 souls, as God wants to have it carried on.-H. UNRUH, Jangaon, South India.

#### "I WANT TO DIE A CHRISTIAN"

Soon after our removal here Mrs. Frost and I went out to Chandipore by the sea where our Mission has three bungalows. We kept quite comfortable there for a month, and having a pundit along we continued our language study. Since then we have each had a pundit for two hours each day and have studied by ourselves as much as possible. I think we shall be fully prepared to take the first year's examination in December. About the last of June, at the request of Mr. Hamlen, I began to teach two classes in the High school, the second year class in Mathe-



THE BEAVER MISSIONARY COTTAGE AT GRANVILLE, OHIO

matics and the two upper classes meeting as one in the Bible. I find the class very interesting. I also go to the bazar frequently in the evening with the preachers. Last week I went with two of them one afternoon to a big market about six miles from Balasore.

In July I took a trip of four days' duration with Mr. Collett to Puri in southern Orissa to see the celebrated Juganath Festival. There we saw Hinduism at one of its sources. The sights were interesting and at the same time disgusting and pathetic. At the invitation of the English Baptist missionaries who have a station at Puri three of our preachers went down also to assist by preaching in Bengali and Hindi, which their men do not use.

Only week before last I was out for three days to see the work around Busta. It is in that neighborhood that our most recent converts have been made. I found them a very hospitable and intelligent group. They gathered on Sunday from three different villages two or three miles apart. Only yesterday morning Mr. Hamlen was called to Busta to baptize a man. He was persecuted rather severely over a year ago for reading the Bible, but did not

give it up. Neither did he become a Christian. Last week he got a bad beating for reading the Bible and on Sunday he came in to the preacher and said, "If they are going to kill me, I want to die a Christian." The preacher came in on a night train and Mr. Hamlen went out in the morning and baptized the man. There are others almost ready to become Christians.—H. I. FROST, Balasore, Bengal.

#### MISSIONARY PERSONAL

Dr. Catharine L. Mabie of Kimpesi, Congo Belge, on her way to this country for her furlough has spent a few weeks in England and Wales. She writes from England: "Next Sunday I speak at Heneage Street Chapel, Birmingham, a church founded and shepherded by my grandfather, Charles Hill Roe. forward to the privilege of standing where he stood with no common interest. There are still many members who as children sat under his ministry. It was the church of George Grenfell of Congo fame. I saw a party of fourteen off for the Congo last Thursday night, eleven of the A. P. C. M. and four from the Baptist Missionary Society." (The A. P. C. M. probably means the Southern Presbyterian Congo Mission.)

#### Generous Hearted Karens

Dr. L. W. Cronkhite, of Bassein, Burma, writes: You will be glad to know that in response to my personal village to village and house to house solicitation since November our Karens have pledged Rs. 25,000 toward the proposed new school building here; 550 have promised to read the New Testament this year, and 1,100 days of unpaid work among the heathen have been promised, some pledging five days, some ten, fifteen, twenty, thirty and sixty days.



REV. AND MRS. O. L. SWANSON WITH THEIR THREE CHILDREN. THE CHILDREN WERE ALL BORN IN ASSAM AND THE YOUNGEST GOES BACK WITH HIS FATHER AND MOTHER

#### Foreign Missionary Record

Rev. G. A. Huntley, Mrs. Huntley and seven children of Hanyang, China, at Boston, August 28, 1912.

#### SAILED

Miss Amy A. Acock from Montreal for Sendai, Japan, August 17, 1912. L. N. Armstrong from Boston for Burma,

Rev. E. N. Armstrong from Boston for Burma,
September 24, 1912.
Rev. W. F. Armstrong, D.D., from Boston for
Rangoon, Burma, September 24, 1912.
Rev. W. E. Bailey and Mrs. Bailey from San
Francisco for Central China, October 12, 1912.
Miss Julia E. Bent from Boston for South India,

September 24, 1912. Mrs. L. W. Bickel from San Francisco for Inland

Sea, September 14, 1912. Rev. W. B. Boggs, D.D., and Mrs. Boggs from Boston for Ramapatnam, South India, Sep-

tember 24, 1912. Rev. F. J. Bradshaw, Mrs. Bradshaw and family from San Francisco for Kiatingfu, West China, October 12, 1912.

Miss Emilie Bretthauer, M.D., from Philadelphia for Hanyang, Central China, September 14,

Miss Alma G. Broadhead from San Francisco for

Miss Alma G. Broadhead from San Francisco for East China, October 12, 1912.
E. H. Clayton and Mrs. Clayton from San Francisco for Central China, October 12, 1912.
Miss Martha Covert from San Francisco for Ningpo, East China, September 7, 1912.
Miss Edith E. Crisenberry from Boston for Nowgong, Assam, September 24, 1912.
Miss Leontine J. Dahl from San Francisco for Shanghai, East China, October 12, 1912.
Mrs. Ida B. Elliott from Boston for Rangoon, Burma, September 24, 1912.
E. C. Freimark and Mrs. Freimark and child from Boston for Rangoon, Burma, September 24, 1912.

. H. C. Gibbens, M.D., Mrs. Gibbens and child from Philadelphia for Mongnai, Burma, September 21, 1912. . Ola Hanson from Boston for Namkham,

Mrs. Ola Hanson from Boston for Namknam, Burma, September 24, 1912.

Mrs. Robert Harper and child from Boston for Kengtung, Burma, September 24, 1912.

Rev. L. W. Hattersley and Mrs. Hattersley from Boston for Burma, September 24, 1912.

Miss Marjorie Hiscox from San Francisco for Lonan September 14, 1912.

Japan, September 14, 1912.
Rev. J. A. Howard and Mrs. Howard from Boston for Bengal, September 24, 1912.
Rev. J. F. Ingram, Mrs. Ingram and child from

Boston for Namkham, Burma, September 24,

Rev. A. T. King, M.D., and Mrs. King from San Francisco for Huchow, East China, October

12, 1912.
C. A. Kirkpatrick, M.D., and Mrs. Kirkpatrick from New York for Burma, October 2, 1912.
Rev. J. T. Latta, Mrs. Latta and three children from Boston for Thonze, Burma, September

Rev. G. W. Lewis, Mrs. Lewis and four children from San Francisco for Ungkung, South China, October 12, 1912.
Rev. Augustus I. Nasmith from San Francisco

for East China, October 12, 1912.

Rev. W. C. Owen and Mrs. Owen from San Francisco for Allur, South India, September 7. 1912.

Miss Alma L. Pittman from San Francisco for Shaohsing, East China, October 12, 1912. Miss Stella Relyea from Boston for Kinhwa, East

China, August 13, 1912.
Rev. F. H. Rose and Mrs. Rose from San Francisco for Iloilo, P. I., October 12, 1912.
Mrs. E. E. Silliman and child from Boston for Narsaravupet, South India, September 24,

Rev. William Smith and Mrs. Smith from Boston

for Assam, Sentember 24, 1012. Miss Alice M. Stanard from San Francisco for Iloilo, P. I., October 12, 1912.

Rev. O. L. Swanson, Mrs. Swanson and child from Boston for Golaghat, Assam, September 24.

1012. Rev. J. F. Tanquist, Mrs. Tanquist and child from Boston for Assam, September 24, 1012.

Rev. W. R. Taylor and Mrs. Taylor from San Francisco for West China, October 12, 1912. Miss Louise F. Tschirch from Boston for Bassein.

Miss Louise F. Tseniren from boston of Bassen.
Burma, Sentember 24, 1912.
Miss Edith F. Wilcox from San Francisco for
Fineii, Iaran, Sentember 14, 1912.
Rev. W. E. Witter, D.D., and Mrs. Witter from
Boston for Gauhati, Assam, September 24,

V. Witter and Mrs. Witter from Boston for Madras, South India, September 24, 1912.

#### BORN

To Rev. L. Foster Wood and Mrs. Wood of Tshumbiri, Congo Belge, a daughter, Katherine May, at Chili Station, N. Y., June 20, 1912.

Digitized by GOOGLE



#### Dedication of the First Mexican Baptist Church of Los Angeles

"That lady likes churches better than she does dollars," was what one of our Mexican boys said about Mother Baldwin after the dedication. She had given the entire sum necessary for the building of this beautiful house of worship for our recently organized Mexican church. But for her timely gift we would be still worshipping in an unpainted store building that was intended by the owner for a saloon and Failing in getting enough signers to his petition among our Mexican and other foreign people, he was glad to rent it to us. He was paving a path downward. God over-ruled and made it a path upward.

Our work was begun in this rented building a little over a year ago, and it was here that the First Mexican Baptist Church of Los Angeles was organized about six months later. So interested had Mother Baldwin become in this very promising work that she gave the money for the building even before the church was organized. She was present at the dedication, and was the happiest one in the midst of a very happy group of radiant and contented people.

The importance of this work among the Spanish-speaking people of this great South-west can hardly be overestimated. These people are literally everywhere, and their numbers are increasing. As a rule they are a needy and neglected class. Baptist work among them is most promising. We are now occupying eight distinct fields in Southern California, the result of a year's efforts.

Our most important work is in Los Angeles. This new building is by far the finest of any that has been erected for Spanish work by any of the denominations. It is characteristic of Baptist enterprise in Southern California, and is a great credit to the denomination.—L. E. TROYER.

#### Cuban Fruitfulness

The Cuban Baptists in a mission which is little more than twelve years old have



FIRST MEXICAN BAPTIST CHURCH OF LOS ANGELES, CAL.

raised over \$1,400 during the last year toward self-support. They are also paying one-half the salary of a missionary who is working among the churches in Cuba, and collecting a fund for the support of a foreign missionary, who will work either in Haiti or Santo Domingo. In this work it is expected that they will have the coöperation of the Porto Rican Baptist churches. In the colleges at Cristo seven young men are preparing themselves for the ministry. One was graduated last year, and at once accepted an appointment, and another, and possibly two recruits will be found for the Mission this vear from the same source.

#### A NOTABLE CONVERT

Rev. Juan McCarthy, missionary at Baracoa, Cuba, went to the special school session at El Cristo where the Cuban ministers studied homiletics, church history, doctrines, discipline, and Bible subjects, and during his absence his pulpit was occupied by one of his women converts who had been in the gospel truth but four months. "It is really remarkable," he says, "how the Lord has aided this young woman to get a full grasp of Bible teachings in such a short time. She is twenty years of age, well educated, and a most eloquent talker and persuasive exhorter. Her knowledge of Protestant teachings is greater than the major part of Protestants in the United States possess. It can be accounted for, to my mind, only by the intervention of God to raise up special workers for His cause in this island. God willing, we must arrange for this young woman and two or three others to attend our school so as to be trained for missionaries."



BAPTISM AT GUAIMARO, CUBA, BY REV. JUAN MCCARTHY OF BARACOATED by

### Do Not Fail to Observe Home Mission Week

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## American Baptists Speaking With Tongues

BY FIELD SECRETARY L. C. BARNES, D.D.

Roger Williams was a foreigner. Centuries later the father of Justice Hughes came from the same Principality. Williams, Jones, Davis, are leading names on our church rolls. Welsh is one of the mother-tongues of American Baptists. The first comprehensive account of our denominational strength was gathered and issued in 1792, as "A Register of Baptist Churches." The author signed himself "John Asplund, a Swede," so that a Swedish Baptist was foremost in developing our denominational consciousness. From the first days until now much of our most hopeful stock of American Baptists has been bi-lingual.

At the present time 330 missionaries of the Home Mission Society preach the gospel week by week in other languages besides the English. They use more than twice the number of tongues spoken on the Day of Pentecost. These missionaries are preaching the gospel in North America in twenty-two European languages, three Asiatic, twelve aboriginal American languages, including the ancient Aztec, which was the language of a considerable degree of civilization on this continent long before Christopher Columbus was born. American Baptists speak to God and one another and to the unconverted every week in more than forty languages.

The roll-call of tongues in our present day pentecostal speech is as colemn and significant as that in the book of Acts and twice as long. Listen:—Bulgarian, Danish, English, Finnish, French, German, Hungarian, Greek, Italian, Lettish, Lithuanian, Norwegian, Polish Portuguese, Roumanian, Russian, Ruthenian, Spanish, Servo-Croatian, Slovak, Slovenish, Swedish, Chinese. Japanese, Syrian, Apache, Arapaho, Aztec, Cherokee, Cheyenne, Kiowa, Navaho, Wichita. That is only the Home Mission Society's list.

The number of communicants in foreign-speaking churches is only a suggestion of the strength which they are bringing the In two important ways denomination. their strength is vastly greater than figures can tell. For one thing, large numbers brought to Christ through our foreignspeaking work and churches ultimately unite with English-speaking churches. There are probably twice as many German **Baptists** in the United States as are listed in the German Baptist churches. If we were to count the second and third generation the multiplier would need to be far more than two. The same is true of other tongues and is bound to be growingly true of them all, yet a list of those actually in our foreign-speaking churches shows this part of the denomination to be larger than many whole denominations tabulated by the United States Census. In round numbers the figures are as follows, in every case the actual number at the present moment being larger than the figures given:

Germans 30,000, Swedes 28,000, Danes 4,000, Norwegians 2,000, Italians 1,000, French 700, Bohemians 400, Poles 300, Hungarians 250, Slovaks 150, Russians 100, Letts 100, seven other tongues of about 50 members each, total using European tongues more than 67,350. Of Asiatic tongues there are some 300 members in our Chinese and Japanese churches and scores more in our American churches. In Indian churches there are more than 4,500 members. If we add to the 72,000 just enumerated only half as many as we might safely add, it is clear that there are more than 100,000 Baptist members in the United States who are speaking other tongues than English. That with their families means a constituency of two or three hundred thousand souls.

The other aspect in which the foreignspeaking churches are adding far more strength to the denomination than these figures indicate is in the quality of spiritual life which they bring. The Scandina-

## Remember the Date, November 17 to 24



vian young people, for example, as shown by tests which have been made in public examinations, are far better acquainted with the Bible than the average young people of evangelical English-speaking communities. When people thus grounded in the Scriptures become intensely evangelical through our Baptist propaganda they have a spiritual solidity of character (it needs the paradox "spiritual solidity" to express it) which gives invaluable strength to the denomination. As a whole it is well within the facts to say that the foreign-speaking Baptist churches in the United States have an apostolic simplicity and earnestness of religious life in advance of that shown by the English-speaking churches.

But the most of those coming to America now are not from Scripture-loving Wales, Scandinavia and Germany. this is an average week some 19,000 are landing. Probably 17,000 of them have no acquaintance with the Bible. missionary at Ellis Island, using thirteen languages himself, can not get a Bible into every hand. If he did only a few could appreciate it. The only hope is for members of our churches everywhere to take up the peculiarly Baptist task of giving the Scriptures in such an obviously friendly way that the immigrants will accept the gift and appreciate it. A way has been devised by one of our volunteer workers by which any man or woman in any of our churches can do this work, building over against his own door. It is entitled "Early Stories and Songs for New Students of English," comprising forty-one Bible stories, told in the simple terms of everyday life.

The Home Mission Society, the Woman's Home Mission Society and the Publication Society are cooperating closely in helping our people to take their part in the pentecostal experience.

IN THIS WORK LIES PERSONAL OPPORTUNITY FOR EVERY BAPTIST.

#### A Christian School

The annual catalog of Bacone College for 1912 contains information of interest. The illustrations show the spacious campus at Bacone, a suburb of Muskogee, Oklahoma, agricultural and manual training exhibits, and the baseball team. The Indian boys excel at the national game. President J. Harvey Randall has a good faculty and a fine body of students. The Murrow Indian Orphanage is now domiciled on the college grounds. The Christian influence is strong, and in addition to the Christian Association there are mission study classes. Fourteen students were baptized last year.

We have been much interested also in the clever and excellently printed Bacone Chief, published by the academic students and dedicated "to those who came our way, drank of the cup, and passed on to higher living." Here are the familiar quips, the "runs" on freshmen and sophomores, and proofs of student ability and good fellowship. Of the president it is said: "His first thought is always what is best for the school and the students? He is noted for his care of minute details." And of his wife it is remarked: "There is nothing which Mrs. Randall cannot do and do well, from the selling of shoestrings and apples to teaching and looking out for Mr. Randall." Under the heading "Religious" are items like these:

"A new department of work has been started this year. Every Wednesday evening there is a Christian service in the Cree language."

"This year has marked an advance in the religious life of the school. A branch church has been organized and now has about fifty members. One of the aims is to have every member regularly contributing to the work of the church." Not a bad aim for universal adoption.

Taking the annual as indication, the Bacone students are full of human nature and are enjoying student life to the full.



#### THE BOARD MINUTE

The Board of the American Baptist Publication Society hereby records its appreciation of the character and services of Robert G. Seymour, for seventeen years its Missionary and Bible Secretary, and its sorrow over his sudden removal from his earthly labors on Friday, September 20, Dr. Seymour was a man of unblemished reputation, a sincere follower of the Lord Jesus, an optimistic worker for the cause of his Master, and a believer and advocate of the truths of the Gospel. In the pastorate, in denominational enterprises, and especially as the Missionary and Bible Secretary of our Society, he wrought faithfully and successfully and held a high and honored place amongst his brethren. His memory is blessed and his work will abide. We sorrow that we shall see his face and enjoy his presence no more.

As a mark of our regard and esteem for Dr. Seymour we direct that a suitable memorial of his life and work be prepared and printed in connection with our Annual Report for the current year, and that a copy of this Minute be sent to his family, and to the various denominational papers.

#### SOCIAL SERVICE DEPARTMENT

At a special meeting of the Board of the American Baptist Publication Society, held Sept. 25, 1912, a new department of Social Service and the Baptist Brotherhood was created, and Dr. Samuel Zane Batten was elected secretary or head of the Department. This action was taken in response to a request from the Social Service Commission and the Brotherhood Council of the Northern Baptist Convention, which request was indorsed by the Convention at its meeting in Des Moines. It is expected that Dr. Batten will begin his duties early in October, with headquarters at 1701 Chestnut Street, Philadelphia. He will have oversight of the Social Service and

the Brotherhood work of the denomination under the direction of the Publication Society, with the assistance of advisory committees appointed by the Social Service Commission and the Brotherhood. As soon as he can do so Dr. Batten will outline more fully the scope and nature of the service the new Department is expected to render.

#### ADOPTING A CHAPEL CAR

We have often heard of "adopting a missionary," "adopting a child" but not often of "adopting a Chapel Car"; but that is what the First Baptist Church of Kansas City, Mo., has done for Chapel Car Evangel.

During the chapel car conference in Kansas City, in May, 1912, Rev. Joe P. Jacobs made the announcement that "Evangel" had been adopted and that the ladies of the church would keep it supplied with linen, etc. Accordingly a few weeks ago a most generous box was received. consisting of table linen, bed linen, curtains, towels sofa-pillow covers, etc. "Evangel" is well furnished now, as the ladies of Kansas refurnished it completely when the car went into Kansas to work. Mr. and Mrs. Killian thoroughly appreciate all these kindnesses coming from these two states and hope by these comforts to be better able to do the Master's work.

The First Baptist Church of St. Joseph, Mo., has also adopted the "Messenger of Peace." What Ladies' Aid Society or Church will adopt one of the other four cars?

Who wants to adopt a Chapel Car and keep it supplied with these necessities and thus help to make the "little parsonage on wheels" as comfortable as possible for the minister and his wife, who are giving up home and loved ones to go out from town to town trying to save men and women, boys and girls.

#### Robert Gillin Seymour, D.D.

#### BY REV. GEO. T. WEBB

"A prince and a great man is fallen." Suddenly and silently the message of death came to Dr. Seymour on September 20th, while he was in the very centre of his

form, and immediately removed to his home, where he sank rapidly and entered into his rest and reward early in the afternoon.

Dr. Seymour was always so occupied with a great variety of service that one can say that he lived his full life, served his



ROBERT G. SEYMOUR, D.D.

work. No suggesting symptom gave warning that the end was near. He left his home in his usual health and buoyancy of spirit to attend to work in his office and to deliver the address at the opening of the Institute for Christian Workers. The first sentence of his address showed a thickening of his speech, so that he was unable to proceed. He was helped from the plat-

day and generation, and has gone home to his Master with the record of a successful life.

He was born in New York, February 27th, 1841. At twenty-five years of age he was graduated (A. B.) from Colgate University and in 1871 took his Master's degree from the same institution. The University of Chicago conferred on him

the degree of Doctor of Divinity in 1882. In all his life he showed himself an industrious and capable student and as such was honored by his brethren.

At the time of the Civil War Robert Seymour served as second lieutenant, Company D, 79th Regiment of the United States colored troops. At the close of the war he entered his first pastorate, in New Orleans, where he remained two years. His subsequent pastorates were in Great Falls, N. H., Boston, Mass., Auburn, N. Y., and Lowell, Mass. For a short period he was district secretary for the American Baptist Foreign Mission Society, and for the last seventeen years of his life Missionary and Bible Secretary of the American Baptist Publication Society.

The most conspicuous work of this good man was, first, in Ruggles Street Church in Boston, where he maintained a strong ministry and exerted a virile influence for twenty years. The church was always crowded, and persons staying in the city over Sunday sought this church to listen to the impassioned appeals of this noted gospel preacher. It would be hard to estimate the number of those permanently influenced into a higher life by this marvelous ministry. The second long extended and strongly efficient work was with the Publication Society. This work brought him into contact with men all over America, and sometimes under somewhat trying circumstances, but his sunny disposition and unfailing Christian spirit enabled him to effect adjustments, solve problems, and make friends for himself and for the Society with remarkable ease.

His work is over, his record made, and from every part of the world messages of appreciation of the man and sympathy with the bereaved family, attest his universal popularity.

The funeral service was unique. It was held in the commodious family residence at Narberth, Pa. Representatives of the various missionary societies of the denomination brought their words of loving tribute to lay upon the altar of his memory. His pastor, his college, his former pastorates, his intimate friendships, and his colleagues in the Publication So-

ciety were all represented in simple tender addresses of love and appreciation, and the body was quietly laid away in West Laurel Hill Cemetery. "Know ye not that a prince and a great man is fallen this day in Israel."

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## A Not Uncommon Experience of a Michigan Colporter

BY E. J. CROSS

The greatest religious destitution is often found within the sound of the bells of the old-established churches. Within two miles of a village that is well churched I found families in which the children of ten and twelve had never been inside of a Sunday school, and in the same families there never had been a Bible. The members of the village church supposed everyone within miles had been evangelized and therefore there was no need of aggressive work. They did not believe these conditions existed, therefore did not find them. A little Sunday school was organized in this neighborhood and 's in charge of the village pastor. The outlook is encouraging, as these children are coming.

"Hello! What in - do you want?" This was the greeting given to me the other day as I stood before a door. As the screen-door did not open readily, the old man with another oath gave it a kick and gruffly invited me in. When I offered him my card, he said, "I can't make any use of the - thing." I told him there was a message printed on it which he could make good use of. Conditions in the house were anything but inviting. Everything was dirty and unkerent. The old man's wife sat and stared at me with unwavering gaze. A woman was lying on a bed and greeted all the old man's sayings with a laugh. After being seated he wanted to know what I was begging for. I informed him that I was not begging, neither had I anything to sell, that in fact I had something to give him. He replied that I was the first man he had seen in years who was not after "the coin." It was my opportunity to give them the gospel, and this I did by word of mouth and



BAPTIST CHURCH AT HASKELL, OKLA., BUILT BY CHAPEL CAR "EVANGEL"

the printed page. This is but one of many like experiences. The Lord of the harvest will see that His seed brings forth a harvest to His glory.

A leader in another denomination recently introduced me to an audience as "A Baptist Scout." This was well put. People often ask me what my work is. I frequently answer in the words of this brother, "I'm a 'Baptist Scout' out in the interests of the Kingdom."

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#### Ouick Church-Building

The local paper of Haskell, Oklahoma, About the most active operation now going on in Haskell is the erection of a new Baptist church building on West This is one of the Commercial street. most commendable moves that has ever developed in church circles in this city. Rev. J. C. Killian, who with his estimable wife as a helper came here three weeks ago with the chapel car furnished by the American Baptist Publication Society, soon realized the need of a place of worship for the Baptist congregation. He also found that they owned a tier of fine lots on West Commercial street.

Church building being in line with Mr. Killian's missionary work, he took in the situation and decided to exercise his exec-

utive ability without delay. To "do things" is one of his characteristic attributes, and last Friday morning stakes were set and before the blazing sun was hidden in the west the trenches had been dug. To-day the frame work is being placed upon a substantial rock foundation and by the first Sunday in August Mr. Killian proposes to hold services in the new edifice.

The church is to be 50x32, 14-foot ceiling, with vestibule and belfry. The entrance will be from the northwest corner, with inclined floor and seats facing the pulpit to the east.

This energetic minister has demonstrated clearly that one of the broad roads to success is not to stand off and tell his brethren what could be done, but on the other hand to pull off his coat and say "Come on, men, we will do it." He is a working leader, and to this fact may be credited the erection of this church for Haskell.

Rev. Mr. Killian's missionary work extends all over this section of country. The Publication Society has six chapel cars on the road and they are doing splendid work for their denomination. Such active work as Mr. Killian is responsible for in this city is far above that of the ordinary, and commends him as a power in the field of Christian labor,



#### Books Received

Outlings of Missionary History. A. DeWitt Mason. (Geo. H. Doran Co. \$1.50.)

The Fetish Folk of West Africa. Robert H. Milligan. (Revell. \$1.50.)

Spiritual Culture and Social Service. Chas. S. MacFarland. (Revell. \$1.)

The Minister and the Boy. Allan Hoben. (University of Chicago Press. \$1.)

The Land of Ice and Snow. Edwin J. Houston. (Griffith & Rowland Press. \$1.25.)

The Great Crusade. Basil Mathews. (London Missionary Society. 6p.)

The Mission of Our Nation. J. F. Love. (Revell. \$1.) Based on home mission lectures delivered at the Southwestern Baptist Theological Seminary.

Omens and Superstitions of Southern India. Edgar Thurston. (McBride, Nast & Co., \$3.50.)

The International Review of Missions for October has articles on The Opportunity and Need for the Mission School in China, by F. L. Hawks Pott, D. D., and by Dr. Ferguson on the Telugu Mission of our Foreign Mission Society, to which he has just returned. This we shall review next month.

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#### Missions in the Magazines

OUTH of the Yangtse River the jurisdiction of Yuan Shi Kai has about as much weight as had that of President Lincoln over the southern states of America in the fatal year of 1862;" declares the author of an article, "The Truth about the Republic in China," in September Blackwood's. The article begins with a brief summary of the events of the Revolution, from the beginning of the disturbance at Wuchang October 10, 1911,

the election of Yuan Shi Kai as head of the new government. The almost bloodless is at present in a bad state of affairs; there

"China in the Whirl of Republican Politics" is the title of an interesting correspondence in Current Literature for October with Dr. George E. Morrison, for fifteen years correspondent for the London Times in China and now the new political adviser of the new Republic. Dr. Morrison denies the rumors of civil war between the North and the South in China, and declares that the president is in excellent spirits because conditions are improving. General Huang Hsing of Nanking, who had been made commander of the southern forces till order should be restored, has now retired since conditions are peaceful. The report that the execution of two officials by Yuan Shi Kai is precipitating a new outbreak is scorned by Dr. Morrison, for he says that these men were found guilty of plotting against the government. This cannot bring about any cleavage between the North and the South, for both are equally republican. There are three factions in the Chinese council, he admits, . but they are not threatening the existence of the government. Each advocates a slightly different policy, but they are all republican. The most powerful party, the Tung Meng-hui, advocates a party cabinet as opposed to a coalition government. Its platform is the reform of administration, the development of local government, equality of the sexes, spread of education, the development of colonization and the enforcement of conscription. The faction comprises many of the most brilliant Though the members of the Chinese. cabinet and the advisory council may be inexperienced, he says, "certainly no body of men who have held rule before in China can be compared with them in intelligence, training and education." Formerly

no officials were allowed to hold office in the provinces of their birth, since for sentimental reasons they might not collect sufficient revenues for the government; now it is desirable to send officials to places in which they may feel a certain filial interest.

"India is now entering the stage of modern state building," says Everard Digby in discussing the "Future of India" in the Imperial and Asiatic Quarterly Review for July. The writer states that for many years pessimism has been the dominating feature in all prophecies for India's future: namely, that the British power would soon be overthrown and all traces of its work buried as has happened before in India. He believes that this is a narrow view to take now, for the forces of cooperation and fellow-feeling between the Indians and the British must be taken into consideration: these are forming coalescence stronger than disruptive actions can overcome. There are three influences to prevent too great absorption in a racial struggle: the immense, almost overpowering work to be done in elevating and improving the lower and poorer classes; the contrary influence of conservative forces, which will fight to prevent the widening of the horizon of these people; and the attractive force of the great idea of the modern conception of an empire as a not wholly centralized consolidation of nations, in which the nations can cooperate without the too-present sense of sub-The educated Indians are no iection. more likely to assent to the raising of the proletariat without a struggle than the same class in any other country. same causes are urged: the danger of filling the minds of peasant children with ambitions above their station and of unfitting them for their work. The caste system will be another strong conservative force against educating the lower classes. But the caste system is not inflexible and unchanging, as is shown by the permitting of intermarriage between certain castes. The investing class is always likely to be conservative in tendency and this class is rapidly multiplying in India. With the rise of the country above the extreme poverty line, it is evident that a class of small investors will spring from the rank of peasants, similar to the "Rentiers" of France, who have so potently influenced the political development there during the past thirty years. If England were to continue to rule as five or six years ago in India, the racial struggle would probably overcome all these progressive influences, but the British policy is liberal and the tendency is toward an increase of the popular voice in the government.

"General Booth and the Future of the Salvation Army" is the title of an interesting article in Current Literature for October. The Army, which is only thirtyfive years old, now operates in 56 countries and colonies, using 28 different languages, and having 17,000 commissioned officers commanding over 7,000 corps of soldiers and enrolling several millions of adherents. It maintains over 100 rescue homes, over 200 shelter and food stations, and 500 other social institutions; it supplies annually 10,000,000 free meals and "The two words, 5,000,000 free beds. salvation and army, sum up life-achievement. Τо Booth's save men and to organize them to save others was his passion. The kind of salvation he believed in was the old-fashioned Christian kind; he preached and he taught his men to preach 'Jesus Christ and him crucified.' " He is described as "domineering, self-centered, wrapped up completely in his great misty ideal." He was the friend of kings and presidents, of men of letters and of other famous men.- It is a question whether the new leader, Bramwell Booth, can measure up to his father and whether the organization will. ever again forge ahead with its old time; vigor. All expressions on this matter; seem to be in the negative, since the new! general emphasizes the sociological rather than the evangelical side of the work.

"The Drug-Taker and the Physician" by Charles B. Towns in the October Century is another article in the splendid series of papers published in this magazine on this most important subject. It emphasizes the need of adequate specific treatment and is worthy the thoughtful attention of all readers. The Century is dealing with subjects of vital interest to the people in a most helpful way.

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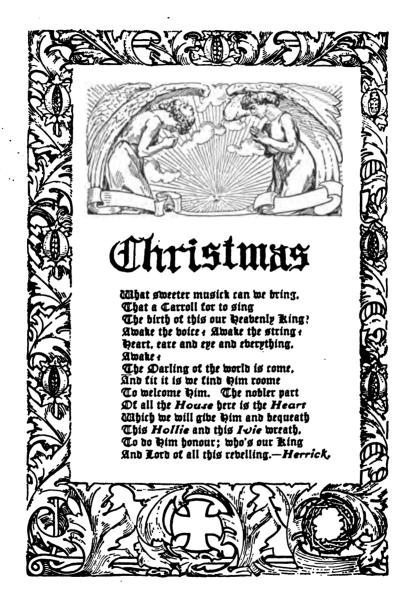
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Financial Statements of the Societies for Six Months Ending September 30, 1912

	Bource of Income	Budget for 1912-13	Receipts for Six months	Balance Required by Mar. 31, 1913	Comparison of 1911-1912	Receipts with 1912-1913	those of Incress	Last Year
FOREIGN	Churches, Young Feoples So- cieties and Sunday Schools. Individuals	\$513,867.221 280,000.00 81,549.00	\$108,822.43 13,489.96	\$685,044.79	\$ 65,020.51 18,944.77 20,307.69	\$108,822.43 13,489.96	\$24,857.15	6,817.73
BOCIETY	Income of Funds, Annuity Bonds, Specific Gifts, etc	100,517.00	46,970.80	53,546.20	35,913.16	46,970.80	11,057.64	
	Totals	\$975,933.22	\$169,283.19	\$806,650.03	\$140,186.13	\$169,283.19	\$35,914.79	\$ 6,817.73
HOME	Churches, Young People's Societies and Sunday Schools.	\$352,992.00 127,000.00	\$46,891.07 5,415.28 95,166,99	\$306,100.93 121,584.72 44,833.01	\$ 44,521.51 2,448.07	\$ 46,891.07 5,415.28 95,16,99	\$ 2,369.56 2,967.21	\$
MISSION <	Specif	115,985.00	31,248.93	84,736.07	51,850.86	31,248.93	5.366.77	20,601.93
PUBLICA-	Churches, You cleties and findividuals	\$118,708.86 22,000.00	\$ 41,095.35 6,024.24 10,256.93	\$ 77,613.51 15,975.76	\$ 38,598.82 6,362.54 4,801.57	\$ 41,095.35 6,024.24 10,256.93	\$ 2,496.53	338.30
BOCIETY	Income of Funds. Annuity Bonds, Specific Gifts, etc	\$198,092.61	17,464.14 \$ 74,840.66	29,662.68	15,645.57	17,464.14 \$ 74,840.66	1,818.57	\$ 338.30
WOMAN'S HOME MISSION BOCIETY		\$164,400.00 21,134.00 10,000.00 17,500.00	\$ 28,588.61 1,646.11 3,665.44 9,293.85	\$135.811.39 19.487.89 6,334.56 8,206.15	\$ 31,885.96 1,723.28 6,019.50 8,658.79	\$ 28.588.61 1.646.11 3,665.44 9,293.86	635.06	2,354.06
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's So- cieties and Sunday Schools. Individuals Legacies Income of Funds. Annuity Bonds, Specific Gifts, etc	\$ 83.000.00 47,868.19 8.500.00 1.174.00 \$135,542.19	1 1	\$ 65.748.76 42.637.74 8,450.00 456.47 \$112,291.97				1

· Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met • To this sum should be added the debt of the Society, April 1, 1912, of \$73,699.43, making the total sum required \$1,604,592,65.





NOMES AT THE WHELL SCHOOLSHAR AMAZONS LENGING A BAND. AT TAKEN A GUS US A MOUNTAGE SIDE.



BOOK-STED LEVER AT A HOWELD PAIACH PLANANTE ADMINISTRATION THE SCOTT OF RING BERGHAS HE SUPERINGENO.



The first illustration shows women assisting the soldiers. Every man in the Montenegrin army is a fighting man, the transport of ammunition, food, and so on being left to the women. The second marks the custom for King Nicholas to come out of his palace several times a week, and sit for an hour or more upon the steps in front of the doorway, directly upon the street. Peasants wait for hours to see him, and when he appears they crowd round the steps, and are permitted to chat with him. Then each peasant to whom the King has spoken is allowed to ascend the steps and kiss his hand; often they also stoop and press their lips to his boots. The third picture shows the custom, when the Montenegrin army is mobilized, of the priests blessing the flag and arms of the troops called out for active service. Such a ceremony is here seen taking place in one of the curious open-air churches of the country, where only the altar is under cover.



## The Spirit of Christmas

HE Spirit of Christmas spake unto the Missionary and said:

I bring you good tidings. I am Love. I dwell in the heart of God the Father. He sent me to earth incarnate in the Babe of Bethlehem, and in Jesus Christ the Saviour the world has felt my power. When He died on the cross for sinful men, Love had no greater gift to make.

In the power of Love the gospel has been preached and the souls of men have been redeemed. I come to you this Christmas morning with new inspiration. Go to the heathen in my power and you shall bring to him the good tidings of joy and peace and salvation. My Spirit be upon you!

The Spirit of Christmas spake unto the Minister and said:

"I bring you good tidings. I am Love. If you would celebrate this day for your highest good and the good of men, take me into a closer place in your life and work. Let me permeate your sermons, so that they shall twine themselves about the hearts of your people and lead them to act from the one true motive which I supply. Let me go with you on your visits and touch into glow the hearts that hunger for me. Nay more, let me give

you vision into the mission fields that need me but know me not. Let me cause your soul to burn with holy zeal, and your ministry shall be as new and full of power. My Spirit be upon you!

The Spirit of Christmas spake unto the Layman and said:

"I bring you good tidings. I am Love. You have met me in church and in the home; you have heard me preached about; but you have not known me in the factory and store, shop and school, court and office. Let me into partnership in your business or profession, else I cannot help you in any other place. Take me with you in all your affairs and I will show you how to make life joyous, helpful, divine. Let me divide your substance, and as you know how your gift to missions (for I will show you) has put a Testament in a frontier home and saved a father, then a family; how it has placed in school a poor outcast boy in Burma (who some day shall become a preacher to thousands); how it has made possible the new hospital in Africa for which hundreds had longed in their helpless misery; how in a hundred ways it has gone like a singing angel up and down the earth, you will know such Christmas joy as made the angels sing together on that first morning when the Prince of Peace was born. Follower of the Christ, let me, His Spirit, in, and I will abide with you!

May Love, the Spirit of Christmas, speak to us every one, and enter and abide, manifesting itself in us evermore!



## President Yuan Shi Kai's Anniversary Address

A Remarkable Review of the First Year of New China: The Republic is Free: A Strong plea for a United National Government: Looks Hopefully toward Future



HE special correspondent of the New York Sun at Pekin, under date of Sept. 28, sends President Yuan Kai's first annual address-a remarkable statement that will deeply interest readers. The correspondent says: "In an address to the Cabinet, the members of the National Assembly and the chief officials of the governments, sent out by mail and courier from Pekin last night, President Yuan Shi Kai calls for a united and modern China.

"It is the first time in the history of the

Chinese nation, so far as known, that the head of it has taken the chief officials of all parts of the country into his confidence and appealed to them, in quite an Occidental way, to put the interests of the people to the forefront and on grounds of purest patriotism to think of China as a nationalized country, in the government of which the remotest provinces are expected to assume a share proportionate with their resources and importance.

"The address, untranslated, was delivered to the representatives of the foreign nations in the city, but as it was marked For Special and Personal Distribution it was not given out to the press. Among the diplomats who have seen it the President's letter has created a remarkably favorable impression, being characterized in many quarters as the strong utterance of a great man, and destined to take rank with some of the world's most important documents."

#### Yuan Shi Kai's Address

On this twenty-seventh day of September of the year 1912 [Chinese era, year, month, day and hour are given] it is my duty and pleasure to address you, the excellent members of the Cabinet, the honorable delegates to the National Assembly, and all the worthy officers of the civil and military branches of the national and provincial governments of the Republic of China. It is my pleasure to speak with you, and may it be agreeable to you each and every one, to hear these words that are uttered and written and sent forth in the name of our beloved country.

I write upon this first anniversary of the new national life of China. I write not as President even, though such I am by the choice of those who are at the head of affairs. Much less do I write as one with authority to impose my words on the ears and hearts of those to whom they are addressed. There is neither emperor nor king in our blessed land, nor will there be; nor any man to assume dictatorship over affairs because of his own will.

But as Yuan Shi Kai, a citizen of the new Republic, as friend to its people, its officers and servants, and as defender of the sacred rights of the country, do I presume to be-lieve it my duty and privilege to communi-cate with those chief men in all parts of the realm, telling them of the joys of this hour

and of the hopes and expectations of the hours to come.

I am in command, but I will not command in this address. It is for you, each and every one, to study this letter in the quiet of your offices and homes; and if you find wisdom and patriotic counsel let your minds dwell upon it and let the words go deep into the inner thought. I do not lay claim to great sagacity, but I will let no man take first place in love of country and devotion to duty. Yet I would not be alone in such a station. Indeed I know that millions of my countrymen stand in that front rank of loyalty to the principles of the Chinese republic, and it remains for the great number of influential citizens to work as one man to the end that the true glory and progress of our national life be attained. Unity of purpose, unity of action and unity of political divisions will bear splendid fruit for the centuries to come.

We in China in recent years have looked to the nations beyond our own confines for lessons in good and evil. A man is ignorant who regulates his household alone by his own standards. He is a vain fellow who makes laws wholly unto himself and then would pride himself that those laws are unbroken. He is a blind man that sees naught that is good to copy in his neighbor. Therefore it has been wise that we of this day have gone with our eyes and minds to the histories of other countries and picked from their pages many things by which we might better guide our actions.

#### A REVIEW OF THE YEAR

The Republic of China is a year old. It is a new green sprout from the most venerable tree in all the forests of the world. It, a small seed, found nourishment in that wonderful stump whose roots reach deep and wide into the fertile soil of the ages. It was thought that the new plant was not in its element, that it would weaken and die, or that many shoots would spring from the one seed and, all attempting to live from the one hill of fertility, each die in quick succession from lack of nourishment.

How different, brother citizens, has it all been! Heaven's blessed rains have watered the seed, and the plant, which first showed its tiny spear from the venerated old stump a year ago, has already grown to be a fine sapling with many branches and hardy roots of its own. We all love the trees of our forests and parks and river banks, and we know of the gracious shade and the aromatic odors. It it not therefore fitting that I speak of our Republic, our new China, as a splendid young tree, its green branches spreading to catch the good rains of the skies and its sturdy roots taking strong hold in the fertile soil of our great country? Citizens, it is the great tree that we love, and while we bask

in its refreshing shades it is our duty and would be our pleasure to water well its roots while it is still young and guard its new branches against the harsh winds that at different seasons and with the changes of the moon blow across the surface of the seas and the lands, through the deep valleys and over the tops of the mountains.

Now I would ask you all, have we not great reason to be proud of what has been accomplished? Can we read impartially the history of other peoples and then say that our country is not indeed blessed among the nations of the earth? Look at the history of England, France, America and many of the other nations and compute what terrible loss of life and treasure were seemingly necessary to make of them the vigorous and all-powerful countries they are to-day. Consider that our country, with its history of monarchy dating back even beyond the beginnings of the great Western nations of to-day, put on its new political garments with less destruction of lives and property than were sacrificed in any one of a thousand Western battles, which in themselves had no permanent results and were in many cases of doubtful good.

Yes, I am proud of my country and my countrymen. And I am happy beyond expression even in our most beautiful language to know and feel that from Tibet to the China Sea and from the far North to the furthest South there is peace and concord among our people and a seeming desire to labor unitedly for the good that comes from unity.

#### A GLIMPSE INTO THE FUTURE

We have yet some things to learn, many things, in fact. But there are great and important truths which must be brought home, first to the officials and then to the people everywhere. Chief among these I would mention centralization. I mean the centralization of government. In China through all the centuries this has been almost unknown; its very meaning obscure, put into practice never.

It will not count for good if our people in all parts be of one general current of thought, if conditions be such that the Government of the Republic cannot command an immediate hearing and action in every province at the same time. Under the old order, the order that has passed and gone for all time, there was little if any unity in official action, even in those crises most grave to the nation. Foreign wars and matters of international peace were often conducted by the provinces, and the nation as a whole knew little of causes or settlements. While the country was supposed to have one great head it was possessed of so many lesser heads that concerted action either as to matters foreign or domestic was impossible. I do not need to recount the times when a part of our country was actually at war with some foreign Power while

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other parts were at peace or even in actual ignorance of the course of events. The heads of China were not together, therefore the minds and hearts could not be; and we were ofttimes in the analogous position of a man who would have one of his arms or legs hacked by an enemy while the remainder of his body would not take notice of the wound.

But this cannot be again; it must never be that one Chinese province shall suffer ever so slightly unless the entire nation, through the arteries of government and the veins and senses of a national feeling, realizes at once that an injury has been inflicted. This great body politic must have one great heart working with one great mind, those two to be the centre of government. It must have its nerves and tissues leading from the great centre to every portion and extremity; its blood, the patriotism and power of the central government, must reach every part and supply the old tissues, while building up the new. The brain, in matters for the nation, must think for the nation, and its thoughtsthe orders and commands of the head-must go to the remotest outpost and find instant response.

#### AT PEACE WITH THE WORLD

It must not be thought, because I have made it prominent, that I have only in mind the danger of foreign complications when I dwell at such length upon the necessity of a strong central government. No. So far as I am able to foresee, our national horizon is freer than it has been for two centuries from clouds and ill omens. In truth I feel that China can well claim that at the present hour she is at peace with the world and herself. But I am placing special emphasis upon the nationalization and centralization of our Government, because only through the establishment of a fountain head of authority and power, established by the people of China and constantly upheld by them, will the nation be able to realize to the full the benefits of unity, peace and modern progress.

The Chinese Republic by its very formation

The Chinese Republic by its very formation is in itself a declaration for modernism in all national things. It has chosen as its great model one of the most modern and progressive of all the nations. Shall it live up to its model or shall it make but a pretence and only with half or quarter measures enter up-

on the newer plane?

I do not desire it to be understood that I am either urging or expecting the higher rewards of the new order of things within a brief space of time. No. Years and decades may be consumed before our machinery of government works at all with the smoothness and regularity of the model, but my idea is that if we set our standards right at the beginning we shall have some great marks up to which to work. It is very likely that we

shall fall far short of our ideal in many respects, and even at first that we may regard our standard as set a little too high for successful accomplishment; but it is certain that unless we are possessed of worthy ideals and make heroic every-day attempts to bring about their fulfillment we shall certainly fall far short of what ordinarily would be a moderate success.

I have heard the thought advanced by patriotic and well meaning citizens of influence that the centralization of government would tend to place the authority in the hands of one or more men, and that virtually a monarchy would be governing under the name of a republic. In order to reply in part to this I must refer again to the body and the head, for without a head the body is simply one with many and none of them either with the right to think for the body or to make its thoughts effectual.

The true head of the Chinese nation, if he be a man worthy of the honor and esteem of his countrymen, and solicitous of what the future may think of him, will not be one to go beyond the powers granted him by the Constitution. He will know the limits to which he may go in all matters of authority, and he will be surrounded by officials of high purpose and ability. An intelligent people, educated to the full meaning and scope of the Presidential office, will be ever on the watch for the over-stepping of power. Were I the humblest shepherd of the far western hills or a member of the Cabinet I would regard it as my duty to speak out loudly and bravely against usurpation in whatever office it might appear, and I feel that my countrymen who are so strongly bearing the burden of the new Government would act and speak in like manner.

I have no fears for China on such a score. On the contrary our greatest danger lies in a too loosely woven fabric of government. The strong hand, always the hand of the nation itself, must be known and recognized at home and abroad, for in strength there is respect from friends and foes. Let the hand be ever so strong if it be used for the benefit of the nation. Let Chinese everywhere see that the hand is strong for rightful purposes and the very strength that is manifested will serve to hold that hand within its proper

serve to hold that hand within its proper place.

Every true citizen will agree that without unity and power, each to come from the

other, there will ever remain great things undone in our country. We have before us vast problems for the solution of which our best and strongest men must study, and behind these men must be the unequivocal authority to do and to command that others shall do. Before us we have the great matter of finances, happily not so pressing as formerly, but nevertheless to be arranged satisfactorily only by officials whose commissions of office give them the right without question to

act for the entire nation. There must never be a question in foreign lands concerning the acts of the national Government, and there never will be if the people of the republic put into full practice the correct modern principles of centralization. A united China is only possible with every province, every city and district, every citizen a part of the whole, and all looking toward the centre and abiding by the decrees of the central power.

I ask you, excellent sir, that you study well this question and that you impart to those officials under you and to the people about you these ideas upon this all-important question; for it is all-important to our country, as it means one of two great things: Shall China be a strong, closely bound nation or shall it be a loose aggregation of provinces? Shall China be a modern country, with force in her commands and a head recognized by all the powers of the world, or shall it be a weak, listless, political combination that can neither present a proud front to the world at large nor enforce needed benefits and reforms within her own borders?

I say that I am for a China that shall lift herself boldly and bravely from the ocean of the ages and take her place among the nations with strength, confidence and an ability to master her own affairs. I am for a China that is as a great rock, not as a yard full of cobbles. I stand for a China that is as a strong wheel, able to move forward and bear great burdens; its rims its frontiers on all sides; its spokes the provinces, each doing its share toward the holding out of the vast frontiers of our country while ever surrounding and supporting with strength that central hub, the national Government; which shall be the source from whence will radiate the laws and commands, impartially and full of strength, to every part of the whole.

I would now conclude this address, the first I have written to the leading citizens of the Republic; and in so doing I would but add to that which has already been inscribed, that every true man of China has abundant reason for rejoicing because of the first year of marked success in the working of the new order.

I say, brother citizens, and in full understanding of my words, that not in all history can economists and statesmen point to a new nation born of an ancient mother with less of the pains of labor or after ills than our republic emerging from the most ancient and venerated empire.

Let us rejoice because of the blessings of heaven and let us look forward with supremest confidence to the future, knowing that the love and patriotism of her millions and the devotion and wisdom of her leaders will make of China a nation united and strong.

# FROM THE EDITOR'S NOTE BOOK

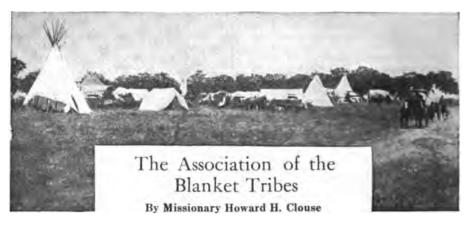
The total number of missionary schools in China is given at 3,728, with over 100,000 pupils. More than two-thirds are of the primary grade.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrolment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and 75 per cent of the textbooks used in the government schools were prepared by Christians or under Christian supervision.

The American Board closed its fiscal year August 31 with receipts of \$1,050,785, and \$354.48 balance in the treasury. There was a decrease from last year of \$175,959 in contributions from the churches, and of \$29,026 in gifts from individuals, or

\$46,985 in all. These losses were more than made up by the increase in matured conditional gifts and legacies. The total of contributions from churches and gifts of individuals was \$332,099. The cost of the twenty missions was \$979,271, an increase of \$45,439, largely due to special grants for buildings.

The trade of the United States with Porto Rico, Hawaii and the Philippines is estimated at the enormous amount of \$250,000,000 for the present calandar year. This is an increase of more than 20 per cent over last year. Manufactures form the bulk of the exports, and sugar, tobacco, fruits, fish, copper and hemp are the principal imports. The value of sugar received from Porto Rico this year is estimated at \$30,000,000, several millions more than last year, so that times ought to be better in the island.





F a surety it was a great meeting. Delegates, visitors and the Kiowa tribe came to the mother church to participate in the annual associational feast. It was a campaign in which we found two elementsthe material and the spiritual. Plans had to be made and work

done before the decisive hour. Two weeks prior the Indians began the construction of their arbors for entertainment. These were made by forks of trees placed in the ground, poles laid in the forks, then cross poles wired on, with brush and hay on top. Around the side long sharp branches were stuck in the ground, bent over and tied to the top; the purpose was to keep out the hot sun. At one corner a much smaller separate enclosure was made by the branches bent in the ground and tied at the top. In the center the Indians made a hole in the ground, which serves as a stove in this little kitchen.

Long tables and benches were placed in the larger arbor, and close by tents were pitched for sleeping. Many brought their house furnishings, and lived three weeks here in the church compound. Wood was brought, and the large church arbor was repaired. It was found that the upright posts were decayed, and new ones were brought from Hobart, twenty miles away. After a little painting was done and a few shingles were placed on the roof, a temporary ten foot extension was made on every side from lumber drawn from a town five and a half miles away. The Indians were delighted with the result, for when the addition was covered with hay the prospect was most pleasing.

We had also to bring bed springs, mattresses and pillows from the school seven miles away, for the church must be transformed into a dormitory for the brethren. while beds and tents at the house were provided for the sisters. A large dining tent was arranged near our home for the entertainment of the white people, and a small tent nearby was fitted up for the kitchen. Anticipating its use, the baptistry was repaired and filled. The Indians then appointed committees on finance, beef, reception, transportation and arbor. these committees did their work without any disagreement or consulting with the pastor after they had received their instructions.

Twelve acres of camp arbors, tepees, tents, wagons, carriages, with horses, dogs and children by the hundred made a part of the picture. In all we had twelve hundred people, Kiowa, Cheyenne, Arapahoe, Comanche, Wichita, Apache, Mexican and white. There was plenty of dust and thousands of flies.

The meetings were held in the large church arbor. The stars and stripes waved above small flags on the posts that formed the addition. It was almost filled with chairs. The pulpit and table were at one end, and at the sides of these were seated Kiowa deacons, who led the singing. Near the pulpit was a table for the clerk. Beautiful placards were on the posts. The painting was done by a young Kiowa. Around these posts were seated the tribes and their interpreters. At night greater meeting. The Association opened on Thursday evening with a devotional meeting, call of the churches and introductory sermon. Friday morning a sunrise meeting of prayer was led by an Indian. This was attended by one hundred and



A VIEW OF THE ENCAMPMENT FAMILY TENT

the arbor was lighted with gasoline lamps and lanterns. It was a sight never to be forgotten, to see the tribes thus assembled to hear the Word and to do the work of the Master.

#### THE SPIRITUAL WORK

The members of the entertaining church held meetings for prayer many evenings before the coming of their guests. Sermons were preached in preparation for the fifty persons. During the day we had some associational business, but mostly sermons, talks by Christian Indians and invitations.

The work of the meeting was to save that which was lost. On Friday and Saturday many came forward for prayer. Sunday is always the great day, and proved so this year. There were two hundred at the sunrise meeting. At 9:30



BUFFALO MEAT

a testimony meeting was participated in by leading Indian Christians, but only a few of those who wished to speak had an opportunity.

An hour later a strong earnest sermon

by Missionary E. C. Devo was preached to the unsaved, and to the cold Christians. When the invitation was given sixty Indians came forward in prayer. power of the Spirit was intense. No words can describe the singing and Indian exhortations. The invitation was given by many Indians and lasted fully an hour. Song followed song several different languages. Faces beamed with heavenly light. Crowds of Indians surrounded the arbor with great interest.

In the afternoon came an examination of candidates, and confessions of Christians that had done wrong to each other and hurt the cause. One deacon and his wife who made trouble in their relations to each other gave full confession. The deacon said, "I have told you the truth. Now whatever you do with me is all right. If you cut me off from being deacon it is all right, whatever you do will be good." The pastor said, "We will not cut you off but forgive you and you will not go the crooked way any more. Christ has taught us to forgive."

At five o'clock thirty followed their Lord in baptism in the baptistry which is in the pastor's yard by the well. This impressive service was witnessed by a great multitude. The windmill tower was covered with boys and young men. A little rain fell during the ordinance, and some white people departed, but not an Indian left the place.

In the evening Rev. Sumner R. Vinton, of Burma, gave us an insight into mission work in that great land by the use of the stereopticon. This was very helpful to our young people, and we trust that some seed was sown that will bear a harvest of missionaries. The letters from the churches gave evidence of many baptisms and gifts, showing that the Lord had been with his people and children all during the year. Surely the work of God is widening and deepening among the Indians, but it is not yet done, and there is much spiritual



A CHURCH AND SUNDAY SCHOOL GROUP

land still to be possessed. Our next great gathering will be our "Christmas Camp," as held in other years, when it is hoped that much light will be shed from heaven upon the souls of all our Indian people.



THE GOSPEL TENT, EVANGELIST MISSIONARIES, AND NATIVE CHRISTIANS

## Evangelistic Campaign in Mandalay

By Rev. Selden R. McCurdy



ANY of your readers may know that Rev. W. H. S. Hascall and wife have come to Burma for this period of service to give themselves entirely to preaching to the Burmans and to be free from

the burdens of a station. They work in connection with the Evangelistic Committee of the Burma Conference, a committee formed to carry out special forms of evangelistic endeavor. The general plan is to arrange definite campaigns similar to the work of special evangelists in America. They will have specially trained workers with them and these with the forces already with the missionary hold regular "revival meetings" in the centres of population in the Province. The first campaign has just been held in the city of Mandalay, the second city of Burma. Mr. and Mrs. Hascall were here a month with us. The missionaries and preachers and Bible women of the Aungbinle Association, (comprising Mandalay, Amarapoora, Sagaing, Meiktila, Myingyan, Pyinmana, Maymyo and Bhamo) were here for two

weeks. The local force has carried the work a second month alone. This has given us a strenuous campaign, with a meeting a night for the full two months, two each night for the two weeks of the Association Bible School, and three each night on church nights and Chinese night.

Through the gift of a friend in Worcester, Mass., who by the way is not a Baptist, I have secured a "Gospel Tent" 24 by 35 feet, lighted with a high power Blanchard kerosene lamp. Friends of Miss Parish of the Girls' School have furnished it with one hundred folding chairs. This gives us an ideal movable chapel in which to preach in rain or shine and with protection from any stoning. We have been with it in five different sections of the city and had excellent attention everywhere while the "Wan Myouk Thaw Thee Din Tai Shin" literally "The Good News Tent") has become the talk of the city. And from various places throughout the country we have already heard of natives who heard the gospel in the tent at Mandalay.

For these meetings we have had printed

a series of ten different slips with subjects, Scripture selections and hymns to put in the hands of the listeners. subjects are God, Christ, Man, Salvation, Love, Heaven, etc., arranged to give the people as simple and clear a view of the fundamentals as possible in the brief time. The method proven quite successful. Each night we had three or four short sharp addresses. The final night in each place was given to a testimony meeting where the preachers told of their conversion from Buddhism. This meeting was the most powerful of all. Especially the first one. Brother Hascall, of long experience, said that never before had he been in a meeting in the country of such spiritual power. The interest throughout all the tent meetings was strong.

The twentieth of July brought the preachers and missionaries of the Aungbinle Association (this whole north country) for their annual evangelistic campaign and Bible study. For two weeks a force of eighteen preachers, five Bible women, four missionaries and two wives of missionaries, and one Chinese preacher This is always a strenuwere at work. ous campaign. Prayer meeting at 6.30 a. m., preaching from house to house from seven to ten, Bible study from twelve to three p. m., street, tent and stereopticon preaching from six-thirty to nine in the evening, makes a fairly full day. For two weeks we had the tent meetings in one place and in another place a meeting with the stereopticon each night while the regular services of the church were held as usual. And one night was given to the Chinese Evangelist for a meeting with the stereopticon in a hall in the Chinese quarter where four or five hundred Chinese came into a "Library" hall which was the meeting place of the society organized by Dr. Sun Yat Sen when he was here in Burma. The hall was given by the club free of charge. The usual stereopticon services are held in the open air.

Brethren Mosier and Hascall with part of the native force took the tent work at night. Brother Tribolet with native helpers took the preaching with the stereopticon, while Principal Smith of the High School and myself cared for the machines. Mrs. Hascall, Mrs. McCurdy and Ma Hmi (daughter of the late pastor of the Burmese church) presided at the organ at the tent. Miss Parish with her teachers and students and also teachers and students of the Boys' School with solos, quartets and choruses furnished music for both places of meeting. The whole force, including the Bible Women, went in five or six different groups from house to house each morning.

We continued the work in August with a reduced force. Pastor Ah Syoo came up from Moulmein for ten days and aided much. Since then we have carried the work with our local workers. A number of laymen and school teachers have taken hold, but the stress of the work of course has been with ourselves and preachers. It has been two months of earnest and heart work which we cannot but feel will tell strongly for the kingdom of God.

As for results, who can tell? In such a campaign among strong Buddhists results can be estimated less fully than in a revival at home. But some things may be of interest to note. More than one hundred public meetings to preach to non-Christians were held besides the regular preaching services of the church. The attendance at the tent ran from seventy-five to four hundred, with the average a full one hundred per night. With the stereopticon every night for two weeks the attendance ran from six hundred to a thousand easily. At the tent no pictures were used. Simply the plain preaching of the truth. Thus in some ways we feel that the smaller attendance without the curiosity roused by the pictures was rather a greater meeting than the immense crowd round the lantern. But the simple and unvarnished gospel was preached clearly and forcibly in both places. More than two hundred blocks of the city have been covered in personal work and a tract left in each of the homes, and in most of them the people were talked with personally. More than 1700 Scripture portions and tracts were sold. About 20,000 free leaflets were personally distributed in the homes. aim was thoroughly to go over the ground and preach and leave a tract in each home.

Some fifty were listed to look up later as those who gave evidence of being definitely interested—"thinking." Eighteen have been baptized. Not all these have come as direct results of these meetings, but the meetings have operated to bring them to a decision.

It was a sight to behold on the first Sunday that we baptized. We had announced in our public meetings that we were going to baptize, and invited the people to come. The Buddhists are curious about this ordinance and strange stories are current among them about it. Some think that we hold the candidates under the water until they have a vision of our God. say we hold them under the water until they declare that they believe. Others think we have a picture of Christ or an image of him in the baptistry and hold them down until the candidates see this. We had been having some inquiries about this during the meetings, so we invited all to come and see, little expecting that there would be such a response. More than three hundred of them accepted our invitation. All the mats, chairs and benches that we could get did not seat them all. Tudson Memorial Church was crowded to its doors and had all the windows full as well. There was a more than usual attendance from both schools and from all the Christian homes to augment the crowd. remained most orderly through a threequarter of an hour sermon by Brother Hascall on "The Meaning of the Ordinance of Baptism." Then at the service of baptism they crowded to the front and on the platform to witness the ordinance. But all were most orderly and respectful. It was an inspiration to us, and we were told that such a sight had never been seen in Mandalay where so many non-Christians crowded into a Christian church.

Special meetings were held with the Boys' and the Girls' Burmese schools at the morning chapel hour. A group of nineteen lugyis, "elders," of one of the quarters where we held meetings, under the shadow practically of the noted Arracan Pagoda, called our preachers over to the house of one of their leaders and asked to

know more of the Christian religion. Nicodemus-like they did not wish to come into the tent meetings where the crowds were. The preachers had a whole forenoon with these men of influence and thought of the quarter. A sermon by one of the missionaries at the European church aroused some of the members there to go out and preach to the heathen near them and so they have been going out in a sort of preaching band in the city and the nearby villages to preach, a sort of "Layman's Movement" for evangelization. People all over the city are talking of the "Mission Gospel Tent." I am greeted in the Chinese Quarter with smiles of recognition and friendship. Not the least and surely not the least important result has been the very noticeable growth in the native preachers in their power to present the gospel of Christ clearly and forcibly to the people without an admixture of Buddhist fable and Pali quotation.

In the meantime as a sort of "day off" trip I took two of the preachers at a time with my motor boat and went across and up the river to the various islands that can best be reached while the river is high, and preached in nine different villages, with an excellent hearing in each.

The effect on the church membership is noticeable. Larger attendance on the services of the church, earnest prayer, a spirit of consecration is evident. May the Master send us in the near future a worthy pastor for the church to take the place of the late Saya Taik Gyi (who for twenty years has been the pastor) in this great and important centre, to follow up this work that has been begun and to lead the whole church onward and upward to a mighty conquest. Pray for us, brethren, that we may not rest on our oars but that this may be the beginning of a continuous revival in this the second city of the Province, more fully a Burman city than Rangoon, and seemingly because here now rest the remains of Gautama the founder of the religion—destined to become the centre of Buddhist influence for this whole eastern world.

2nd September, 1912.



THE LAKE MOHONK HOUSE, WITH LAKE IN FOREGROUND

### The Mohonk Conference of 1912

In Behalf of the Indians and Other Dependent Peoples: Live Subjects by Men who Know

By Howard B. Grose



NSTEAD of taking the West Shore railroad from New York, as most of the Conference guests from that direction did, we went to Poughkeepsie the on crossed the Central. Hudson by the little ferry to Highland, and there took the trolley for the seven mile ride through the beautiful hilly country to New

Paltz, the settlement of the Huguenots second only to New Rochelle, showing still many of the old houses, besides an old church and most interesting museum. From that thriving village the Smiley carriages took us to the Lake Mohonk House on the mountain top, where for thirty years now the Indian Conference has been held. The drive was charming, with the rich

colors of the late autumn foliage, and the winding roads up the mountain side through the great estate of thousands of acres which the Smileys own. Here is one spacious spot where the horse is supreme and no automobile can find entrance. That is one of the rules, absolute like the others established in the interests of a unique summer resort, which is run primarily to suit the ideas of Albert G. and Daniel Smiley. That their ideas are popular is proved by the success of the enterprise started by the two brothers away back in 1870; but if you know the men you know that they would adhere to their ideas whether they were popular or not. The fact that they invite two or three hundred selected people for a four days' stay in the spring at the Peace Conference, and two to three hundred more for a similar sojourn at the Conference in behalf of the Indians and other dependent peoples in the fall, shows that other than financial con-

siderations have actuated them. The great part that the Mohonk Conferences have played in molding public opinion and initiating reformatory and protective legislation during the past generation should be a supreme satisfaction to the philanthropic originator of these remarkable gatherings.

Ouickly established in our quarters in the new stone building, with outlook upon the rich valley to the southwest and the Catskills beyond, after a brief rest we were ready for the first greetings, the gathering at supper in the spacious dining room, and the social evening preliminary to three stirring days of sessions calculated to keep the brain at high tension. There was a feeling that this Conference was to deal with matters in straightforward fashion, and that there were matters demanding such dealing. Anticipation in this respect was not disappointed. The discussions were often lively, always interesting and informing.

Attend with me the opening session on Wednesday morning, October 23rd. 9.30 the large parlor, with front windows opening on the beautiful little lake embosomed on the mountain top, is filled with the members of the Conference. It is a notable company of men and women, including members of the Indian Commission, officials of the Indian Bureau, army officers who have been engaged in the work of making over the Philippines and Porto Rico, educational and other government representatives, agents of various associations that have for years been struggling for the rights of dependent peoples, secretaries of home mission boards, leading editors, educators, philanthropists, all active workers for human weal, animated by a common purpose to secure the rights and the best conditions for those who cannot obtain their rights without help. One feels at once the moral earnestness of such a conference. It is good to know that the country has such disinterested and noble citizens, who hold the highest interests at their true value and will not bow the knee to Mammon or any minion of unrighteous-

As he has done from the first, Mr. Smiley, whose eighty-four years sit lightly upon him, opens the Conference with a

reading of Scripture, choosing one of the great chapters of Isaiah in which the prophet portrays the deeds and results of unrighteousness. Present conditions are seen clearly reflected in the Old Testament mirror, into which the reverent rendering causes all to look. Dr. Dunning is asked to lead in prayer. Then Mr. Smiley, before introducing Chancellor Brown as presiding officer, expressed his belief that the American Indian is one of the finest types of character in the world. "In any Indian country not debauched by the whites, property and you are safe; other-



ALBERT K. SMILEY, LL.D.

wise you have to look out." Briefly he outlined his own position concerning the Indian and the government treatment of him, which he declared magnanimous without parallel. They must remember that the Commissioner of Indian Affairs today has almost no power, is tied hand and foot, yet held responsible by the public. It was a most humiliating position. He had great confidence in these men. Two of them had been given power and did splendid work. Commissioner Morgan (at his death Secretary of our Home Mission Society) had power, and what he did is

seen all over the Indian country today. Leupp had power; all others have been handicapped.

With this introduction the Chancellor of New York University, Dr. Elmer E. Brown, was placed in charge, and once more proved himself an admirable presiding officer, holding the speakers to time and conducting all things with dignity and order. He said the Conference had a world problem to consider, for under modern conditions no tribe or race can long be kept from contact with civilized people. Guns, whiskey and the Christian gospel are going to reach all people. The



CHANCELLOR ELMER E. BROWN, LL.D.

white man's burden is that of saving dependent peoples from going under. This is the other half of our internationalism. A brief message, but with the world view, and at once the topic of the first session was taken up.

This topic was the Indian and his need of protection. We had addresses by S. M. Brosius, Washington Agent of the Indian Rights Association, Acting Commissioner Abbott and Law Adviser Merritt of the Indian Bureau, and by two members of the Board of Indian Commissioners—Hon. George Vaux, Jr., and Hon. Warren K. Moorehead, the latter telling the tragic

story of White Earth. It was made plain that the Indians still need protection and far more than they have had against the whites who seek to swindle them out of their lands and money. All agreed that the Commissioner of Indian Affairs should be clothed with ample powers and held The policies outlined by responsible. Messrs. Abbott and Merritt were sane and embodied desirable reforms. Commissioner Valentine, whose administration was so highly commended last year, confirmed Dr. Smiley's statements as to the way in which the commissioner is hampered from above and below, and showed how intolerable the situation had The discussion proved that the friends of the Indians are awake to the dangers that threaten him, and alert to see that he gets his rights. That made the Indian sessions well worth while.

The chief subject of discussion concerning the Philippines this year was their independence, which was strongly advocated by two natives, Maximo M. Kalaw, aged only twenty-one, a student at Georgetown University, and Gabriel Lao, a Manila attorney, as well as by a number of others. The young student gave a genuine oration, and was a living illustration of the fitness of some Filipinos for self-government. There was a singular unanimity in the expression that the Filipinos ought to be granted self-government, with guaranteed neutralization of territory, as soon as they should prove their capacity to govern themselves. As to how soon that would be there was a decided difference of opinion. The Filipinos say they are ready now, and find some supporters, although not many. Representative Jones of Virginia was on hand to explain and defend his bill which proposes to grant independence at the expiration of eight years, with such extension of self-government meanwhile as shall afford opportunity to demonstrate what the people can do. This measure was strongly assailed as ruinous to the Filipinos and false to our trust. The pros and cons were so well argued as to leave many more in doubt than they were before the discussion began. Congressman Jones feels sure that his bill will pass Congress, The Conbut that is another matter.

ference expressed no opinion, because the platform planks require unanimous assent, and this was evidently out of the question.

Aside from this phase, the educational work was set forth most interestingly, also the reform prison experiments at Bilibid Prison and in the Penal Colony. Sanitary achievements under our army direction were fully described, and missionary work was treated by Chaplain Philip M. Finegan of Bilibid Prison and Dr. James B. Rodgers of the Presbyterian Mission in Manila. There was a fine educational exhibit, by the way, with displays of lace and embroidery and other handiwork which proved the great manual facility of the Filipinos. By no means the least interesting feature of the day was Major John P. Finley's description of the great work he has been doing for the past ten years without intermission among the non-Christian Moros, the wildest and most warlike tribe of the islands.

We must see to it that the Filipino lands and people are not exploited. We have given them good government, facilities for education and self-development, and such conditions as they never knew under Spanish subjugation. We have given them also a new conception of Christianity, that is destined to transform the life of the people.

Porto Rico presents the question of citizenship as a burning issue, and the speakers seemed agreed that it would not be possible to win the real allegiance of the Porto Ricans until they were granted American citizenship under territorial The former editor of the government. Porto Rico Eagle drew a rather dark picture of the conditions of the "jibaros," or peasant class, forming one-third the population of the island. Our system of education, he said, gives too much to the few, and nothing to the many. Porto Rico is neither rich nor prosperous, so far as the 'majority of its people are concerned. Absentee landlordism is a peril there, and American exploitation. Mrs. Wood, founder of the Anti-Tuberculosis League of Porto Rico, pleaded for Porto Rican citizenship. After promising them American citizenship fourteen years ago, is it fair, she asked, to class them still among "dependent peoples?" Admitting that our government has done good work, educationally and in stamping out anæmia, the question was now one of rights and citizenship. The 150,000 Porto Rican school children who salute our flag would never learn to love it until we made it their flag too. The sentiment was unquestionably in favor of establishing the status of the Porto Ricans at the earliest possible moment.

At the closing session on Friday evening. after the declaration of principles was presented by Dr. A. J. Brown and adopted, the feeling of the Conference toward Dr. and Mrs. Albert K. Smiley and Mr. and Mrs. Daniel Smiley, joint hosts, was expressed felicitously by Congressman Fitzgerald of New York and Dr. Charles L. Thompson of the Presbyterian Home Mission Board. The far-reaching influences of the spring and autumn conferences were recognized, and the present sessions had certainly demonstrated the fact that their mission was not ended. Dr. Smilev responded, declaring in his regular formula that "this had been the best conference ever held." In many respects this was unquestionably more than a refrain that has become a standard bit of Lake Mohonk pleasantry. The proposal to work for an inspection service that shall really inspect, so as to make a repetition of the Chippewa outrages at White Earth impossible; the demand for prompt legal action in all Indian matters and for a reconstruction of the Indian Bureau, and the emphasis laid upon protection, made the Indian part of the Conference unusually important.

The addresses and discussions were absorbing in interest. Equally valuable was the between-sessions fellowship, and the informal talk on all sorts of questions. The one topic tabooed was politics. And that three days' rest from the current political talk was like an oasis in a desert pilgrimage prolonged through many months. There were great subjects to deal with on the mountain top—those subjects of human weal in which self-interest vanishes and Christian altruism abounds. We were all better for the experience, and knew that "it was good to be there."

### A Summer Institute in China

By Rev. Percival R. Bakeman of Hankow



NEW departure in the effort to raise the efficiency of Chinese Christian Workers is the Institute held this year for the first time from July 9-18 on the beautiful grounds of the Presbyterian College at Hanchow, the capital of Chekiang Province. The Institute was planned to provide an opportunity for spiritual and intellectual

refreshment for the Christian workers, many of whom spend the year isolated in a wilderness of unsympathetic heathenism. That the Institute reached a real need was clearly evidenced by the response of those for whom it was established.

The anticipated attendance of 60 or 70 was swelled to just one short of 200—representing eight different missions, including Presbyterians, Methodists, Anglicans, Baptists and China Inland Missioners—the smallest delegation numbering 29. And this diverse gathering of many communions,—varying in age from youth to gray hairs and in training from the college graduate to the country laborer who scarce could read his Bible without prompting—all these devoted themselves harmoniously for four hours a day under the most com-



EXECUTIVE COMMITTEE, CHEKIANG CHRISTIAN WORKERS' INSTITUTE

petent teachers, Chinese and foreign, to a serious study of regular courses extending through eight sessions on Biblical and al-



lied subjects. What this means in broadened vision and deepened consecration to the 200 preachers and their scattered flocks is far beyond our power of computation.

The devotional half-hour of the Morn-services provided the spiritual tone and reing Watch and the evening inspirational ligious warmth needed to fuse into living reality the severer lessons of the class room. Din Li Ne, the angel-faced evangelist, and Dr. Yang, whose remarkable yet sane and natural experience compelled him to leave a lucrative medical practice to preach the gospel, were the leaders in bringing the message which lifted the gathering to a higher level of Christian life and devotion to Christian service.

One of the most interesting and significant things was the spontaneous and enthusiastic demonstration by this representative body of Chinese Christians on the question of church unity. The subject was proposed by the Chinese. The discussion, consuming two entire evenings, was participated in almost exclusively by them. And even the most sophisticated of the missionaries was unprepared for the intensity and unanimity of opinion expressed. There was even serious discussion as to how the Chinese Church would manage, should the parent denominations in the homeland withdraw their aid because of the heresy of union. The emotions of the delegates found expression this year in the appointment of a committee "to beat the drum and blow the trumpet"-as the picturesque Chinese has it.

The sentiment of the meeting on the question of union was depicted most graphically in two cartoons of heroic size displayed at the closing session. The first represented "The Church as it is"-in the form of seven tablets each bearing the name of one of the denominations. These were arranged depending from one another by connecting links representing respectively the Provincial Federation Council. Christian Endeavor, Sunday School, Y. M. C. A., Week of Prayer, and the Institute. The second cartoon showed "The Church as it WILL BE." A circle with a red cross as center bearing the inscription, "The Chinese Christian Church," formed the core of a larger circle divided into twenty-four segments each naming one of the provinces or dependencies of the Chinese Republic. This is the ideal of Chinese Christians,



### The Balkan Triumphs

TVENTS have moved with startling I rapidity in the war declared by the Balkan States upon Turkey. Montenegro was quickly joined by Servia, Bulgaria and Greece, and Bulgaria threw a mighty army into the field, moving directly towards Adrianople and Constantinople, while the Greek forces attacked Salonica. Before the combined advance of the allies the Turkish army proved ineffective and was crushed in a great battle on the plain lasting through more than three days of terrible blood-The Turks fought with their shed. well known desperation, but were no match for their better armed and better fed Bulgarians, who have one of the best fighting machines in Europe, and in Czar Ferdinand have one of the ablest commanders. The Porte, alarmed for Constantinople, has repeatedly asked the Powers to mediate and impose an armistice, but the Powers could not agree and declined. At the time of going to press, it looked as though Constantinople must fall and the Turk be at last driven from Europe.

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### A Long Misrule

Whether the Powers decide to establish the Turkish government in Constantinople or not, the dominion of Turkey in Macedonia has come to an end. It would be a crime to rob the allies of their victory, but international complications have hitherto led to the maintenance of Turkish rule in Europe, and may again prove stronger than right.

In any event it will be a great thing for the Slavic and Greek peoples to be freed from a government that has been a matter of exaction to the limit, of brutal massacres and cruel oppression. A Balkan empire that should preserve the status quo and stop the plottings of Austria on the one side and Russia on the other would be a guarantee of peace not likely otherwise to be obtained. Whether this could be worked out so as to give Russia the desired access to the Mediterranean for her fleet and shipping, and secure for Austria the port of Salonica on the Adriatic is a grave question. It is for this Russia and Austria are striving, and just this the other Powers are anything but desirous to see them get. It is a game of diplomacy and selfish scheming, with scant regard to the rights and welfare of the Balkan peoples. They have had to take whatever came to them for more than four hundred years, and surely have now earned a right to first consideration.

### The Ottoman Downfall

Constantinople was taken and became the Ottoman capital in Europe in 1453. For nearly five hundred years the Turk has been ruler and tyrant and bane in lands that were known as Christian before the Moslem dominion. Between the Greeks and Slavs and the ruling Turks there has been racial hatred and constant bickering and outbreaks during the centuries. Repeatedly the oppressed have risen in rebellion, but without coherence or force enough to

gain freedom; while since the Powers assumed to regulate international affairs the Turk has been kept in power by treaty when overthrown in war. many qualifications, but the Crescent has long enough held place in the city that, under a Christian civilization, would be the most beautiful in the world.



Gradually, however, the Turkish dominion in Europe has been limited, while the newly created states, like Bulgaria, have developed strength. May nothing now prevent the reconquering of Constantinople and its establishment as a Christian capital. This war cannot be described as a religious war without

### A Few Facts

European Turkey comprises six provinces, besides Constantinople and its environs, which have a separate administration, as our District of Columbia does. The Turkish provinces are bordered by Montenegro, Servia, Bulgaria and Greece. The population of Mace-

donia is made up about equally of Greeks and Slavs (Bulgarian and Serbs), with a strong tincture of Albanians. The Turks are in a decided minority. Each of the Balkan States now in alliance has for years striven to gain advantage in Macedonia, and racial rivalries have been keen and bloody. Greeks and Turks and Bulgarians and Serbs have fought each other. Not until now have the Greeks and Slavs made common cause against the Turks. It is said that



RELATIVE SUPPOSED MILITARY STRENGTH

so-called Christian races—the Greeks and Bulgarians—have committed atrocities upon each other quite as bad as anything the Turks ever did, and the Turkish government did not interfere, because when these people destroyed each other they were not a menace to Turkey. The combination of all has brought Turkey to disaster. Widelv divergent stories are told of the Balkan peoples, but nobody will deny them initiative and indomitable bravery. spirit, and as for self-development in government they have never had a chance. As to the different religions in European Turkey, they are, in the order of number of adherents, the Mohammedan, Greek Church, Greek Catholics or Uniates, Armenians or Gregorians' and Protestants, the latter few in number, mostly Bulgarians and Armenians, converts to the American missionaries

in Turkey. There are also Jews of whom about ten thousand profess Mohammedanism. The Patriarch of the Orthodox Greek Church is in Constantinople. The Armenians have suffered most at the hands of the Moslems.

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### American Missions a Leaven

A writer in the Review of Reviews after describing the situation, pays this tribute to the work of the American Board: "No notice of the religions or educational institutions in Turkey would be complete without a few words on that admirable offspring of American thought, the Robert College at Constantinople on the western shore of the Bosphorus and once described by a Russian as the greatest enemy of Russia in Turkey. From it came some of the men who may be said to have created modern Bulgaria. The present prime minister of Bulgaria, Mr. John Gueshov, was a graduate of Robert College, as was Mr. Stoilov, one of his predecessors now dead, and many others who sprang to the front when the young nation needed leaders and organizers. Others of the various Christian races of Turkey derived their inspiration from the same source." Thus in European Turkey and the Balkans, as in China, the missionary educational work has exercised an influence not to be measured. It is good when the evidences of it come out in the crises. At latest reports Robert College and the Congregational missionaries had not been disturbed, but they are in a perilous position.

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### A Chinese Statesman

We think our readers will not only be intensely interested in the address of President Yuan Shi Kai of China to the officials of the Republic in the provinces and the members of the National Assembly, but will regard it as the product of a statesman worthy to lead his people

in a new era. Give it a careful reading. It inspires renewed confidence in the ability of the Chinese, and is exceedingly characteristic. The religious tone at times is perfectly natural and bears every evidence of sincerity.

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### Our New President

Missions does not enter into politics, but now that the people have made their choice it is proper to express gratification that the President-elect is a Christian gentleman, as well as scholar and statesman. He elevated the campaign by his dignity and courtesy and his clear discussion of issues. It is something to be glad of that one of the finest utterances ever made concerning the Bible and its place in our national life came from the man who has been chosen chief executive of the nation. As the retiring President leaves office with the respect and esteem of the best people of the country, so his successor will enter it with general good will and wishes. Woodrow Wilson, like Grover Cleveland, began life in a Presbyterian parsonage. Son of a minister and member of the Church, he has carried his religious principles into his public activities. The presidency is a severe test of character, but Scotch Presbyterian is pretty good stock to stand it, and we shall all expect the best. By the way. Vice-President-elect Marshall is also a Scotch Presbyterian and an elder in the church.



### MISSIONARY OPTIMISM

THE optimistic spirit of the outgoing missionaries is always noticeable. They know well that they are going to a difficult and serious work, that will try their courage and faith and endurance. They realize, although only partially and imperfectly, that the separation from family and friends and country will cause many an hour of homesickness. Yet they are full of op-

timism and enthusiasm. The call of the Lord for this specific service is upon them. They are not ascetics or pietistics. The evidence of red blood in their veins is sufficiently clear. They do not profess sanctity above their fellow Chris-They have a saving sense of humor. But they have taken a measurement of life and of what they believe to be its best and most influential and effective use. And having done that, with an implicit faith in God and in the power of the gospel of Jesus Christ to save, they are buoyed up by a splendid optimism.

This is essential. Such optimism is Christian in the fullest sense. The lack of it would be fatal to the best success in the mission field, just as it is in any field of Christian endeavor. An examining committee, looking carefully into the temperament of missionary candidates, would be perfectly justified in declining to recommend for a commission any young man or woman who was tainted in any degree with the pessimistic or lugubrious or quarrelsome It must be that committees or secretaries look after this matter, since we see such uniform optimism and good nature in those who are commissioned.

And this gives chance to say that what we need in all our churches is more of this Christian optimism. Not a blind shutting of the eyes to evils that need to be corrected, or to perils that confront us in our work, but a prevailing and uplifting faith in the God who has promised to work with and through us. We need a more triumphant note in our church work. This note should ring out clearly from the pulpit and be the dominant temper in the pews. The church is set for conquest, and the victory is sure wherever God's people are faithful and aggressive.

The church at home is to reassure the missionaries who represent it in foreign lands by equalling them in optimism, and by such loval support as shall prove a mighty faith in the outcome of the missionary enterprise in which the Church is engaged.





Merry Christmas to every member of its large family of readers! Its December issue comes out in holly colors, and the central group gives the artist's conception of the chief birth

event of time. The contents of the number will command close attention. The address of President Yuan Shi Kai is of large importance. Miss Crawford's Sketch is unusual. The pages overflow with good things. Dr. Barnes appears snowballing in July out in the Rockies. Christmas is not lost sight of by any means. The Editor takes the reader to the Mohonk Conference on a personally conducted tour. What one ought to know about the Balkan situation is put clearly, and there are a dozen articles which cannot be named here that will touch the heartstrings and should loosen some purse-strings as well. Merry Christmas!

The name of the Christian Endeavor Society in China is literally "The Tugwith-all-your-might Society." Not a bad idea literally for the church as a whole.

¶ Dr. Arthur H. Smith, returning to China in July last and making visits to the centers of influence to learn the conditions and prospects, writes to the Missionary Herald concerning the present situation. He does not prophecy but indicates the difficulties if not impossibilities confronting the government. The real crux of the struggle now and for the indefinite future. in his judgment, is the relation between the central government and the provinces. This has always been an unsolved problem, and Yuan Shi Kai has to meet it in aggravated form, since the new ideas of republican independence are abroad. He regards Yuan as one of the few men in recent Chinese history equal to their position. With this judgment the reader of President Yuan's address on another page will be inclined to coincide.

¶ Missions welcomes Rev. Clifton D. Gray, Ph. D., to the editorial fraternity. He becomes associate editor of the Standard with Mr. J. S. Dickerson, who has so long kept that paper at the forefront of our religious press. We wish him joy in his important task.

¶ Dr. W. H. Foulkes has resigned the pastorate of Rutgers Presbyterian Church in New York to devote his time to the Presbyterian undertaking to raise several million dollars to provide for veteran ministers. We ought to set up our campaign for five million dollars before long, and keep Secretary Tomlinson busy.

The Central China Famine Relief Committee reports over \$500,000 received and distributed; and 100 missionaries representing 21 societies gave from one to six months' time to this work, which furnished support for not less than 650,000 persons and put 130,000 men at work. The plan of providing work and paying for it rather than merely giving aid worked admirably.

The American Board (Congregational) has seven stations in European Turkey where the war is raging, with thirty-six missionaries at work. Three of the missions are in Bulgaria, and four in Mace-The Methodist Episcopal Board of New York has a small missionary force in Bulgaria, chiefly north of the Balkan range. The missionaries are trusted by all parties. The missionary treasurer in Constantinople cabled on the 6th of November that all was well there and peace was looked for speedily. Mob uprising in Constantinople is the chief danger, but the warships of the nations are on hand to prevent such outbreaks if possible, and the European quarter will be guarded.



GREEK CHURCH AT RIGA TURNED INTO A BAPTIST CHURCH

# A Mighty Evangelistic Wave in Russia

Pastor Fetler's Forward Movement in Riga

By Rev. A. McCaig, of London



ANY wonderful conversions have taken place in connection with Pastor William Fetler's work in Russia, but not the least striking is the recent conversion of a Greek Orthodox church build-

ing into a fine Baptist chapel in the fair city of Riga. The population of Riga is chiefly Lettish, and the Lettish Baptists have several strong churches, one of which rejoiced in having Mr. Fetler as a zealous and useful member in the early days of his Christian life before he went to college.

While Mr. Fetler's great work has been among the Russians of St. Petersburg and Moscow, he has always had a desire to witness for Christ among his own Lettish kinsfolk in Riga, and the opportunity came in May when he was invited to undertake a special mission. From the beginning the mission was wonderfully blessed. The people flocked to hear the word. The largest buildings available

were crowded. Mr. Fetler throughout was kindly treated by the governor of Riga, who allowed him somewhat unusual privileges in the conducting of his services apart from any registered church. Some of the meetings were held in a large German Baptist church building. The grand thing was that at all the meetings there were many conversions. Mr. Fetler says that he has never seen such a wonderful movement of the Spirit of God. Literally, hundreds have been led to the Saviour.

A large Greek Church building built by private enterprise and rented by the government for military services came into the market. There were many eager to purchase it, but Mr. Fetler secured it at the remarkably low price of \$19,000, including the land, which is alone worth the money and is constantly increasing in value. The conditions were \$5,000 down, the remainder to be paid in installments spread over five years. The converts and friends were called together and at an enthusiastic praise and prayer-meeting, gifts and promises were made amounting to

\$3,500. Several loans were also made and the building soon passed into their possession.

The opening meeting was fixed for Sunday, June 30, and an urgent invitation from Mr. Fetler induced me to repair to Riga for the occasion. Reaching the city on Friday morning, I made my way at once to the Dom or Calvary House, as the erstwhile Greek church is now called. the name being "writ large" outside the building in the three languages freely spoken in Riga-Russian, Lettish and German. I found the work of preparation going on with great enthusiasm. the workmen were converts, giving their services free. The church building is substantially built of wood on a brick foundation. It is slightly cruciform in shape, about 160 feet in length and in breadth. There is a small gallery at one end and another at the side. Like most Greek churches it has no seats, but the friends have made a "contribution" of chairs. Some bring one or two, some sending six or twelve to make up for those who cannot give any. In this way 1,050 chairs were provided, and a number of benches have been made by the workmen.

On Sunday morning, hours before the time of meeting, people came pouring in and at ten o'clock every available spot was occupied and hundreds failed to gain admission. There must have been considerably over 2,000 people, more than half of whom had to stand, and they stood patiently throughout four hours of a most interesting service. In the early part Mr. Fetler recounted the religious privileges granted through the czar's manifesto of 1905 and read part of the manifesto in Lettish and Russian. Then all the congregation sang the Russian national hymn, and Mr. Fetler prayed in Lettish for the czar and imperial family, and his assistant, Mr. Negrath, prayed in like manner in Russian. A pleasing feature was the singing of Luther's battle song. How this seemed to touch the people! Old men and women sang with tear-filled eyes and shining faces while the younger ones exulted also in their fathers' God. For these Lettish folk, unlike the Russians, have known

the gospel for generations. Address and greeting were given by Pastor Lambert, of Milan, and other visiting brethren, myself included.

There was much singing by choirs Lettish, Russian and German, and throughout much enthusiasm prevailed. Mr. Fetler gave an earnest address but deferred the opening sermon till the evening meeting. A telegram of thanks to the governor was sent and the meeting closed about two o'clock.

The evening service was at six o'clock. when again a great company gathered. Again we had much good singing and a number of addresses, including one from the representatives of the Evangelical Christians in Riga, who said that the great blessing for which they had long been praying had come. Mr. Negrath gave a powerful address in Russian, translated into Lettish by Mr. Fetler, who at its close made an earnest appeal for decision for Christ. Considerably more than 100 people at once rose to their feet and remained standing while the pastor spoke some special words of counsel to them. After this came the sermon, which the preacher made his manifesto. This was listened to with intense interest, and was evidently full of power. The meeting lasted till o'clock.

Altogether it was a wonderful day. Meetings were held every night in the Seventy or eighty people every night confessed Christ. The second Sunday services were marked by great power. In the morning over eighty people rushed forward to the front when the opportunity was given and professed their desire to follow Christ, while about thirty others stood for the same purpose in different parts of the building. The spontaneity with which the people come is really wonderful. They kneel in prayer, they answer the questions of the preacher, they openly and audibly declare their acceptance of Christ, and their shining faces and sparkling eyes certify to the reality of the change they experience. Mr. Fetler has adopted for the converts here or at St. Petersburg a badge consisting of a little bow of red and white ribbon, the red indicating the blood

of Christ, the white purity remitting from its application. The object is that when the converts wearing it are asked what it means, they have an opportunity in giving the explanation of witnessing for Christ; and whatever one may think of the plan it is certainly a good test of the sincerity of these converts to be willing to wear the badge, and there have been many instances where the confession evinced by it has been blessed to others. I was struck with the number of elderly and middleaged men and women among the confessors, many of them looking very intelligent and all eager and earnest. At the evening service there was again a goodly number of penitents.

At the believers' meeting on Saturday evening I was charged to convey to American and British Baptists the greetings of the Riga converts. They were most enthusiastic in response to the pastor's suggestion on this matter. Of course Mr. Fetler is not relinquishing his work in St. Petersburg. That site remains the center of his operations, but he hopes to give a good deal of attention for a time to the work in Riga. A good Baptist preacher from the south of Russia has been helping at St. Petersburg while the mission at Riga has been in progress, and after the opening meetings I went with Mr. Fetler to St. Petersburg, where he had an enthusiastic welcome, Mr. Negrath remaining to superintend the work in Riga. After a week or two in St. Petersburg, Mr. Fetler again returned to Riga. Pray for him and all his great work. Help is still needed for the building fund and will be gladly received by the American Baptist Foreign Mission Society, Boston, Mass.

Spurgeon's College, London.





HE Outlooker had occasion recently to spend a Sunday in a beautiful village in the Berkshires, and as a student of the rural problem was curious to know what the

churches were doing. He found a fine Congregational stone church on the main street, with stone parsonage connected by a cloister passage. The entire property was complete, and signified wealth and refinement in the congregation. distant was a new Catholic church, an imposing stone edifice but not nearly so attractive as the other. These were the leading churches, although the Episcopal was also stately. Free from engagement in the evening, and learning that the only evening service was at the Congregational church, the Outlooker went to join in the worship, and incidentally see what kind of an evening congregation gathered in the splendid temple.

In the large audience room, with its rich oak woodwork, were just under fifty persons, less than a dozen of them men, and all in the rear, so that the minister had a score of empty pews staring him in the face. A fine looking man was the minister, and becoming in his clerical gown. He sat on a slight platform in front of the rather high pulpit during the opening service of song, which seemed perfunctory -three hymns which were sung by the choir with little help from the people. Congregational singing really requires a congregation. Then the preacher ascended the pulpit and read a chapter from the Old Testament, the prophet Micah's picture of evil times upon which the nation had fallen. The choir followed with an

anthem, well enough rendered, but without appositeness, and adding no warmth to the service, which greatly needed some kind of stirring up. Without further delay the minister announced his subject and began to read his discourse. His subject was "Are Campaign Contributions Legitimate or Illegitimate?" The Outlooker's heart sank, and kept sinking as the preacher proceeded. The man was interesting, but his talk was neither interesting nor edifying, was characterized by a rather frequent attempt at smartness but not the note of genuineness. A rehash of current newspaper gossip and investigating committee testimony, with morals attached now and then-well, the Outlooker confesses that it was a sad disappointment, and he went out not wondering at the size of the congregation. It was quite as large as the service warranted. Bribery talk to a handful of women and girls and a few church-going men! Not the slightest spiritual vitality or inspiration anywhere. O the pity of it!

Not that the Outlooker is so stupid and out-of-date as to think that a minister should not sometimes preach on citizenship and righteousness in politics and all that. He is indeed very broad in his ideas concerning pulpit themes. But there are suitable times, and there is a right way and a wrong way of doing this particular kind of pulpit work, and he got hold of one who was doing it the wrong way—and going through a series, too, so the calendar said. We have got to take our religion more seriously, and put heart-beat and passion into sermons if real men and women are to fill the pews and be active in the work of the kingdom. That is the kind of old fogy the Outlooker is.

It is a great thing to rub against people who are engaged in large undertakings—idealists, philanthropists, cosmopolites, men and women of affairs. Nothing rejoices the Outlooker like more outlook, and one gets it from such people as this. There is nothing quite so inspiring as a company of thorough-going altruists, who have learned that in altruism is joy that abides. With a common motive there is every diver-

sity of opinion as of gift. But that common motive holds the group together. Indeed it is the seeing things from different angles and seeing them differently that maintains the interest. Out of the courteous clash of opinions comes the clearer view of the common end. According to the observation of the Outlooker the thing to be feared by young people today is intellectual and moral stagnation. It is a great thing to get into a debating club.

What a heroic life was that of General Homer Lee, just closed. A crippled boy with insatiable thirst for knowledge, dependent upon his own exertions, endowed with genius for military tactics, he made his way through preparatory school and college, dreamed dreams of wonderful things to be done in China, and went over to reorganize the Chinese army, then a laughing stock of the nations. story and read it, for it is a unique record of achievement and seems like a fairy tale. But this young man accomplished his purpose, and when the Chinese revolution came there was an army ready to overthrow, not sustain, the Manchus. He did much to make the Republic possible.

### The Outlooker Notes that-

The united churches of Pekin gave a reception to Dr. Sun Yat Sen during his visit to the capital. He is known throughout China as a loyal believer in Christianity. The American Board church was packed with 1500 people, and hundreds were disappointed. Dr. Sen was welcomed and then spoke, after which there was a reception. Dr. Sen captured Pekin, Chinese and Christian alike, and when he left there was a much more hopeful feeling regarding the future of the Republic which he did more than any other man to create.

Dr. A. H. Smith, who knows the Chinese well, says that the women of China are the keynote of that Republic, as of ours, and a few of them are already eager and insistent to have a share in the administration. There is no prejudice against this course in China.



GOLDEN LEAF MILL AT BANNACK, MONTANA

## Visiting a New "Old" Mining Camp

By Rev. L. G. Clark, Sunday School Missionary in Montana

N company with our colporter for southern Montana, Mr. John N. Fuss, I have made a visit to Bannack, where we spent a few days in special meetings, working up an interest in religious matters and organizing a Sunday school. Bannack is one of the oldest mining camps in Montana. It was far-famed in the early sixties. At one time it was the capital of the Territory, and had a population of several thousand. It is known as the place where some of the most notorious of the "road agents" met death, as a just penalty for their evil deeds, at the hands of the Vigilantes, who had to take the law into their own hands in those stirring days when the gold fever was at its height in Montana. There were bands of men in the country then who seemed devoid of all good, and feared neither God nor man.

This once renowned camp has for many years been almost abandoned. A few families remained, however, and last year there was something of a new start, as some promising quartz mining developed. There were perhaps 150 to 200 people there

at the time of our visit, and no religious work of any kind was being done. When our colporter learned of this destitution on a previous visit, he arranged with me to go with him and see if anything could be done to establish some Christian work, at least to organize a Sunday school.

Thus it came about that the colporter and missionary started behind the Society's good team on a twenty-five mile drive up into the mountains west of Dillon. though the drive was a hard one, as we were obliged to cross over a mountain road at an altitude of between 7,000 and 8,000 feet, we enjoyed it, as the day was pleasant. We reached Bannack in time to arrange for an evening service in an old church building now used as a schoolhouse. We found a good Baptist family by the name of Evans, who entertained us kindly, and did what they could to encourage us in our work. As they could not furnish us lodging, we found a room in the hotel (one time court house) where we were comfortable.

Our evening congregation was quite

large, and we found that nearly all present would be glad to have a Sunday school established. We had five services in all, two of them for the boys and girls. The second evening we organized a Sunday school, and Mrs. John Evans was chosen superintendent. She is somewhat timid, and hesitated to undertake the task, but agreed to accept and do the best she could. Her family, of husband and four fine children, all except the youngest members of the Dillon Baptist Church, is worth to the cause, I am sure, all that it has cost

to do whatever mission work we have done in this part of the state.

During our meetings, in addition to organizing the Sunday school, six or eight of the young people, from ten to nineteen years of age, made profession of faith. Mrs. Fuss will do all she can to help them, and in some way this field ought to be cared for. The self-sacrificing work of our colporters (and Mrs. Fuss deserves full share with her husband) is deserving of all honor. They are rendering a service of great value.



FIRST GOVERNOR'S HOUSE AT BANNACK

## Glimpses of Colportage Work

#### A NEW FIELD

Foundations are being laid in Northern California by Eugene S. Stocking, recently appointed colporter of the Publication Society. He is securing pastors to foster the work and permanent results are expected. "Humboldt County is a very needy field more so than any other place I have seen or heard of so far. And now that the Southern Pacific Railroad has a permanent survey of the coast it will be a very important field. Three or four more workers are needed in these three northwestern coast counties. Another railroad is com-

ing to the coast and may make Trinidad its ocean port. No religious work is being done there, nor has it had any for over a year. I hope to start a Sunday school there soon. Only in Eureka and nearby towns has any definite work been done, except at some of the more promising points by other denominations.

"The pastor in Eureka promises to have the church keep in touch with the far-off out of town Baptists and with those who are interested and shut-ins, who would like to receive letters, tracts, etc. This is encouraging. In six other places I have

asked pastors to do this, but never has one promised to do it.

"At Arcata there are seven resident members and there had been no preaching for over two months. Preaching services have been resumed and one Sunday-school class has doubled and we are hoping they will try once more before disbanding."

### IN CHINA

The Publication Society is engaged in colportage work in China through a gift of money to the China Baptist Publication Society. In acknowledging the gift Rev. A. E. Chambers, General Secretary and Treasurer tells of multiplied opportunities. "I was very glad to get this draft as we were greatly needing it. This is a day of multiplied opportunities for our Society. I wish that we could receive from America \$10,000 a year for colportage work in this country, especially during the next five years. The doors are wide open to us everywhere and among these hundreds of millions of people colportage work is needed as it is needed nowhere else on the face of the earth. We could increase our force of colporters ten or more fold this year if we had the money with which to support them. Requests are coming to us from all sections of China.'

### AMONG THE ROUMANIANS IN OHIO

In Cleveland there are six or seven thousand Roumanians either Greek or Roman Catholics with two churches well established for a number of years. L. A. Gredz, the missionary colporter there, "Two societies as well as two savs: weekly papers are more or less opposed to our work; the prejudice and bigotry wrought up by priests and press not only tend to keep people away from the mission but actually cause many doors to be shut in our faces. But many barriers have been removed. I am the only worker in the mission; a short time ago we had from five to ten people, now we have from fifteen to forty-five at our meeting and this growth is largely the result of calls I have made. Meetings are held every evening excepting Monday and Thursday. I have classes in English, Biblical History, and Church History, besides conducting meetings and preaching services. There is

great need for good tracts in the Roumanian language. The eagerness to read can be easily seen among the men when a leaflet or book is handed to them."

#### A NEGLECTED FIELD IN MONTANA

Missionary Colporter C. G. Christiansen writes: "When I took up the work here in February, 1911, being assigned a territory larger than the State of Iowa, I was surprised to find that there was not a Baptist Church in it and that it was entirely untouched by the Baptists. We have organized two churches and hope soon to organize others. I have found a large number of Baptists scattered over the territory. I have one of the most neglected, wicked and needy fields of the West."

### BAPTIST LITERATURE VALUABLE

Missionary Colporter E. Frank Johnson, who is working in connection with the New York State Convention, has been reaping a harvest of souls. He has baptized nearly every member of the little Baptist Church at Ellery. It can scarcely raise one hundred and fifty dollars toward pastoral support yet it secured the whole of its fifty-two dollars apportionment. He finds tracts and Baptist books of great value in building up the work there. A recent convert is now planning to become a missionary.

### BIBLE DISTRIBUTION IN MISSOURI

"Do you ever find a home without the word of God?" is frequently asked missionary colporter J. S. Hodges. He usually replies, "Yes, occasionally," but recently he found eleven families in one month without a Bible. It is a joy to be able to supply this need.

### POLISH ROMAN CATHOLICS

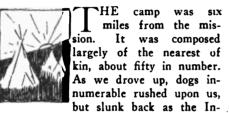
In a report received from M. Anutta, missionary colporter among the Poles in Wisconsin, he stated that he had sold twenty-three Bibles, forty-three Testaments, ninety-six books and had distributed over three thousand pages of tracts. He also gave away some copies of the Scripture. The Scripture reported sold was without exception purchased by Roman Catholics.





## The Passing of Amos, Son of Lucius

By Isabelle A. H. Crawford



dians flocked from the tent villages.

Death was hovering near, so the greeting was almost silent. A few of the older people took me in their arms and their hot tears fell upon my shoulders. One by one others came to take my hand, drop it, and suddenly turn to the west. There was an outer circle of motionless figures wrapped in blankets with bowed heads. too stricken to extend a welcome. Lucius was not among their number. Holding back till he thought the rest had extended their greetings he staggered from an arbor, weak from exhaustion and with face swollen from weeping. Seizing my hand, as if to lean upon it, he, too, abruptly turned from the radiant sun and gazed through blinding tears, off toward the tent where his loved son lay. At last with an effort and a trembling hand, he lifted my conversation tube to his lips. There was a long suppressed, "Oh," followed by, "I am-so-glad-to-speak into this once more. Jesus — has — answered — our —prayers. You have come in time. My-poor -bov-is-alive-vet."

Suddenly there was a succession of shrill screams and Mokeen, his poor old father, rushed frantically into the crowd. Gathering his "white papoose" up in his arms, he turned away from the sun toward the tent and gave himself over to uncontrollable crying. Smothered sobbing filled the air and the beaming sun looked down upon a scene of indescribable pathos; little groups of weeping Indians facing the sunset and a white tent, apart from the rest, trying with Christian fortitude to say, "Though He slay me yet will I trust in Him."

As soon as I could gain control of myself I signed, "Wait! Let us all try to stop crying," and pointing to the tent I walked with Lucius toward it, followed by Akometo, Doyemah, Spotted Horse and a few others.

Poor little Amos! Wasted to a skeleton, and with every feature distorted, he looked at me with eyes that spoke of intense suffering. There was a long steady gaze of silent recognition and slowly a faint smile lit up his countenance. Then Minnie, his faithful wife, slipped away and Lucius took her place at the bedside. The parched lips moved. Lucius bowed his head and raised it bravely in a few moments. A sad silence followed. After several attempts the message was finally given. "Amos-Amos he say-Amos he says to tell you—how glad—he is—to see your — face — once more. When — he heard you were coming-he askedeverybody—to pray—that his life—might be spared—till you got here. Jesus has answered our prayers - you - you - are the one-who brought him-into the road -the Jesus road-and now-that-hehas — seen — vou — he — is — ready to-pass on-to the-beautiful Home."

Poor Lucius! How he ever interpreted it, I do not know.

As soon as I could speak I bowed over the death bed and said in a clear, slow voice: "Amos, dear" (the eyes looked up little brother and sister and many more. How happy all will be to welcome you home." Such a glad smile passed over Lucius' face at the mention of Mabel, the wife he adored, that I could not go on.



LUCIUS AITSON, OUR INTERPRETER, AND AMOS HIS SON

into mine), "it is kind of Jesus to bring me to you in time. I am glad to see you. It won't be long now till you leave for the Beautiful Home. Jesus will meet you at the door and you will find inside waiting for you your dear little mother, Mabel, your little daughter Grace, the The white lips moved, Lucius kept his head down a long time after they were still. This is what he heard: "When I get—there—I—will—tell—them — how—kind—everyone—has—been—to—me; and —I will—thank—Jesus—for—sparing—my — life — to — see — her — face —

once—more. My father—I want—you—to—pick up—the Jesus—work—after—l—am—gone—and—push—it—like—you—used—to—before—she—left." The dying eyes looked first at Lucius and then at me. The senses were failing but Christian consciousness was alert.

Smoothing the hair tenderly back with both hands Lucius arose. The wife took his place. The old woman nurse, at the other side of the bed, walked round and folded me in her arms. All wept silently. Outside a great awning had been placed in front of the tent. Some seats had been arranged and many blankets spread upon the ground. Slowly and sadly men, women and children gathered.

What a friend we have in Jesus All our sins and griefs to bear. What a privilege to carry Everything to God in prayer.

It was Amos' favorite hymn. He had translated it into Kiowa and now it echoed around his dying bed. Bravely it was begun, everybody singing, then one by one voices ceased and the rest sang louder. Over and over again the words were repeated by little groups, here and there. As feelings became uncontrollable, others recovered and took up the strain.

Can we find a friend so faithful Who will all our sorrows share? Jesus knows onr every weakness Take it to the Lord in prayer.

Never shall I forget the singing of that hymn. The sun was sinking toward the west. I sat on the ground talking to Mokeen. "Jesus has let me visit you once more," I signed. "He has brought me in time to say goodbye to your dear grandson and to ask you once more to put your feet in the Iesus road." With bowed head, the tears falling on the withered grass, the old man sat dumb-thinking, thinking, thinking. Suddenly a hand was placed on both our shoulders and Lucius' voice said "Ema!" (come!). Hastening to the tent we found Lucius and Amos with clasped hands. Reaching for my 'phone Lucius said, "He wants to give one more message to his grandfather." Mokeen bowed his whole body over a chair at the bedside and waited as if for the executioner's axe. The sunken eves turned toward him and in a voice scarcely audible, Amos said: "My grandfather!-You know I love you-and you love me. My time—has come to leave the earth. Will-vou-promise to-meet me-in the Beautiful Home?" The eves stared awhile and then the drooping lids closed over them. Lucius broke down. I was perfectly helpless. Unconscious of wife, children, father and friends, his body racked with pain, Amos' last thoughts were for a lost soul. Sobbing aloud the old man answered: "My dear grandson, I know that you love me and you know that I love you. I have held my heart back from Jesus too long-I hold it back no more, I give myself to Him now. will meet you in the Beautiful Home."

A look not of earth passed over the dying face and again the thin lips parted. It was a long, long time before Lucius lifted his head and said between his sobs: "My dear boy—says—this—is the last—thing—Jesus—has for—him—to—do on—earth. Now—he—is ready—to—go—on!" Poor Lucius!

We passed out of the tent, and before the rising of the sun the spirit of Amos was with His Lord.





### A Prayer for Zeal

LMIGHTY and most merciful Father, we give Thee humble thanks for the light of Thy Gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind.

Visit in mercy the Church of Christ; enrich it more abundantly with the grace of Thy Holy Spirit; and bless its endeavors to make known Thy Truth. Unite. as one man, all who are truly labouring for Thee. O Thou Lord of the harvest, send forth laborers into Thy harvest! Fill with Thy Spirit those whom Thou hast sent forth; and enable them faithfully and boldly to preach, among all peoples, the unsearchable riches of Christ. Keep them from the snares of the world, deliver them from all evil, and make them wise to win souls. Upon all the converts whom Thou hast gathered to Thyself, through Thy laboring servants throughout the world, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Grant that their faith and hope and love may grow exceedingly; make them to be ready to every good work, and more especially to exert themselves for the salvation of those around them: that so, by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy Name, and bring in unto Thee such as shall be saved. This we ask in the name of Thy Son our Saviour. Amen.

### PRAY

That the Church of Christ may be pure and strong.

.That in Christian lands there may be enlisted behind the missionary forces at home and abroad an adequately intelligent, giving and praying church.

That the native churches in non-Christian lands may speedily reach the point of

self-support, self-government and self-propagation.

### The Purging Process

We are brave in big trials but it is idle to suppose that the chief purging process comes in that way. It is rather in the endurance of petty annoyances, the submission to delay, the continual grinding down of rough points by countless social There is significance in the frictions. Bible statement, "And the Lord sent the hornet." We all have a little faith, a little hope, a little love. God means us to be filled and possessed by these agencies of light and thus realize their potencies to "Every branch that the farthest limit. beareth fruit, he purgeth it that it may bear more fruit."-G. L. Kloss, D.D.

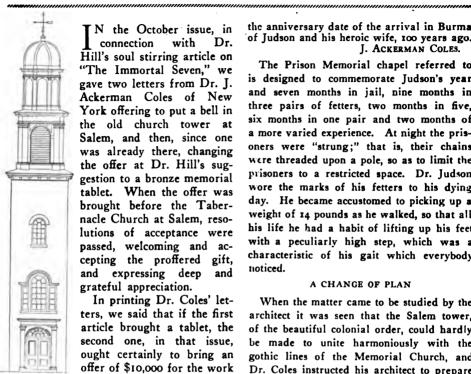
When people's feelings have got a deadly wound they can't be cured with favors.—Geo. Eliot.

It is better to keep sarcasms pocketed if we cannot use them without wounding friends.—Christmas Evans.



### Two Remarkable Articles in "Missions"

### And What Resulted from Their Publication



TN the October issue, in connection Dr. with Hill's soul stirring article on "The Immortal Seven," we gave two letters from Dr. J. Ackerman Coles of New York offering to put a bell in the old church tower at Salem, and then, since one was already there, changing the offer at Dr. Hill's suggestion to a bronze memorial tablet. When the offer was brought before the Tabernacle Church at Salem, resolutions of acceptance were passed, welcoming and accepting the proffered gift, and expressing deep and grateful appreciation.

In printing Dr. Coles' letters, we said that if the first article brought a tablet, the second one, in that issue, ought certainly to bring an offer of \$10,000 for the work in Burma. What it did bring

straightaway to Dr. Hill was the following letter:

### DR. COLES' LETTER

My Dear Dr. Hill:-I have received my attractive and well gotten up copy of Missions for October, and read therein your interesting article entitled "The Immortal Seven." The frontispiece of The old Tabernacle Church at Salem, and the picture of the Judson Prison Memorial chapel at Aungbinle, Burma, on page 715, suggest the propriety of a harmonious orchitectural union of the two, by adding to the said chapel a facsimile reproduction of the belfry and tower of the old Tabernacle church, through which Judson and his four companions passed to and from their ordination Feb. 6, 1812. The bell for the same would be of brone, cast with the names thereon. If such a memorial should prove to be acceptable to the building committee at Boston, I would gladly bear the expense of the undertaking, the bell to be rung by a native convert, in July, 1913, on

the anniversary date of the arrival in Burma of Judson and his heroic wife, 100 years ago. J. ACKERMAN COLES.

The Prison Memorial chapel referred to is designed to commemorate Judson's year and seven months in jail, nine months in three pairs of fetters, two months in five, six months in one pair and two months of a more varied experience. At night the prisoners were "strung;" that is, their chains were threaded upon a pole, so as to limit the prisoners to a restricted space. Dr. Judson wore the marks of his fetters to his dying day. He became accustomed to picking up a weight of 14 pounds as he walked, so that all his life he had a habit of lifting up his feet with a peculiarly high step, which was a characteristic of his gait which everybody noticed.

#### A CHANGE OF PLAN

When the matter came to be studied by the architect it was seen that the Salem tower. of the beautiful colonial order, could hardly be made to unite harmoniously with the gothic lines of the Memorial Church, and Dr. Coles instructed his architect to prepare instead a drawing of a campanile, in which should be placed a Meneely bell. Surely the ringing of the bell at the centenary, as suggested, would give a strong touch of sentiment to the exercises, and the idea is as original as the form of many of Dr. Coles' benevolences. It was also decided that it would be better to erect the campanile in Moulmein, as the scene of Judson's chief

This is not the only result of the stirring articles. A large correspondence has shown the profound interest taken in the history of the beginnings of our foreign mission enterprise which has been so wonderfully prospered during the century Dr. Hill has been kept busy answering letters, and has been asked by many to continue his writing. This he has promised to do, and the next article in the series will be on "Judson as a Bridge **Builder.**"

In this connection the letter which Dr. Hill wrote to Dr. Coles in reply to his first letter is so characteristic that we give extracts from it here, with what he says of the donor of tablet, bell and campanile:

#### FROM DR. HILL'S REPLY

My dear Dr. Coles:-I send herewith the picture of the Tabernacle church. There is a bell in the tower of our edifice. But, if you please, with all the urgency and importunity that I can command, I beg leave to ask you to consider the beauty, possibly the duty, of erecting a tablet in front of the church, inside the fence, close to the street, memorializing in bronze the names of the missionaries who laid the beginnings of foreign missionary work in three denominations, who were ordained here and were sent from here as the first men and women to knock at the door of cruelty and heathendom in Asia. Near the spot that I am so warmly commending to you, as a site for this memorial, is a tablet showing that, on the same street and only a few feet removed, stood the court house of the town where some forty persons were tried for witchcraft, and in a later building, where the greatest address ever delivered to a jury was made by Daniel Webster in the famous Frank Knapp case, where he used the expression, "There is no escape from confession but suicide, and suicide is confession," and "Murder will out." Salem is the most conspicuous show-town in the country. Thousands of persons are here every year to visit our museums and our colonial objects of interest. The Tabernacle church stands on the corner of Washington and Federal streets. The famous tune, "Federal Street," is named for one of these ways and was written upon

I appeal to you respectfully to weigh three other considerations: First, the church has already a legacy of \$70,000 toward a new stone edifice which is to stand on the same ground, hence the future of the sacredness of the spot is assured; second, the church spent a large sum in celebrating the centennial of the ordination of the first foreign missionaries. It put a new tablet on the settee showing that five missionaries were ordained also 100 years later, marking the time to an hour, but did not have the money to put up any worthy memorial reciting the immortal

fact that you are willing to have inscribed on a bell, but which I am urging you to have written in lasting letters, where thousands will be inspired by it, who would not see it nor even know of it if it was up among the stars instead of down among the people. I appeal to you, in the name of the boys and girls that would be taught and incited by it.

The church stands in the best location in town. Every judge and lawyer and witness and client passing from the railroad station to our three court houses would pass by it. The first Baptist church is on Federal street just around the corner, and beyond the court houses, which are on the opposite corner from the Tabernacle church, and the boys and girls from there would be stimulated by it and other boys and girls in town would read it.

This First Baptist church is a shrine. Judson's first letter asking for support was written to Dr. Bolles, its pastor. The second Mrs. Judson came out of this church and was present and read a poem when the first Mrs. Judson made an address here. The first Mrs. Judson taught school here. I am seeking to suggest to you that the very ground, so saturated with history, reaches out her hands to you. Thirdly, Dr. Worcester, an earlier pastor of the Tabernacle, believed and said that the Tabernacle church, considered simply as a church, and not as a Poet's Corner nor as a burial place of kings, but as a church considered on church lines, is the most famous church in the world. Be good enough also to weigh the fact that persons who do not honor great deeds will soon observe that there are no great deeds to honor. I believe that a worthy tablet telling the story that you yourself proposed to inscribe on the bell, put down on ground where persons can see it, would be almost like an angel from heaven in directing and inspiring young people in the direction of self denying useful labor. It would say to them as if from the Almighty, "Them that honor me, I will honor." And now, dear doctor, I have no words to thank you for your noble letter, for your generous, unselfish, and welcome offer. I have even thought that it has been nothing less than the operation of the Blessed Spirit of all Grace that has led your mind and heart in this direction.





# Intensive Campaign Work BY SECRETARY STACKHOUSE



NDICATIONS are such as to convince the writer that greater things are fast gathering around our missionary organizations.

A larger vision of the

Kingdom, a deeper sense of individual responsibility, and a greater consecration of energy, money and life are essential requirements in the advancement of the Master's work. These requirements are being manifested in a marked degree in our missionary campaign this year.

Pastors are showing increasing interest, and unfaltering purpose for the realization of the Laymen's Missionary objective in their congregations.

### CAMPAIGN WORK

In our last article we referred to the campaign that was then being carried out in the Shiawassee Association in Michigan. It was my privilege to assist Dr. J. Y. Aitchison and the other workers in the field for eight days commencing September 29th. The Movement was brought to the attention of about every church in the Association. We appealed to this Association to set the pace for others by making the Every-member Canvass, and by increasing their gifts to our combined Missionary enterprises to what will reach or exceed ten cents per week per member on an average. The last word I have had from Dr. Aitchison would indicate that the brethren are now hopeful of realizing this splendid objective this year.

It is with gratitude to God that we have read the report of the action taken at the State Convention in Michigan. Beside adopting the Baptist Laymen's Missionary objective the Convention voted to inaugurate a State-wide Campaign with a view of bringing the missionary contributions from our people covering the whole State up to an average of ten cents per member per week. This surely is most gratifying. We congratulate the Baptists of Michigan on this splendid forward step. We know enough of the men in that State to convince us that Michigan will "win out" in this undertaking.

But Michigan is not the only State that is "expecting great things from God and attempting great things for God."

It will be remembered that our Baptist Lavmen's Movement made the challenge to the State of Idaho, that our Baptist people there attempt to reach our Lavmen's Missionary objective. A Campaign was inaugurated in July last, and is now being pushed forward with vigor under the generalship of our untiring State Secretary, Rev. W. H. Bowler. We give below a few lines from his letter of October 12th, which tell their own story: "We are pressing the campaign in Idaho to the best of our ability. Three churches have reported that the objective has been reached or passed. Twin Falls is within \$100 or less of the objective, and an aggressive campaign is on in Boise, which now looks hopeful of success. Canvassing Committees are at work in a number of churches. Up to date no church has reported failure. We are carrying the deputation campaigns into all the churches,

holding several every week. We expect to press the battle until victory has been won."

Good for Idaho! It will be a great uplift to our work to have this whole state with its many local problems win a victory for missions in reaching the objective stated.

But blessings never come single-handed. There is another State that is likely literally to fulfill the assertion "The last shall be first" in this campaign. We refer to South Dakota. At our last National Convention in Des Moines, in conference with Dr. Shaw, the State Secretary, we told him that we were looking for some State that would definitely undertake to make a test of our Laymen's Missionary methods in a State-wide campaign. He at once proceeded to show that South Dakota always leads, and that this was the best State in the Union for the test. He also said South Dakota had suffered from crop failures, and if they can do it then any other state in the Union can do it. Needless to say that kind of argument prevailed, and arrangements were made to begin operations in South Dakota in October.

Rev. S. D. Bawden, the missionary on furlough from his Ongole field who is assisting us this year, was sent to help Dr. Shaw set up the campaign. During the State Convention at Aberdeen, Oct. 9-14, we put a challenge to the people as That a vigorous campaign be organized for the purpose of making an Every-member Canvass for missions by which the pledged income to missions would reach or exceed an average of ten cents per member per week for the resident membership of our churches for the whole State, by Nov. 25th. The challenge was most heartily accepted and the plan of campaign endorsed by vote of the Convention. Immediately following the Convention Dr. Shaw, Mr. Bawden and the writer began the campaign among the We held meetings and conducted conferences at the following places: Aberdeen, Alcester, Vermillion, Huron, Pierre, Rapid City, Deadwood, Watertown, Madison, Mitchell, Sioux Falls, Trent, Dell Rapids, and Viborg. In the centres named we were able to touch over thirty churches. During the last week of the campaign we were joined by Dr. Frank Peterson, Dr. D. D. Proper, and T. H. Hagen, representing the three national societies.

Of the churches taking action so far not one failure has been reported. Four pastors have guaranteed the amount from their churches in sections of the field we were not able to visit. One of these churches was Spencer. When the members learned of the pastor's action, and his confidence in his people, they at once began the canvass and secured more than the required average.

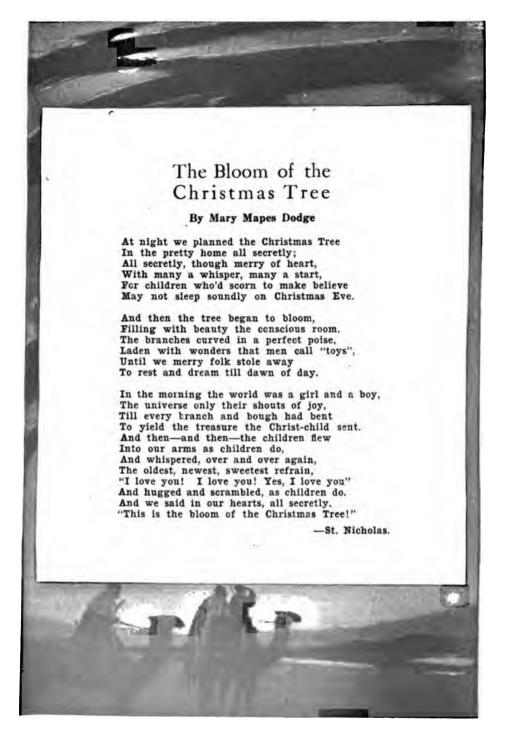
The seventeen German Baptist churches in the State are already above this average and plan to go higher. The Scandinavian churches so far have endorsed the plan with enthusiasm and will doubtless have exceeded this average when the final returns are in.

Pastor Kelley, of the church at Pierre, sent the following letter one week after our visit to his field:

"Total budget needed to be pledged \$2,800. Total amount pledged with allowance for shrinkage, \$2,801. Total missionary budget according to apportionment \$435. Total now pledged for missions \$520, and the follow-up committee has not yet rendered its report. If Central South Dakota with a crop failure, and a flat real estate market can do this, and accept the Stackhouse challer 3e, all other parts can."

This church has about 100 resident members. It looks now as if South Dakota would lead the country. This has been our most successful campaign so far.

We cannot put into language our appreciation of the work of our pastor and general workers in this field. They are doing a mighty work for the Kingdom. Some of these men are among the great men of the world. They are "doing the little things as though they were great things, because of Christ's majesty, and they are doing the great things as though they were little things because of Christ's omnipotence."







# Publishing the Glad Tidings on Home Mission Fields

BY FRANCES M. SCHUYLER

HRISTMAS Day is rapidly approaching, and that the great event "is casting its shadow before" is made evident by the preparations all about us.

The anticipation of the return of the greatest holiday of the year brings with it a vision of a cozy room in the dear home nest, filled with romping girls and boys, rejoicing in the wonderful tree all abloom with lovely gifts and dazzling decorations, and a row of stockings filled almost to bursting, hung about the old fashioned fireplace. So vivid is the picture that we see again the unbroken family circle and the faces of those whose unselfish love and tender consideration made the day, with all its precious associations, an undying memory.

Our missionaries upon the various fields, among hundreds to whom Christmas means nothing except a release from the daily grind of harassing care, take this opportunity to present Christ as a personal Saviour. Many heads of families will attend the Christmas exercises because their little ones are participants. The result often is gratifying, as the missionary has the joy of making the personal appeal to hearts that have been touched by the story of the wonderful Babe of Bethlehem and the sweet singing of gospel hymns by childish voices.

Interesting, indeed, would be a series of pictures of the various celebrations on each of our fields. On the Pacific Coast the children of Syria, France, Spain, Italy,

Germany, Russia, Mexico and America, as well as those of the Orient will hear the story ever new of

"The Baby shut from Bethlehem's inn, About whose feet the wise dumb creatures pressed.

The little nestling hands, the downy head on Mary's breast."

In the humble chapel, the rural school-house and the stately church edifice will these our representatives hail with joy this opportunity to present Christ. The coming of the "Jesus birthday," as our Christian Indians call it, is eagerly looked for and their plans for the observance of the day involve the delivery of boxes and barrels sent from our mission circles and bands. May their expectations be fully met.

To no people does the acceptance of the "Jesus religion" come with more power than to the Indian. "Why did he not come to us? We would not have treated Him so," said a Kiowa chieftain, as he listened to the missionary's recital of the rejection of Jesus by His own people and the subsequent trial and crucifixion. "We must give something to Jesus on His birthday," was Gotobo's word to his people, as they gathered to celebrate their first Christmas at Rainy Mountain, after the missionaries had come to them, "Back in the Jesus way," he continued, "they give gifts to each other on their birthdays. Why cannot we give Him something on His own day?" and in the name of his five little grandchildren Gotobo dropped five nickels upon the table. Others followed his example until twenty-five dollars had been given to Jesus.

A prominent feature of the program among several tribes of our Indians is the recitation in concert of the story as found in Luke 2: "And there were shepherds abiding in the fields." This oral method has a twofold purpose. The eyes only of the careless listener may be caught by the glitter of the trees, but his deeper consciousness is reached by the words spoken in his own language. On one field, in the year 1911, the missionary held eight Christmas services and told the story to hundreds of Indians, many of them hearing for the first time of Jesus Christ the Redeemer of the world. This year it will be told in the camps of the Kiowas, Chevennes, Arapahos, in the Hopi and Navajo villages, to the Monos, Piutes and Crows in the little chapels or in schoolhouses, and to our children of the Orphanage in distant Alaska.

Not to the Indian alone, or to the mission schools in the cities of the great West, will the "Glad tidings of great joy to all people" be repeated, but the young women, acting as general workers in the vast undeveloped districts, will travel by any conveyance available to reach the remote sections. and meet as many engagements as possible, that the mining camps and the isolated Sunday schools may have a share in the great joy that fills the Christian's heart at this season.

In our great cities too, with their thousands of neglected little ones, our missionaries are putting forth every effort and developing their resources that all in their industrial and Sunday schools may receive some portion of the Christmas cheer.

Is it practical, do you ask? Are the results commensurate with the effort? Let our missionaries answer. Miss Augusta Stewart writing of a former occasion at the Hungarian Mission in Rankin, Pennsylvania, says; "The program consisted of addresses in Slavish, Hungarian, and German. Could the loving hearts which had helped to make our Christmas pleasant, have seen the company consisting of ten nationalities; could they have looked into the faces of the teachers who had sacrificed time and money to carry on the work; could they have witnessed the baptism of three Slavish people on Saturday night:

know the influence of a child over a parent in repeating lessons learned at Sunday school; then see that father enter the school, accept 'Christ, quit drinking, become a teacher and follow Christ in baptism, and see our school on New Year's Day with over one hundred present, would they not sing with us, "Praise God from whom all blessing flow."

Our little Orientals in the kindergarten are filled with the spirit of the hour. They continually ask, for days previously, when the "Jesus party" will take place? Frequently they exclaim, "I love Jesus. Why He not come now? I like to see Jesus. I like to go to His house." They love the pictures of Jesus and the children and the verse, "Suffer little children to come unto me."

The instances of the blessed ministry in the name of Christ are too numerous for further mention here. The representatives of the Woman's American Baptist Home Mission Society are moved by a realization that not unto us alone, nor yet to our favored nation, was He born, but that "the cradled Hope of all the race" was sent that weary women and neglected children might bask in the light that "He, who was the Dawn to our night," brought in His coming, nineteen hundred years ago.



# What is the Three Million Dollar Campaign?

BY MRS. A. G. LESTER



T is the great movement that was inaugurated at the Northern Baptist Convention in Des Moines, to enlist every Baptist man, woman and child in a great and continued missionary effort to bring our contribu-

tions to all the missionary societies to a basis of three million dollars a year.

If the great world is to be won to Christ and He is depending upon us to spread the "glad tidings" we must be up and at it now. Those already enlisted must be more in earnest, and the thousands of indifferent Christians must be brought into line for this great campaign.

A few figures will show how small a proportion of our membership is now enlisted. For example, in the states of New Massachusetts, Ohio, Illinois. Minnesota, Iowa and Nebraska, the report of last year shows that out of a total of 116,196 women and girls in the associations, but 29,990 contributed to the work of the Woman's American Baptist Home Mission Society, the total amount given being \$88,768.17. If the remaining members had contributed in the same proportion, the amount for the work would have been almost four times as These figures represent only a small section, and the contributions to only one of our societies.

How many churches have felt that their obligation was fulfilled when they met their apportionment we do not know, but we are certain that this will never do the work that needs to be done.

Does \$3,000,000 sound too big? Do you know that five cents per week per member would raise it? Is that too much to expect from Baptists, from a people with such traditions as ours? Baptists are not poorer than other denominations, but they are down toward the foot in missionary giving.

This movement means that we are going to come up higher, where we belong, and not only reach the three million dollar mark but a much higher one before we get through with this advance movement. In this effort all the societies are to unite and all are to share.

The followers of Christ never had such an opportunity as they have today. God is calling His church to this grand world conquest. Are we worthy to bear His name if we do not respond to His call?

Let the campaign begin NOW IN YOUR CHURCH. Hunt up and enlist the indifferent ones. Get those who are giving to increase their contributions if it be but a small amount. Above all do not be satisfied with just meeting your apportionment. That is only the minimum.

There is no reason in the world why we should not go up to Detroit next May and report that the contributions to ali our missionary societies amount to "Three Million Dollars."

### Mrs. A. E. Reynolds, Principal

Considerable mail comes to the Training school and to the headquarters of the society, addressed to Mrs. Reynolds as "Acting Principal," and "Field Secretary."

Mrs. Reynolds is the principal of the school, fully elected and authorized. Her resignation of the field secretaryship was announced at the time her formal election as principal was given to the public. But it is worth while to call attention to the change of titles once more. Mrs. Reynold's great versatility enables her to fill with equal acceptability various offices.

Her duties in the Training School do not lessen her keen interest in the work of the missionaries on the field and her wide experience and extensive knowledge as a field, and also as a corresponding secretary, are available for consultation when necessary. But her mail should be addressed, if it is a matter concerning the school and its interests, to Mrs. A. E. Reynolds, Principal, Baptist Missionary Training School, 2969 Vernon Avenue, Chicago,

### To All Persons Interested In Alaska Orphanage

Goods intended for our Orphanage on Wood Island, Alaska, should be sent to Mrs. H. W. Foster, 302 Olympic Place, Seattle, Washington, who will forward them to the field for which they are intended.

It is found that considerable repairs will be needed on roofs of buildings because of falling ashes, and contributions for this purpose will be gladly received. All such gifts should be sent to our treasurer in Chicago, Mrs. Emma C. Marshall, 2969 Vernon avenue, and not to the field.



CAGUAS, P. R., SUNDAY SCHOOL
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"Counting Earthly Gain but Loss" BY MINNIE L. MATTHEWS, NOVINGER, MO.

As we view the work here at Novinger from every standpoint, we constantly say,

in earnest in all that she does. Five or six years ago she had scarcely courage to read a verse of Scripture in public, much less offer prayer or give a personal testimony. Our women's meetings are full of enthusiasm. The

> women study the Scripture lesson for the day before coming to meeting. Almost invariably as we gather for our midweek prayer service, one or more of them tell how much these meetings do for them. Recently we have organized cottage praver meetings, holding one each side



NOVINGER BAPTIST SEWING SCHOOL

"What hath wrought.' God Growth is the keynote of our seven years of service among the miners and their families. This is true intellectually as well as spiritually. Only yesterday one of our most earnest and influential members said, "My husband and I

would not take anything for the years we have lived here, for they have meant growth along all lines of Christian work for both of us. I believe the Lord put us here that we might have room to grow." This woman now has charge of the primary department of the Sunday school, has been president of our Missionary Society the past year, is

secretary of our B. Y. P. U., and is truly

NOVINGER JUNIOR B. Y. P. U., BOYS' BRANCH

of town on Friday evenings. We have never been in need of a home to meet in, and the attendance has been large, occupying two rooms. Different nationalities attend and we are glad to note among our number girls and boys in their teens.

A woman who has been in deep trouble because of the crimes committed by her son has not allowed even this to dampen

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her Christian ardor, but is again a faithful member of our Sunday school at Mine No. 1. She has the respect of everyone because of her consistent life. One of our choicest young women in the same camp has lately surrended to Christ, and her life is telling for Him among her associates. June 6, our Industrial Schools held a joint entertainment consisting of songs. recitations, drills, dialogs and "Old Time Plays." It was a great success and delighted parents and pupils. launched the "Red and Blue Contest" among our boys and it is creating a new interest in our "Boys' Band." At the end of six months, the losing side is to give the winners a social.

I had the pleasure of sending thirty-three examination papers in the Christian Culture Courses to Philadelphia this year from my Junior Society in town. One little girl of seven, who took this examination in two branches and stood first-class in both, has since been gathered home as one of the "Precious Jewels" she so loved to sing about. Her parents, brothers and sisters sorrow not without hope.

When our Juniors meet in joint session with the B. Y. P. U. it is encouraging to note the ready response to the call for prayer, testimony, etc., from younger and older ones alike.

One of the finest young men of the community, who was an associate member of our "B. Y. P. U.," a regular attendant at Sunday school and a real helper around the church, died on Sept. 5th. No one doubted that he was a follower of Christ. "By their fruits ye shall know them."

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### "Strong in the Strength Which God Supplies"

BY ADA L. SHEPHERD, SALT LAKE CITY

As I look back over the past year and see the wonderful way in which God has gone before and opened the hearts of the people to receive the message, I am conscious that He has again fulfilled His promise, "Certainly I will be with thee."

While I am the missionary for the Burlington Mission, my work has not been confined to that district, for as a worker more especially among the Mormon people I have had special cases to look after in all parts of the city. I have had the joy of seeing three women who were formerly Mormons baptized since I last reported. Two of these women were sisters. They formerly lived in Michigan, where they heard Mormonism expounded by the missionary elders and were baptized into the fellowship of the "Latter Day Saints." They came to Utah some twelve or thirteen years ago. For a time they were fairly satisfied, although many things puzzled them. One thing they could not understand was the difference in the lives of the elders they had known in the mission field and at home. However, one of the sisters went through the Temple with her husband, and she has since told me that her experience in that place first led her to question the "truth" that she had received. She went again and again to the Temple in the hope that she might get the peace of soul she wanted. But instead of finding peace she experienced great unrest, so she decided to attend no meetings of that church or any other. She was in doubt and hopelessness when the Lord sent me with the message of peace through believing in Him, and the need of accepting the finished work of Jesus Christ. Her sister likewise had felt her need of the Saviour.

The other is a young woman who was converted to Mormonism in London, England, through the efforts of a cousin who had been sent from Utah on a mission. She was baptized by him against the will and wish of her parents and friends and returned with him to Paradise, Utah. Very quickly her eyes were opened as she saw pleasure seeking and desire for temporal advancement to be the chief objective in the lives of the Mormon people. The terrible lack of reverence and the Sabbath breaking with other inconsistencies distressed her and finally overcame her until she too tried to find peace of soul in worldly amusements, but she was far from happy. In her younger days she had attended a Baptist Mission School in London and the teachings received there constantly recurred to her mind. I had been praying for her and had several conversations with



GRADUATES FROM MISS DRESSEL'S PRIMARY SCHOOL IN SALT LAKE CITY

her, when one day, about three weeks before she was baptized, she came to me and asked me to teach her the truth. The result was she accepted Jesus, gave a very clear testimony of her faith in Him and her desire to follow Him fully. She was baptized and her life since has shown that she was indeed "born from above." One of her young friends said to me a little while ago, "What a difference there is in Winnie's face. What has caused it?" I answered, "She has found peace in believing in Jesus Christ. She is a new creature in Him." Now Winnie is a probationer in St. Luke's Hospital. Her desire is to be a Christian nurse. Miss Harris, of the Woman's Home Mission Society, who was passing through Salt Lake City, was present at her baptism in Immanuel Church. We have received others for baptism at our Burlington Mission. One an old lady of 80 years and another a young married woman, while the third was a young man. During the year we have organized a missionary department in connection with our woman's work.

"Joy to the world, the Lord is come."

### First Fruits Among the Russians in Los Angeles

### BY EMMA L. MILLER

Yesterday was a red letter day in our Russian Mission, and indeed, the past week has been full of encouragement and joyful surprises. If our friends could know the difficulties they would understand something of the gladness of this week's experiences. Two young women for whom I have worked have joined the night school and are happy in it. Two men of families have come into the school through the efforts of one of the pupils, and one young man who had dropped out returned bringing another with him, who had come directly from Russia.

Yesterday was the best day we have had, for we saw one man who has come irregularly to the night school, but regularly to the prayer-meeting, confess Christ in baptism. This is the first baptism since the mission opened a year ago. We now have six men and three women who are Christians and attend the services faithfully.

The meeting last week for the examination of the brother who was baptized was

a unique experience for me. I met him on the street in the afternoon and he told me that pretty soon he would be a Baptist. I left him and went to the chapel to get ready for the night school and found it full of things that had been taken from the two houses in the rear that were burned in the afternoon. The electric light was cut off and so we could have no night session. I went to notify the pupils and Brother Molokonoff, our leading Baptist brother in the Russian work. When he found I was at liberty for the night he asked me to come and hear the examination of John Nokoff, the man who wished to be baptized. We had seven Baptists present and began the examination at seven o'clock and it lasted until nearly eleven. It was certainly a strenuous examination that the man was made to pass. Few ministers have to go through a more rigid one to enter the ministry. They began the meeting with song, prayer and a Bible lesson on what it means to be a Christian and a Baptist, after which each of us was asked in turn to question the man. This filled two hours, when we left him and went into another room and a consultation of another hour was held. All the points were reviewed and each was called upon to vote for or against recommending him for baptism. was no dissenting voice and he was recommended for baptism to the Temple Baptist church, as most of our workers in the mission are from that church. night I took him and two of the brethren to the deacons' meeting and after he had been examined and recommended to the church for baptism, he was taken to the prayer meeting and formally received.

It was the wish that he should be baptized in our chapel so that the Russian people might see the ordinance. We had reason to fear that they might not come, as many of them have been so bitter in their opposition to our Baptist work. I spent one day last week in superintending the cleaning of the chapel and in decorating it. It never looked so pretty as on Sunday. We had covered the walls with large pictures of the life of Christ, flowers lent their additional charm, and the effect was pleasing. Our morning Sunday school

was merged into a song service and prayer meeting. One new man was present, a Russian socialist, and Brother Molokonoff gave a strong talk on purpose for him. The pastor is always earnest but this morning he was seemingly inspired as he pleaded with the man to turn to Christ.



ALMA WALLIN'S GIRLS' CLUB, SWEDISH CHURCH IRON MOUNTAIN, MICHIGAN

The baptism was in the afternoon and the people filled the house to overflowing. The audience represented men, women and children as well as all our workers in the mission to whom I had written, asking them to be present. There were also a goodly number of our pupils from the night school and some American friends who had not been there before. The services consisted in plenty of gospel songs in Russian and English, three addresses in Russian, and a season of prayer closing with the baptism. Then other songs were sung until the brother came in when they surrounded him and prayed. In the evening we had a joyful service in the home of one of the brethren. They told

me they were not through welcoming him for next Sunday we are to have a public welcome service to which the Russians will be invited. They do not mean that this man shall come into the church without knowing at least what it means to be a Christian and a Baptist and feeling that he is to live a new life in Christ.



\$315 BUILDS A CHAPEL LIKE THIS ON CAGUAS, PORTO RICO, FIELD. WHY NOT MAKE A CHRISTMAS GIFT OF ONE?

"He is Faithful, Who Hath Promised"

BY EMMA C. CHRISTENSEN, AUBERRY,

CALIFORNIA

October 1st was the third anniversary of my coming to Auberry. During that time the Lord has wonderfully blessed the work.

The last few weeks in September the Indians had been away working and left the missionaries without a constituency. Of all the Indians only seven remained at Auberry. One of these is our Junior deacon, Dick Jose.

The first time I saw Dick was at a meeting conducted in a little Indian hut. Miss Schofield was already quite well known among the Indians, but this new "mother" that had come to stay with them was quite a curiosity to the young people. Dick and several other young men stationed themselves directly at the feet of the missionaries and kept up a continual flow of conversation during the whole service. The change that has come to Dick is nothing short of a miracle and could only have been wrought through the grace of God. During the week he works

at a saw-mill several miles up the steep mountain side. On Sunday he wends his way to the little mission home to spend a quiet worshipful day, trying with his meager knowledge of the English language, to learn to read His word and sing hymns of praise.

Last Sunday, after our little prayermeeting, he was asked; "Dick, how is it, when the men drink and gamble, do they ever ask you to drink with them?" The answer came, "No they never ask me now to drink, they know me. I no drink no more." Was not that a splendid testimony to the Christlike life of this Indian brother? Another Sunday he was asked if he was not very tired after his long walk. He answered, "Yes I am pretty tired sometimes but I never too tired to come to the Mission on Sunday."

During the season our people were busily at work in the fruit, near Clovis. Several times during their stay some one of the missionary force at Auberry has spent Sundays with them and has been rejoiced to see large crowds of Indians finding their way to the auditorium of that place. These have come to hear the Word of God and sing the good old gospel songs rather than to spend the day in idleness. Many efforts have been made to draw the Indians into sinful pleasures on the Lord's Day but mostly without success. For instance, there is the baseball game of which all Indians are fond and the cheap moving picture show, which would have been a great attraction to them before they found the "Jesus way."

There have been several deaths during the year. One of the saddest things I have ever witnessed was at one of these funerals. The service was a strange mixture. The heathen were there with their dancing and wailing, Indians, still remembering some of the Catholic teaching, were there saying their Ave Maria's, and the Christian Indians and missionaries were there to give comfort and help to the bereaved mother, to sing gospel songs, to repeat to her some of God's precious promises and pray for those who remained that God would still give them time to find the "Jesus way" and learn to walk in it.

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Our most joyful day of the last few months was the day when thirty-three came out at one time confessing their faith and following Christ in baptism. There were old people, middle aged and children from the day school. Persons for whom many prayers had been offered now yielded themselves and found peace and joy in Christ Jesus. "Therefore we are not ashamed of the gospel: for it is (still) the power of God unto salvation to every one that believeth."

last year came back, bringing his friends with him. He is twenty-four years old and has been in America about four years. As he is very bright he has easily and naturally taken his place as leader among the students. To him we are looking for our first convert, yet no one can tell. The dullest and the weakest may come first and become the leader of all.

Our method of study is as follows:— Every session is opened with prayer and closed with the Mizpeh benediction. We



JUNIOR SOCIETY IN LEAD, COLORADO-MRS. LOTTIE MERRILL, MISSIONARY

## The Kansas City Bethel

BY NATHANA CLYDE, SUPERINTENDENT

Last fall and winter I conducted a class three evenings in the week, principally for some Croatian young people desirous of learning English. At first there were five or six who attended regularly and this number doubled before the close of the year. For several reasons it seemed best not to continue this department through the summer months. Several of these former students, however, became very much interested in the work and at their request I have reopened the night school. One young man particularly who attended

meet between the hours of seven and nine. The first half hour is devoted to reading simple prose. This year we are using instead of a reader an elementary geography. in order to get two subjects at once. Later, I shall probably vary this by introducing some standard English classics. After reading, a period is spent in practicing penmanship and spelling. We study also the fundamentals of the English grammar. The rest of the time we spend in reading the Bible. Here, of course, I watch very closely for opportunities to teach the way of life through the acceptance of Jesus Christ as the personal Saviour. Although the members of the

class are either Roman Catholics or Servians they do not object to the Bible read-

ing, and God's Word says, "My word shall not return unto me void."

#### Echoes from the Alumnae

MESSAGES FROM THE CLASS OF 1910

Sara Goodspeed of the Calvary Baptist church, Erie, has started an Italian Mission in connection with her work as church missionary.

Jennie Jerf spent two months in Idaho during her vacation period. Miss Jerf has recently been transferred to the First Swedish Church in New York. Her work will include looking after young immigrant girls.

Louise Russell who has been doing efficient work in Cleveland, among Italians, finds a knowledge of the language exceedingly helpful and is ardently studying Italian.

Mary Larsen who has been in her home country, Denmark for the past two years has been studying nursing.

Esther Olsen Gotaas of Ikoko, Haut Congo, Africa, wrote, after hearing of the sad death of her honored and beloved father, "Strength has been given me to bear it all because of the prayers of my faithful friends. Our Heavenly Father makes no mistakes, so we must leave it all with Him. Father left us a precious, precious heritage, in the memory of a man

Winifred Elyea is serving the Woman's American Baptist Home Mission Society as general worker in Oregon. Her headquarters are 260 Graham Ave., Portland.

Senorita Maria Mendoza has been experiencing suspense and anxiety regarding her beloved country, Mexico, and finds it hard to help her people who are suffering. Much sickness has prevailed and deaths have been frequent. Food is high in price and money is scarce. Our prayers for Mexico, in her unsettled condition are solicited.

Belle Chisakofsky finds her class of Jewish girls intensely interesting. The class now numbers twenty-five. Their industrial work is crocheting.

Elena Lund who has been seriously ill in Jaro, P. I., is now recuperating in California. Her address is Oakland.

#### CLASS 1911

Olive Jeffery and Nellie Walker are only separated by a short distance, in Cuba. They frequently see each other and during the summer vacation, which they spent together, they kept up their study of the Spanish language.

Edna Oden, among Crow Indians at Wyola, finds her work growing in interest. She is getting the language and finds her influence with the people is strengthened. One old Indian woman said to her, "Anbarea—pretty soon—Crow Indian—talk heap good." Miss Oden also visits and tries to help the eight white families in the town, having separate services and classes for them.

Edna Miller finds much opposition from the priest in her new field among the Mexicans of Monrovia, California.

Hannah Rappuhm spent a week at Northfield taking the Bible Study and the Home Mission lessons on the current study-book, "Mormonism, the Islam of America." She is happy in her work with the German people in Newark.

Blanche Waite returned to her work in South Omaha after her vacation in the East. Her address is 714 N. 24th Street.

Anna Phelps, Carrie Hunt and Lillah Kirby are a trio of Training School graduates at work in Mather Industrial School, Beaufort, S. C. Miss Kirby looks after the very small children.

Clara Flint spent most of her vacation "in filling up." She attended the summer school at Boulder, where she met Mary Brown from the Araphore Indian field. They with Eva Grenell went to Cascade for the Baptist Assembly.

#### Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9.—Miss Minnie Matthews, missionary among mill and mining populations, Novinger, Mo.

vinger, Mo.

December 10.—Miss Martha Ames, teacher among Chinese, San Francisco, Calif.

December 13.—Miss Ida May Pope, Supt. of Chinese Kindergarten, San Francisco, Calif.

December 16.—Miss Mary P. Jayne, worker among Indians, Watonga, Okla.; Mrs. Bertha I. Berman, Sunlight mission among Hopis, Toreva, Arizona.

I. Breman, Sunlight mission among Hopis, Toreva, Arizona.

December 25.—Miss S. E. Owen, teacher in Mather School, Beaufort. S. Car.

December 26.—Miss Belle Chisakopsky, missionary among the Jews. New York City.

December 27.—Miss Ella Knapp, field worker among negroos, Birmingham, Ala.: Miss Dixie Williams, teacher in Hartshorn Memorial College, Richmond, Va.

December 28.—Miss S. A. Carry, field worker among negroos, Muscogee, Okla.

December 28.—Miss Sigrid Edulist, missionary among Scandinavians, Grafton, No. Dakota.

January 1.—Miss Mae B. Peckham, teacher in Spelman Seminary, Atlanta, Ga.; Miss Darthula Ghee, field worker among negroes. Clarksville, Tenn.; Miss Leith R. Rice, missionary among Porto Ricans, San Juan, Porto Rico; Miss Edna R. Miller, missionary among Mexicans, Monrovia, Cal.; Miss May Hamilton, teacher, Spelman Seminary, Atlanta, Ga.

January 2.—Miss. L. G. Barrett, Jackson College, Jackson, Miss.

January 8.—Miss Marie Meerels, missionary among Slavic races. Rankin, Pa.

January 8.—Miss Alice Matthews, Novinger, Mo., missionary among Mill and Mining ponulations; Miss Rosabel Rider, missionary among negroes, Richmond, Va.

#### Mission Study Outline

#### MORMONISM, THE ISLAM OF AMERICA CHAPTER ONE

Not all of the first chapter is here considered, but sufficient to show the facts of origin, organi-zation, personality, and results which need to be emphasized.

1. It was begun in fraud, based upon fraud, and continues in fraud to the present day.

2. It has been a law-breaking institution from

the first, and so continues.

3. Its frequent changes from locality to locality were due to the righteous anger of the people in these various localities.

#### PERSONALITIES

Joseph Smith, Jr., the founder. His parentage, boyhood, education, shiftless and immoral habits: elopement and early marriage; connection with Sidney Rigdon.

Martin Harris, the financier.

family.

Oliver Cowdery, the amenuensis, recanter Black-

5. Oliver Cowdery, the amenuensis. Black-mith, teacher, counterfeiter; recanted twice; finally discarded.
4. Sidney Rigdon, inventor of the Mormon theology, hierarchy and constitution; leadershin; apostasy; reinstatement; final expulsion; and return to the Christian hurch; pitiful death.

#### FIRST HISTORICAL PERIOD 1827-1830

Items included: Smith's search after truth; visits from angel Moroni; discovery and translation of book of Mormon: Smith's early revelation and miracle; organization of the church; arrest; removal to Ohio.

#### SECOND HISTORICAL PERIOD: 1830-38

Includes: Rigdon's conversion and allegiance; rapid growth; revelation of Smith's sole leadership; purchase of Egyptian mummies; gift of tongues; fraudulent bank; appropriation of Gentile property; secret practice of polygamy; land speculation; tarring and feathering of Smith and Rigdon; collopse of Ohio Church.

Note the present number of the Memore in

Note the present number of the Mormons in our different states, as given in the text book (page 82). Is this a matter of immediate and profound interest to every citizen of the United States? Competent and reliable authority states that the total number of Mormons in the United States is over one million.

#### POINTS OF SIMILARITY BETWEEN MORMONISM AND MOHAMMEDANISM

## Supplied by the author of the text book, Rev Bruce Kinney

Islam means surrender to the will of God as revealed by Mohammed. Mormonism means absolute surrender to God's will as made known through its prophet Joseph Smith, and his successors.
 Both systems believe and practice, so far as

possible, the union of church and state.
Universal political domination is the ambition of the leaders in both religions.
The leaders of both are essentially proselyters

and propagandists.

Both are extremely dogmatic.

The cruel persecution of unbelievers and apostates receives the sanction of both sects.

The Hebrew and Christian Scriptures are admitted by Mormons and Mohammedans to have a certain amount of authority, although they consider them mutilated and

though they consider them mutilated and hence not entirely trustworthy.

8. Each has its own sacred books which it considers to be of more value than the Bible, claiming that they were given at a later date directly to its own prophet.

9. In both beliefs Christ occupies a secondary place. Many divine beings are accepted by both, Adam being considered by the Mormons superior to God.

10. Both advocate polygamy.

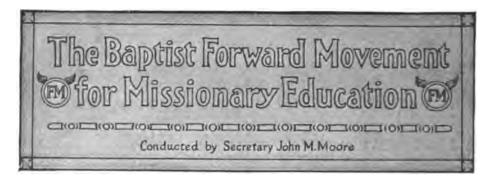
Both advocate polygamy. Both beliefs are essentially materialistic and

sensual.

- sensual.

  Joseph Smith and Mohammed promise to their followers a sensual heaven where all kinds of fleshy indulgences will be provided without limit. Some of their language used in this connection is not fit for reproduction.
- 13. Both declared that there will be rank and privileges in heaven according as a man has been "faithful" to his religion here.
- The characters of Joseph Smith and of Mohammed were not above reproach. Both systems are sacramentarian and sacer-
- dotal
- 16. In both, women occupy a low place with no ecclesiastical privileges, and must enjoy their religion "through their men."
- 17. Scientific theories are held subject to revision by the religious authorities of both
- 18. Religion has little to do with the practical life of their followers. Both prophets allow perversions of truth, especially in dealing with "unbelievers" on one case and "Gentiles" in the other. Low ideals of morality are found in both religions.

THE BIBLIOGRAPHY at the close of the text book is unusually helpful. Two sessions may well be given to this chapter. Many uninformed persons almost abused by their forced migration from place to place. Smith, the founder, is esteemed a martyr. The facts are quite the opposite and need to be set forth most clearly in order that good people may be disabused of an unwarranted sympathy. Digitized by GOOGLE



#### The Livingstone Centennial

T the annual conference of Foreign Mission Board Secretaries of North America on January 12, 1912, it was voted "that in order to insure a wide-spread and effective celebration of the one hundredth anniversary of the birth of David Livingstone, beginning January 1st, 1913, and culminating March 19, 1913, the conference recommends that each Board take steps to celebrate in a proper way and at the proper time the proposed centenary."

The aim of the celebration is to bring before the members of the churches of all denominations and the public at large the missionary appeal of the story of Livingstone's life and work, and thereby to deepen the interest in foreign missionary work generally, so as to enable the missionary societies to respond more adequately to the challenge of the present world situation.

#### METHODS PROPOSED

- I. A campaign of reading, in which through articles in local newspapers, the religious and secular periodicals, and a Life of Livingstone in Every Home, the facts of Livingstone's life and career may be widely made known.
- 2. A united public meeting in every city and town, to be arranged through the best possible local agency and held on the 19th of March, 1913, the mayor or some other prominent local resident to preside and a popular orator to make the centenary address.
- 3. A celebration in every local church. This is the most important feature of the campaign. It is suggested that during

December, 1912, the pastor call together the church missionary committee or officers of the various church organizations, and at this meeting decide upon a plan and arrange to start the various lines of activity as soon as possible after Jan. 1st.

Under ordinary circumstances Baptist churches would be asked to study Africa throughout this period. The extraordinary interest in China at this time and the fact that the mission sudy course recommended by the Woman's Societies and being very widely used is on China, led to the decision some time ago that during the greater part of the preliminary period China should be the subject of study. It is recommended therefore that January and February be devoted to the study of China, March being given to a consideration of Africa and the life of Livingstone.

Three plans are recommended to the consideration of missionary committees:

#### PLAN ONE

- 1. A sermon by the pastor, to be delivered either on Sunday, March 16, or on Easter, March 23. Special material for this sermon has been prepared by Cornelius H. Patton, D.D., of the American Board, for use by the pastors of all denominations. It will be sent free of charge upon request to pastors only.
- 2. A program for the Sunday school. "The Message of Light" is the title of an Easter-Livingstone Sunday school concert exercise to be used on March 23. The musical program consists of Easter songs, while the literary supplement provides recitations, class and department songs. exercise for unveiling Livingstone's portrait, etc. There is given to each school

an authentic portrait of Livingstone, 12 by 17 inches, lithographed in a brown double-toned ink, suitable for framing. The program admirably presents the real Easter message, shows how it was the secret of Livingstone's work in Africa and appeals for more light in the Dark Continent. It is free to schools taking a foreign mission offering, which counts on the apportionment for either the General Society or the Woman's Society.

3. A Life of Livingstone in Every Home. One or more representatives of the church missionary committee should be appointed to circulate the several biographies of Livingstone and to sell as many as possible. Four of these are available:

A new popular Life of Livingstone by Rev. C. Sylvester Horne, published especially for this centenary. Cloth, 50 cents, postage  $\delta$  cents.

"Livingstone the Pathfinder," a reading and study book for older boys and girls, by Basil Matthews. Cloth 50 cents, paper 35 cents, postage 8 cents.

"The Story of David Livingstone" by Vautier Golden, for Junior boys and girls. 50 cents.

"The Personal Life of David Livingstone" by Blaikie, is the standard reference book. Price \$1.50.

Any of these books may be obtained through the American Baptist Publication Society.

#### PLAN TWO

In addition to the items mentioned in Plan One those who wish to go further may consider the following suggestions:

- 4. A midweek prayer meeting, to be held sometime during March. An outline by Robert E. Speer on the Prayer Life of Livingstone is furnished exclusively for pastors and will be sent to any pastor free upon request.
- 5. A young people's program meeting. Two programs have been prepared by Mr. D. Brewer Eddy of the American Board for use by young people's societies of all denominations, entitled "From Darkness to Dawn." These will be sent free upon request.
- 6. Five Minute Exercises for the Sunday School. Rev. Stacy R. Warburton of our Foreign Mission Society has prepared four stories for use in the opening or closing exercises. They are entitled, "How a Boy Became a Missionary,"

"Anywhere, Provided It Be Forward,"
"A Man Who Stayed by His Job," and
"Was It Worth While?"

7. An illustrated lecture on Africa by the pastor. This may be given on any date in March. The use of slides and lecture may be obtained from the American Baptist Foreign Mission Society for \$1 plus carriage.

#### PLAN THREE

Many churches will undoubtedly desire to make this entire period beginning January 1st the occasion for a thorough campaign of missionary education. The suggestions for Plans One and Two have to do almost entirely with the Livingstone Centennial and outline activities falling for the most part within the month of March. The following additional suggestions are made:

- 8. A Church-wide Mission Study Campaign. The pastor should present the plan of campaign recommended by the church missionary committee to the entire congregation on the first or second Sunday in January. It should include three features:
- (a) One or more mission study classes using "The Uplift of China," "China's New Day" or "Daybreak in the Dark Continent."
- (b) A reading circle made up of as many as will agree to read one of these books (or a life of Livingstone) before March 10.
- (c) One or more popular programs in church prayer-meetings or some other church service, these programs to be presented by the members of a mission study class. Three programs are available and will be sent free of charge for classes studying "The Uplift of China." Two programs (especially prepared for young people's meetings) are available for classes in "Daybreak in the Dark Continent."

An attractive catalog giving full information concerning the whole campaign may be had by addressing the Forward Movement. All requests for free material should also be addressed to the Baptist Forward Movement for Missionary Education, Ford Building, Boston.

(Plan Three concluded next month.)



#### Christmas Joy

#### BY MRS. ANDREW MACLEISH

For God so loved the world that he gave his only begotten Son, that whosoever be leveth on him should not perish but have eternal life.

For God sent not the Son into the world to judge the world; but that the world should be saved through him.

For the Son of Man came to seek and to save that which was lost

Whosoever shall call upon the name of the Lord shall be saved.



EARLY two thousand years ago these beautiful truths came into the world, when the Father crowned his goodness to his children by sending that wonderful first Christmas gift—just a little human baby, but filled with the grace of God; growing and waxing strong in spirit

until the love of humanity, God's love of humanity, so filled his being that he was ready to offer his life a ransom for all mankind.

And why, after almost two thousand years, does not all mankind unite in celebrating the blessed Christmas time? Why is there not everywhere on the earth peace and goodwill to men? Why does the darkness of night and death still brood over more than half the peoples of the earth?

"How shall they call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach, except they be sent?"

I wonder whether, when St. Paul asked that last question, he looked ahead down through the centuries, and saw how absorbed those who bear Christ's name would become in material possessions, how their range of vision would be shortened to the things close about them; and so, knowing the danger, he put in that last question, "How shall they preach, except they be sent?"

Do we always remember how Christ and Christmas first came to us? Why the preachers were sent. With what pain and effort they brought the message to our wild pagan ancestors, so long ago, on the shores of Britain! But for foreign missionaries all English-speaking peoples, all European nations, would still be heathen, for that first Christmas gift was sent into Asia, not into Europe.

In God's inscrutable providence the Light travelled west instead of east. Gradually it illumined Europe. heroic effort it was brought to America. How many, many noble lives have been sacrificed that we might have the light of life! And was it simply that comfort and health and intelligence and hope might be ours? We cannot be selfish enough to believe that. No, rather, each one of us, whether we will or no, is made a link in the chain of the progress of God's truth. If we fail, the chain breaks just there. If we are faithful, who shall count the results of our acts? The advance of truth may not stop with us. We m pass it on—the preachers must be sent, and with them money with which to do a great work. This is no duty which we can assume or shirk at will. It is laid upon us by God, and he holds us responsible for its performance.

Our beloved Society, like all the other Foreign Mission Societies, bows under a heavy burden of debt. Our ability to meet the crying needs in all our stations is limited by it, our advance is barred by this great wall.

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No blame can be attached to the Board for its existence. For years we have all prayed for the opening of doors in heathen lands. Suddenly God has opened them all, and we are not ready to enter in. The great opportunities of today call for a much larger working capital, and as yet we haven't it, though our constituency is rising splendidly to the new needs. The Board has practiced the closest economy, economies that tear our hearts at times. We cannot economize further short of calling some missionaries home, and closing stations. Is there anyone who would have us do that?

We must raise our \$24,000 debt this year. Although our effort was started before the Des Moines meeting, at which the \$3,000,000 campaign was launched, it has been incorporated into that, and has become a part of the whole great denominational movement to wipe out this year the debts of all the societies. A good start has been made. Many of the one hundred dollar sticks from our barrier have been burned, but there are still enough left to spur us all to effort.

What will you do this Christmas time for the women and children who have never known Christmas joy, who live ever in darkness while you have the light of life? Will you, for their sakes and for Christ's sake, make a special gift toward the removal of this debt barrier? If only everyone would do so, how that great wall would melt in the glow of Christmas!

Will you take this suggestion seriously, dear women of the west, and in your Christmas giving make provision for this one gift, in Christ's name, to his own work across the seas?



Again—Missions in the Sunday School
We have heard much recently about
the conservation of our national resources.
Everyone ought to have thought of the
necessity of it long before, but somehow
it seems never to have occurred to people
that they should take some thought for
the future and the wellbeing of their children and their children's children after
them.

And yet we had only to look across the

sea to China to see the effects of a self-centered policy in these matters. China has always done just what we have been doing—cutting down her forests to fill the present need and never replacing them, since there seemed to be wood enough to supply the present generation. The results of her folly were more far-reaching than she could ever have foreseen. Not only the dearth of wood, not only a country bare to the eye, but the calamities of flood and famine are directly traceable to that deforestation.

If there is need of conservation of natural resources there is even more in the matter of our religious resources. It rests with us today to decide the character of the church of tomorrow and the question of the church is a question of missions; for it has been proven beyond a doubt that the missionary spirit is an essential of Christianity, not only for the propagation of our religion but for its very existence. We know that the spirituality of a church is in direct proportion to its missionary spirit.

And where is this question of the future of the hurch to be decided if not in the Sunday school? George H. Trull, Sunday School Secretary of the Presbyterian Board, says, "In the hands of Sunday school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation and if they improve their opportunity, within a generation there will be a church whose intelligence about missions and zeal for them has never been equaled in the world's history."

We may well learn a lesson from the Church of Rome in this respect. Dr. Charles Jefferson says of her, "With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child."

We have been slow to learn this lesson but learn it we must if we are to build that which shall endure. That children are susceptible to missions, as to other things all the experience of Sunday school workers goes to prove. It is easy to interest them. They are hero worshippers, and the story of missions is the record of heroes, none greater. The literature of

missions is among the most thrilling in the world. Give your boys the lives of such men as Chalmers and Paton; Henty and Oliver Optic are tame in comparison. Add to this the fact that the religious impulse is at its strongest with the child and you will see why we should present missions in the Sunday school if nowhere else.

In the advance to greater spiritual activity which we Baptists are planning, here is a point of immense importance. We who are in middle life, or past it, must soon pass out of active service. Who is to take up the burden of the denominational societies if we are training no successors? Where can we so well train them as in the Sunday school? And is the Sunday school performing its full function if it is not training the children and youth for Christian citizenship in the church?

The first of January begins the period set aside by the Forward Movement Committee for the education of Sunday schools and young people's societies in the great achievements and the needs of Foreign Missions. The special country to which we turn our thoughts this year is Africa; and in the spring we celebrate the first centennial of that great explorer and missionary, David Livingstone. The Forward Movement has provided ample and most interesting material, which may be had by writing to the Woman's Baptist Foreign Missionary Society of the West, 450 E. 30th St., Chicago.

Experience has shown that we must look to the women of the Sunday school for the initiative in this work. They have the time. They come nearer to the children. Let us hope that they always have the missionary impulse.

The Society of the West turns with confidence to its noble body of workers. Will not every woman who reads these words constitute herself a committee of one to see that a missionary committee is appointed in her church, if there is not one already, and that, if such exists, it shall zealously undertake this course of work upon Africa? Your effort in this direction will not only strengthen our immediate work on the foreign field. It

will do a yet more important thing. It will train a constituency for the future.



#### With the Conventions

This has been State Convention month in almost all of our states, and the workers have been more than busy hurrying from one state to another to represent the Society. It is a great saving of travel and correspondence during the year to be able to meet and discuss the work with the state leaders when they are together.

In addition to the state workers who were present, the Society was represented this year as follows:

In Utah, Wyoming, Idaho and Colorado by Miss Petterson.

In North Dakota, South Dakota, Kansas, Missouri and Iowa by Miss Mac-Laurin.

In Wisconsin, Indiana, Michigan, Ohio and West Virginia by Miss Batty.

In Nebraska by Miss Burton.

In Illinois by Miss Anna V. Johnson of the Philippines.

In Washington and Oregon by Miss Weyburn.

In Northern California by Miss Larsh of Burma.

On the whole, the reports of the conventions that have thus far reached head-quarters are most encouraging. There is movement in the air everywhere, but we believe it is in the direction of progress, and is simply the rattling of the arms as the army girds itself anew for a heavy but forward march.



#### 1913 Calendar

The new calendars for 1913 are now ready, and can be obtained by addressing Literature Department, 450 East 30th Street, Chicago, Ill. Price 27c. each, which includes postage. Why not solve your problem what to give for Christmas by sending a calendar to your friends?



# Christmas in Burma BY VIOLETTA R. PETERSON

"Oh, what a beautiful tree! Those picture books, dolls, toys, jackets, knives!—just everything!!! Oh, oh, oh! America must be just full of beautiful things! Wouldn't it be fine to be as rich as the people over there. Everybody, I suppose, can just have everything. I'll beg my parents to let little sister come to school next year so she can get a doll. It would please her so!"

Such was the conversation going on

pleasure and gratitude to the dear friends who had made possible such great joy to so many little ones. Constantly a prayer would ascend, "Lord, help these dear children to understand the true meaning of Christmas."

The next day in each of the conversation classes all thought was centered around the happenings of the night before. Indeed, some little ones could not bear to leave their precious love tokens at home, and in one desk was found a doll where a glimpse could be taken every once



"AND THERE WERE SHEPHERDS ABIDING IN THE FIELDS.
AND THE GLORY OF THE LORD SHONE ROUND ABOUT THEM"

among some of our little ones, as they gazed and gazed at the Christmas decorations. Their faces were fairly aglow with admiration and their big black eyes bulging out with excitement. Many had never seen a Christmas tree before and knew very little of the love that prompted the giving.

When time came for the distribution of presents the eagerness, pleasure and excitement knew no bounds.

"Oh, how lovely!" "I'll be so careful of my jacket!" "Just look at my beautiful picture book!" "Oh, here comes mine!" "See! my dolly can open and shut its eyes! Oh, oh, o-o-h-h-!!!"

The missionaries' hearts were filled with

and a while. In another desk was a ball, and recess was longed for so this new treasure could be bounded and rebounded. Hidden away among the school books were several picture books of the night before, with a secret hope that there might be a few moments when they could be looked at, read and admired. Great was the joy of all when the teacher allowed them all to be produced, looked at, talked about and admired by all.

"But, children, what was the meaning of the day that brought you so much joy?" "It was a day of happiness." "It meant a gift day," and so on, from the newer pupils. Then a serious faced little fellow raised his hand, "It meant the birthday of Jesus, when he came to save us from our sins!"

Then followed a beautiful lesson on this most wonderful truth, after which the teacher asked: "How came our friends to send us so many beautiful things?" "Because they loved us," shouted the children with one accord. "Do you think they were all rich?" "Yes," from the newest of them all. But another answered promptly, "Oh, no. I think some are quite poor, but Jesus has filled their hearts with love, so they find their greatest pleasure in forgetting self and making us happy." "They want us to know their Jesus," came from another of His dear little ones. "Yes, and we owe them so much for it helps us to understand how God could so love us that He could send Jesus to be our Saviour."

Then all together reverently were led by the teacher and repeated, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."



#### En Vong

This is En Vong in her very nicest dress holding Mrs. Sweet's teddy bears. And why shouldn't she hold Mrs. Sweet's teddy bears for she is Mrs. Sweet's little girl. A long time ago when En Vong was a tiny baby girl she lived in a dark Chinese hut with her mother and father who smoked opium. Now En Vong's mother knew the missionaries at the compound and told them that she was very poor and was afraid that some time when her husband wanted more opium to smoke he would take her baby girl and sell her.

So one day her mother came hurrying as fast as she could on her tiny bound feet to the compound and to Mrs. Sweet; and weeping and rocking back and forth she told Mrs. Sweet that her husband had taken her child. Then Mr. Sweet went out and hunted all through the great city, hour after hour, until at last he found the baby girl where her father had sold her into slavery. He paid the price for

her and brought her home. Soon after that En Vong's mother died and then En Vong became Mrs. Sweet's little girl, and has lived in the school ever since. Now she is one of the gayest, happiest little girls in the school, her dimples show when she laughs, and we all love her dearly.



EN VONG, A CHINESE PET

#### Success Breeds Opposition

Just a word to the friends who are raising money for the Washington building at Kai Ying, South China. The good work done by our missionaries in years past at that station is now bearing fruit in opposition to the erection of this new building. The official of the new government has refused to sign the deed for the necessary land. Of course this is really cause for encouragement. People who are doing things are generally the ones to en-Because there has counter opposition. been an unusual increase of interest in the church and the woman's prayer meetings at Kai Ying the officials of the state begin to consider it worth while to make trouble for us. As you give for the building, so much needed over there, be sure and remember this complication in the situation and mingle your prayers with your gifts.

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#### Ingenuous Christians in Africa

Mrs. Gotaas, formerly Esther Olsen of Morgan Park, Illinois, has spent one year with her husband at Ikoko. Last August they were asked to move to Matadi because of the illness of the man in charge of that station. She writes:

"When our Ikoko people learned that we were coming away they were much disturbed; especially at the suddenness of our departure. One of the men came one evening asking, 'Why must you go to Matadi?' 'Because the people down there have sent for us,' we answered. 'All right: after one month we shall send for you and you will come back,' said he. Explanations followed. The next day he came again with another question, 'Are there not many more teachers, many more Christians in your country?' 'Yes.' 'Then why do the Matadi people not send to your country where there are so many people, instead of taking you people from us when we need you so?' What could we say? What would the people at home want us to say?

"That afternoon two of our native women came to talk the matter over with me. 'Mama Yenga,' said they, 'how long does it take for a letter to go from here to your country?' 'Anywhere from five to eight weeks,' I answered. 'If you sent a letter today how long would it take?' 'Oh,' said I, 'since a letter today would just make good connections with the steamers it would need only five weeks.' 'That is good,' said the woman, 'five weeks for it to go and five weeks for an answer to come back-five weeks for someone to come, then, in ten weeks, someone should be here from Mputu, your country, to take the place at Matadi and you can come back to us?' So they figured it out. I need not tell you that it was hard for them to understand why, when there are so many teachers at home, it should take longer than ten weeks to get someone for the mission station at Matadi. And we missionaries recognize their questionings and wish we could satisfy them. But we need the help of the people at home to do that. How we all do need each other!"

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It seems to me that the chief hardship connected with country work is not the food or sleeping or sitting on the floor, nor is it the long tramps, but rather the vision of the need and consciousness of your inability to meet the need. It is those hungry hearts and one's own limited time and strength that wears one out.—MARY D. JESSE



#### FROM OUR MAIL BAG

A NEW KIND OF TREE FOR TELUGU CHILDREN

Some kind friends in America sent us some gifts for Christmas. About seventy girls remained after school was out. We had a nice dinner of rice and curry, and native candies; also plantains and oranges. In the afternoon I brought the girls all to my bungalow.

Miss Smith and I had secretly trimmed a manufactured Christmas tree on my east verandah, the opposite side of the house from the school. We marched them through the house and showed them the tree without any explanations. Some of them had heard of Christmas trees, but none had ever seen one. At first they did not know what to make of the queerly dressed tree; then some one guessed and shouted "Christmas Tree," and they all shouted. I watched to see what they would do next. What they did was very sweet and just what children the world over would do. They joined hands and began to sing, marching round and round the tree. We had them sit down after they were tired looking, and formally took down the gifts and distributed them.-BERTHA EVANS. ONGOLE, INDIA.

#### FOOT-BINDING CRUELTY

The Suifu Kindergarten, shining in its far-off corner in West China, has for five years shed its light upon lives as they have come within its reach, proving itself

not an experiment but a real factor in the uplift of the Chinese child.

Of the little people who have come within the kindergarten circle, none have appealed to our sympathy more than two dear little girls from the Tang family. From the day they first appeared, with their gay little gowns and pretty fancy headdress, with bright little faces radiant with happiness, their quaint Chinese manners and simple childish ways won for them a warm place. Day after day they came and none seemed more free or happy than they.

One day, however, they were absent as we gathered in the morning circle, and inquiry brought the reply, "Their mother is bathing their feet. Yes, and because the little sister cried the mother whipped her." Poor little children! This told all too well what we had feared, that the terrible process of foot-binding had been begun for our two little friends. A little later when they came walking on their heels with the tiny pointed toes upturned and tear-stained faces, we welcomed them most heartily and all tried to help them forget the torture and pain in the happiness of the kindergarten. That morning no one mentioned the benefits of unbound The lesson had come home in a very real way.

The Chinese Christians and the missionaries argued and pleaded with the mother, but to no avail. She persisted in the horrible process so that her daughters might grow up with the tiny feet of Ancient China.

Foot-binding is not a thing of the past, although it is much less common than of old. Three-fourths of the girls in our kindergarten have bound feet.

Our hearts went out in sympathy to these two little girls because we knew and witnessed their sufferings. Hundreds of others endure the same pain;—but we do not know, and therefore sometimes forget.

—MAY B. TOMPKINS.



"As the Hakkas decide so China acts." So says Mr. Capen of South China. Hadn't we better stand behind Louise Campbell in her work for the Hakka women and put up that woman's building at Kaying?



THE LITTLE VICTIMS OF FOOT-BINDING

#### Personals

Miss Violetta Peterson was in Chicago for the October Mission Union and gave from her own experience an account of missionary work in Burma. Everybody was delighted with her presentation of the subject.

Mrs. Clatworthy, who used to be foreign secretary, stopped on her way through Chicago recently to attend a meeting of the board.

Miss Ella Taylor, who has been more than three years in America, is now making her first visit to Chicago since her return in 1909. Her health is better though not yet what we hope it will be.

Miss Helen Rawlings is spending part of her furlough studying at the school of education in connection with Chicago University.

Miss Mary D. Jesse returned the latter part of September from a summer in Karuizawa to resume her studies in the language school in Tokyo. The word from Miss Cecelia Johnson is not reassuring as to her health. It is doubtful whether she will be able to remain in Burma.

Miss Anna E. Long has returned to her work at Nowgong with renewed vigor and enthusiasm, after vacation experiences at Darieeling.

After a pleasant season of loitering through England, Miss Amy Acock in October boarded a Trans-Siberian railroad train at St. Petersburg. She and her friend, Miss Coppock of the Y. W. C. A. of China, expect to reach that country this fall. Before resuming her work at Sendai, Japan, Miss Acock will spend several weeks visiting our mission stations in East China.

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#### Twenty-four-hour-a-day Club

So many questions have come in response to the article under the above heading in October Missions that we are greatly encouraged. We were sure that our girls would respond when they knew that they are really needed, and when they were made aware of the marvelous opportunities that are before them today.

The Woman's Baptist Foreign Missionary Society of the West publishes for its young women a little gray and lavender card which on one side reads as follows: "How would you like to spend a day in the Orient?" Perhaps you cannot, but your money can. Our money is us. Three dollars will pay a day's salary and expenses for a missionary as your representative among the women and girls of the Orient. Without you, this day's work would be impossible, so it is really your work. How many days will you serve during the next twelve months?"

"Our money is us." Do you realize how true that statement is? When a stenographer gives her time, energy and talent to her employer from early Monday morning to Saturday night for \$18 a week, does that amount not largely represent a week of her life? When she invests that \$18 is she not really investing so much of her life? The same is true of the teacher or young woman in any other salaried position. Now if this is true, we

ought to be deeply concerned to spend our money for that which is most worth while. Will you think it over, and see if you do not agree with this statement of the case?

On the opposite side of this little card is a blank to be filled in with name, address, and the number of days which each will serve. The card can be used individually or in connection with a young woman's missionary society. It, together with the Manual for Young Woman's Work, can be obtained for five cents at the Literature Department, 450 E. 30th St., Chicago, Ill. The Manual outlines some fine plans for missionary work among young women.

Those making these plans have kept in mind that young women today are very busy, and that there are many demands upon their time and strength. But they have remembered too the desire of every earnest Christian girl to make her life count for the very most. We young women want to "tie up to" something big enough to be worthy of our best.

Just confidentially now, between yourself and your Master, what are you actually doing for the great enterprise of foreign missions? In other words, what are you doing to answer the Great Commission? What are you willing to do?

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#### January Program—"China's New Day"

CHAP. V.-MEDICAL MISSIONS

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gosnel of the kingdom and healing every sickness and every disease among the people." Matthew 9: 35.

Matthew 9: 35.
Prayer—For the medical missionaries and increased numbers of Christian Chinese medical students.

- The Lands of Pain.—(Physical suffering in non-Christian lands.) 177-179.
- 2. Chinese Medical Methods.—(p. 179-181).
- Two Chinese Women Doctors.—(Dr. Hu King Eng, Dr. Ida Kalm, page 198-292).
- Medical Missions.—A Great Opportunity, (P. 203-21)).
- 5. Medical Missions.—A Permanent Evangelistic Force.
- Man Exercise: —Locate upon a map of China the hospitals maintained by our Woman's Roard
- 7. Current Events on Mission Fields.
  Poster Lotus flowers or Chrysanthemums.
  Lettering
  - "The healing of the seamless dress
    Is by our beds of pain,
    We touch Him in life's throng and press,
    And we are whole again."

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# The Feast of Lights BY BERTHA DAVIS

The glad Christmas spirit is filling our hearts and thoughts here in Christian lands. What about the lands where the babe of Bethlehem is not known? Have they anything that corresponds to our Christmas?

In Burma our Christmas celebration finds a sort of parallel in the annual Feast of Lights. It is true that the heart and life of our Christmas—the song of the angels and birth of the babe—are left out, but the spirit of rejoicing, of frolic, of religious sentiment is present.

The feast comes during the October full moon, and indicates a feeling of freedom from the restraint in which every devout Buddhist has spent the preceding months. The rainy season from July to October used to be the time, it is said, when the god Gautama rested from his labors; and this is now the Buddhist Lent, the time during which the people are not supposed to celebrate marriages, attend theatres or enjoy gaiety of any kind. They are more careful in the observance of the law during Lent. It is a time of renunciation of everything worldly.

The feast of lights closes the period of strict observance and ushers in one of gaiety. And because the moon is prominent in Buddhist worship this feast is celebrated during the full moon. For three days and nights every Buddhist house is in a whirl of excitement and preparation. Paper lanterns fashioned to represent clocks, motor cars, carriages, fish, birds, men, besides many plain lanterns, are hung. Paper balloons are also prepared and various kinds of fireworks.

A kind of general picnic for old and

young occupies part of a day or two at the Pagoda of Phoogyi Kyong. friend greets friend while the older people perform some religious ceremony. night every home is illuminated; no two alike. In one the paper lanterns are conspicuous. On every verandah rail, window sill, and fence post of another, rows and rows of little candles are displayed. Sometimes various kinds of lamps are used. Sometimes pieces of wick in saucers of oil make rows of lights. Ropes on which our familiar Chinese lanterns are strung are festooned from tree to tree and from side to side of the street. All pagodas are decorated. Floats are made, lighted, and set free on the river, to sail away till their light grows dim. Nor is it enough to illuminate the earth and the river. The sky also by the aid of paper balloons is filled with lights. It is a merry time for every one. And even the foreigner cannot help feeling that this is a beautiful custom which for a few short hours transforms the whole city into a vision of beauty and light.

Since the body of our Christmas comes from the Druids, whose pagan spirit is permeated by the Christ light, perhaps this heathen feast of lights may also some day be itself illuminated by the spirit of Him who came to the manger of Bethlehem a babe that he might be the Light of the World.





By Superintendent Geo. H. Brewer

A GOOD MEETING DESPITE ALL DIFFICULTIES OF ENVIRONMENT



HE ninth annual meeting of the Mexican National Baptist Convention, embracing all the Baptist churches in the Republic of Mexico, regardless of what Board they are affiliated with, has just been held

at Aguascalientes. Despite the cruel civil war which is raging in many parts of the country the churches were deeply interested in this meeting. No session was held last year on account of the disturbed conditions prevailing at that time, but it was determined to hold a meeting this year notwithstanding the war and the consequent interruptions of the lines of communications. Twenty-eight delegates were present and seven visitors, making a total of thirty-five persons from outside the city. It was in many respects one of the best meetings the Convention has ever held. The deep spiritual fervor of all of the delegates made each meeting worth while. A great longing for peace was repeatedly expressed in the prayers and discourses. Mexico is tired of this fratricidal struggle.

Many of the churches sent letters, some of them very pathetic, telling how the war has affected their work. One pastor from the state of Michoacán told how his own son was slain before his eyes by the

rebel bands which had entered the town. The little church at Ajusco, D. F., sent the pathetic word that their own pastor had been sacrificed only a few days ago. And yet the Lord has blessed the work during the year. Among all of the churches there has been more or less of the revival spirit, over five hundred baptisms being reported.

During the sessions of the Convention many important phases of the work were Steps were taken looking toward a consolidation of the educational work of the Baptists of the Republic. It is not improbable that recommendations will be made to the Home Mission Society and the Board of Foreign Missions of the Southern Baptist Convention asking that the Theological Schools be united at Monterey, and the preparatory work be done at Torreon, under the joint auspices of the two Boards, pending the establishment of a strong school in a more central point when the political situation is settled and the country once more at peace. Arrangements were also made to continue the paper "El Bautista" under a strong directorate.

The church at Aguascalientes presented a prosperous look, with new paint covering its walls outside and in, and other important improvements about the property which the church has carried out without asking help from the Board. The next meeting of the Convention is to be held with the church at Torreon, Coah.



#### A World-wide Missionary Pageant

BY MRS. C. N. PATTERSON

At the First Baptist Church, Minneapolis, on Oct. 17th last was presented an impressive and inspiring object lesson on world-wide missions. This "Pageant of Missions" was planned by the members of the Women's State Board of Minnesota, with Mrs. A. F. Gale as conductor. She was ably assisted in all drilling, selection of participants, and costuming, by chairmen from Central Baptist Church, First Church, Trinity, Temple, Calvary, Olivet, First Swedish, Fourth and Judson Memorial churches of Minneapolis, also the First Baptist Church, St. Paul.

"The Procession from Many Lands," given in costume, included about 500 men, women and children in line, and an audience of 1,500 witnessed this vast company of people marching with banners, church flags and U. S. flags. Special appropriate features were given by each section as it passed on the platform. People were deeply moved, applause greeted every section, the Chatauqua salute was given, and the air vibrated with enthusiasm. A great thrill of missionary fervor prevaded the hearts of all.

When the great procession finally marched up into the choir loft—on the platform and front floor space—they sang, "Speed away, speed away on your mission of light." After a moment the audience responded with "Bringing in the sheaves;"—and the great "Amen" welled up from the hearts of all.

The features presented were as follows: A PAGEANT OF MISSIONS, Mrs. A. F. Gale, Conductor.

I. Moving Pictures from the Harvest Field:

1. "A Mormon Episode,"

Central Church.

- 2. "In the Sunrise Kingdom,"
  First Church, St. Paul.
- 3. "A Cuban School,"

First Church, Minneapolis.

- 4. "A Morning in Kityang," Trinity.
- 5. "Sunlight Mission," Temple.
  6. "At School in Burma," Calvary.
- II. Procession from Many Lands:

Ellis Island, Olivet; The Training School, First Swedish, Minneapolis; India's Widows, Fourth Church; Alaskan Orphans, Judson Memorial; Japanese and Mexican Kindergartens and others.

#### General Notes

The Laymen's Missionary Movement has planned more than forty laymen's conventions, from Texas and North Carolina to Toronto, for the winter, and proposes to follow the convention proper by a four days' educational campaign designed to bring all the churches together in the discussion of missions. The Movement emphasizes the need of prayer as the greatest need of Christian laymen today.

The Acting Commissioner of Indian Affairs, Hon. S. H. Abbott, has issued an order to superintendents of reservations impressing the necessity of strict compliance with the law prohibiting absolutely the liquor traffic in Indian country. The order says "it is intended that every use of intoxicating liquor by employees or others on Indian reservations shall be absolutely prohibited." Not even for medical purposes, under physician's prescription, will exception be made. This is the first time so stringent an order has been issued.



#### A CHURCH OF THE PEOPLE

The membership of our churches is almost uniformly from the farmer and small business class. An impression prevails that the Christians are of the lowest type, but I presume the number who would really be properly classed as coolies is almost nil. The material as a whole is good and solid. The vindication of our propaganda before the eyes of the scoffer is the ability of the church to raise these men, or rather their children, from their humble estate to places of intellectual and economic eminence, to positions of respect and honor. As in every nation that has yielded to the influence of Christianity the upper classes will be conquered by invasion from below. Spiritual religion will win because it makes men.—P. R. BAKE-MAN, Hangchow, East China.

#### LOAN SHARKS IN BURMA

I am now having my month of study with the pastors from the jungle churches. We are going over the book of Hebrews and then I am giving them what other help I can. The director of agriculture is coming to address them, hoping to aid them in improving the agricultural methods of the villages, and also to help them establish cooperative credit societies to save them from the fearful money lenders.—H. I. MARSHALL, Tharrawaddy, Burma.

#### LOSS OF TWO FOREIGN WORKERS

During the past month word has been received at the Rooms of the death of two of our workers on the field. On October 24 a cable came announcing the sudden death of Rev. Heinrich Unruh. Mr. Unruh was one of the representatives of the Mennonite Brethren of Russia. He was a graduate of the Baptist Theological Seminary at Hamburg, Germany, and since 1899 when he and his wife, who survives him, went to Nalgonda,

South India, they have done most effective work. Part of the time they have been stationed at Jangaon, where they were at the time of his death. They were both born in Russia. Mr. Unruh was only 46 years old at his death.

On October 30 a message was received from Japan containing the sad news that Mrs. J. H. Scott had died after a short illness. Mr. and Mrs. Scott have been among the workers at Osaka, Japan, since 1892. Previous to her marriage Mrs. Scott was in home mission work among the freedmen in New Orleans and in Natchez. Mr. Scott, three sons and a daughter survive her.

#### AN OPPORTUNITY FOR WORKERS

We have been very busy. month ago I went to a thickly settled section in the hills north of us to open an outstation. The people export large quantities of rice and since the prices have been high of late they are very prosperous. We had during the short time we were there about 350 sick people to attend to. There is not a doctor within five days' journey, so they were very appreciative of the little we could do for them. The medical work here will be self-supporting from the first as soon as you are able to send us our doctor. The people had never heard the gospel before. and though I was alone and had no Chinese preacher to help me, they came in crowds to listen. We had no room for them to sit, or benches for so many to sit on. Many of those who lived nearer brought their own benches. I wish you could have seen them. It is now about sixteen years since I first came to China. but I have never seen anything like that before. We have not yet been here long enough-since last April-to be able to speak very freely, so I was sadly handicapped in the language. The men, however, seemed to get most of what I said.

but the women not so much. Our greatest need now is consecrated preachers from among these people.—C. E. Bousfill, Changning, (Kaying) South China.

# SCHOOL FOR MISSIONARIES' CHILDREN IN SHANGHAI

The Shanghai American School for the children of missionaries opened September 17, 1912, under the direction of a Union Missionary Board of Managers. A teaching staff of four teachers and the matron has been engaged. The Central China Mission of the Presbyterian Church (North) has released Rev. J. M. Espey to act as principal until a permanent principal can be secured. buildings have been leased for the school for one year. One of these is occupied by Mr. Espey and his family, with some of the schoolgirls in the dormitory on the third floor. The other two houses have been connected and in the basement rooms are the kitchen, pantry, dining room and servants' quarters, while on the first floor are the class and assembly rooms, and on the second and third floors living rooms for the teachers and boarding pupils. The houses are about six minutes' walk from the children's playground of the Hongkew Recreation Ground, in which it will be possible to secure place for sports without expense. The recreative and athletic features are under direction of Mr. J. H. Crocker, secretary of the Foreign Young Men's Christian Association. Members of the base ball clubs in Shanghai are contributing some of their equipment for the use of the boys and have offered to assist in coaching in sports. The applications from students for entry in the school number 52, of whom 25 are day students and 27 boarders; representing at least ten missions and as many provinces. In one instance it has made possible the return of a missionary from America to China with his family, instead of compelling him to leave them in America to be educated, as would have been necessary without the school and its high school department. The curriculum ranges from the grammar school to high school, preparing for American colleges. The ages of the students are from eight to eighteen years.

The board of managers of the school are looking forward with keen interest to the coming visit of Mr. John R. Mott, who has publicly expressed his interest and confidence in the scheme. He is prepared to head a campaign to raise a million dollars for the purpose of establishing schools for the children of missionaries, believing that it is the least expensive method of providing volunteers for the work of the Kingdom.—E. E. Jones, Ningpo, East China.

# A PRAYER MEETING OF SPECIAL INTEREST TO MISSIONARIES

At Christ Church, Westminster Bridge Road, London, a missionary prayer meeting is held every Monday evening. This is the church of which Dr. Len Broughton, recently of Atlanta, Georgia, is pastor. Missionaries passing through London. either to or from their fields of labor, irrespective of denomination or country, are welcomed, introduced and specially remembered in prayer, if they make themselves known at this meeting. In the arrangements for maintaining this meeting, with its special missionary character, Dr. Broughton and Dr. Campbell Morgan are united. A good many members of the missionary party, which sailed from Boston by the "Arabic" Sept, 24th, were present last Monday evening, and enjoyed the meeting very much.-W. B. Boggs.

#### REVENGEFUL GODS

While the plague was raging in Mandalay one of the little schoolboys, about ten years old, died during the vacation. When school re-opened I went to find the mother and express my sympathy. She wept and wailed and beat her breast and told me of her little boy's sickness and death, and said it was because he angered the Chinese gods. His father was a Chinaman and the Chinese gods are very revengeful. It did not matter if he would not worship the Buddhist God, for he is not revengeful, but for a year he would not light the joss sticks, but read his Bible and prayed every night; and that is why he died.



THE MARY THRESHER MISSIONARY COTTAGE AT GRANVILLE

#### An Acceptable Gift

We continually hear of the great sacrifices made by missionaries when they give up home, relatives and friends to carry the gospel to those who still live in darkness, but few of us ever consider that missionaries returning to this country on furlough are usually homeless. Occasionally, however, there are found a few good people so full of love for the workers in foreign lands that they desire to help them to gain health and strength by making them as comfortable as possible in this country. Mr. and Mrs. F. P. Beaver of Dayton, Ohio, have shown themselves real friends to missionaries, by presenting the American Baptist Foreign Mission Society with two houses in Granville to be used as homes for missionaries. Like the Judson House for Missionaries at Malden, Mass., these houses will be rented furnished, at a nominal sum, to missionary families on furlough. One house, the Beaver Cottage, has been occupied by Mrs. Jacob Speicher and her children. The other will be called the Mary Thresher Cottage, and is occupied by Rev. S. A. D. Boggs of Assam and his family. It may be that other friends of missions will be moved by this noble deed to show a similar thoughtfulness for the missionaries' comfort.

#### Missionary Personals

Mr. Tenny, Mr. Benninghoff and Mr. John A. Foote arrived in Yokohama September 4. Mr. Foote and Miss Margaret Hilliard were married that evening at the home of Dr. Dearing. At present they are attending the language school in Tokyo and living with Mr. and Mrs. Benninghoff.

Rev. C. H. Harvey, of Matadi, Congo Mission, writes that Mrs. Harvey is still in the Tropical Hospital in London, but has made great improvement since they left the Congo, and he hopes it will not be necessary for her to remain there much longer.

We have just had a visit from Dr. Nauss, who will reach Sona Bata today. We feel that he will be a great acquisition to the work there, though his time will be very largely occupied in the medical work of the station.—P. A. McDIAR-MID, Kimpesi, Congo.

Yesterday we had the joy of seeing nine of our neighbors added to the church here. The baptisms were witnessed by about 400 people. We had fully 50 applicants for baptism and will probably soon accept a few more. Pray for us and our people.—Joseph Clark, Ikoko, Congo.

#### A Harvest among the Liuchiuans

Over twenty years ago, Rev. R. A. Thomson, a missionary of the Foreign Mission Society at Kobe, Japan, established an outstation in the Liuchiu Islands, lying about 900 miles southwest of Kobe. The Islands are inaccessible and for many years the mission barely existed. Mr. Thomson later opened missions at Osaka, Kyoto and Hiogo, and these stations flourished while the Liuchiu Mission only dwindled. But during the last few years there has been a remarkable awakening among the Liuchiuans, and they are now accepting the gospel gratefully and readily. During 1910 an addition of 134 new members was considered large for Japan, but in 1911 there were 225 baptisms, which means that nearly one half of the total number of baptisms for all Japan during the year were in the Liuchiu Mission. There are now nearly 600 members in the church at Naha. The pastor is a Japanese, much liked by his people. His wife has organized a Sunday school with over 200 children. native people are sadly ignorant she has a large class of young men every Saturday evening, with whom she prepares the lesson for the following day. The most urgent need of this church at Naha is a building large enough to accommodate all the members and others who attend the services. At present it is necessary to hold two communion services, one in the forenoon and one in the afternoon, since the church will not hold all at one time.

There have been several singular incidents in conection with this extraordinary awakening. During the summer of 1911, Mr. Thomson engaged two young men, active workers in the Naha church, to make a systematic canvass of all the villages surrounding that city. He put a stereopticon outfit at their disposal and gave them 8,000 gospel portions and 40,000 tracto and leaflets. The results of their work were marvelous: they found the people ready to accept the gospel and the Japanese pastor was kept busy administering baptism, until by September he had baptized 170 converts. Since this increase was all the result of native effort in a place where there is no resident missionary of our Society (the American Methodists have two missionary families). the incident is particularly remarkable.

One other instance illustrating the genuine missionary spirit aroused by the gospel among these people is worthy of recognition. A poor, uneducated woman is directly responsible for bringing at least fifty persons to the church. She has traveled through the villages, telling the story of Christ's love, and her earnestness is so great and has impressed the people to such an extent that they have come to the pastor and begged him to tell them more of the good news. While she was away on one of her trips some evil-minded persons destroyed her little sweet potato crop. her only means of sustenance for the winter. In spite of all discouragements, however, she has continued her benevolent ser-The prospect for the Mission are the brightest. In the spring of this year a new church was organized and the first Liuchiuan set apart for the ministry. He has become pastor of the new church and has done a splendid work at Shuri where he had charge of a small church previous to his ordination. The membership of the church was 120, and of that number there was an average attendance of 70 at the prayer meetings.

#### Foreign Missionary Record

#### ARRIVED

Rev. Eric Lund and Mrs. Lund from Iloilo, P. I., at San Francisco, September 3.

Miss E. C. Lund, from Iloilo, P. I., at San Francisco, September 3.

Miss E. C. Lund, from Iloilo, P. I., at San Francisco, September 3.

Miss C. L. Mabie, M.D., from Kimpesi, Congo, at Boston, October 28.

Mrs. P. C. Metzger, from Tshumbiri, Congo, at Boston, October 4.

Rev. H. W. Munger, from Iloilo, P. I., at Vancouver, August 28. couver, August 25.

Rev. A. E. Bigelow, Mrs. Bigelow and two children, from San Francisco, October 12, for Philippine Islands. Rev. H. A. Kemp, from Seattle, October 22, for South China.

Rev. W. C. Mason, from New York, October 15, for Assam.

Rev. J. T. Proctor, D.D., from San Francisco, October 12, for East China.

To Rev. I. Brooks Clark and Mrs. Clark, at Rochester, N. Y., on September 1, a son. George Robert.

To Rev. Url M. Fox and Mrs. Fox of Ukhrul,

Assam, a son.

To Rev. H. I. Frost and Mrs. Frost of Kharag-pur, Bengal, on September 30, a son, Robert Avery.



#### Opening of the Home Mission Schools

#### VIRGINIA UNION UNIVERSITY

The enrollment to October 10 was 210 young men, 19 more than at this date last year. The 52 new students have come from Jamaica and Panama, and from states from Connecticut in the north to Florida in the south. About 90 are preparing for the ministry, and a dozen more are expected to enter this year with that calling in view. About 40 are planning to take medicine, dentistry or pharmacy; 6 to take law; 25 to teach; and the remainder to enter various occupations.

The Summer Normal School, held at the University for six weeks in June and July under the auspices of the State Board of Education and the University officers, enrolled 110 of the best colored teachers Excellent teacher-training of the state. work was done. The University is coming into closer touch with the state system of education each year, and is thus reaching large numbers of teachers and becoming in a sense the head of the system of colored education of the state. school, being the only school which is doing the higher educational work for the colored people in the state in any considerable way, has the field, and a great opportunity, if we can only secure the resources to meet the demands.

Two teachers' houses are nearing completion, thanks to the generosity of Miss Huntly of Rochester, the noble friend of the needy and of all Christian work. The new Dormitory is well up toward the second story. The amount of money required by the General Education Board in order to bind its pledge of \$11,500 has been secured in cash or promises. But the actual contracts for the building require \$5,000 more than was anticipated, and we still need for buildings and necessary land \$5,000 more before the last of December and another \$5,000 before the last of May.

The colored people are giving generously, several of them having given \$200 each, and twenty of them having given or pledged \$100 each. Surely there are readers who will be glad to help men who are sacrificing so generously to help themselves.

#### SPELMAN SEMINARY

Spelman Seminary has over 350 boarders and about 200 day pupils. The dormitories are well filled, but not overcrowded as they were at this time last year. The new roof on Packard Hall puts that building in good condition on the outside and will stop the rain from damaging the inside further.

The new teachers and workers are fitting into the work well, and in them the school will find valuable helpers.

#### JACKSON COLLEGE

The college opened Sept. 25th, one week earlier than in former years. There was a large gathering of patrons and friends in addition to the student body. One of the old graduates who has been a missionary to Africa recalled the history of the college and emphasized the fact that it stood in the largest sense for the Christian education of the Negroes, having been founded "for the education of teachers and preachers." President Z. T. Hubert says the opening enrollment was 177, with a much larger percentage of boarders than usual. Students of a higher grade are entering. While the outlook is encouraging it is sad to note that many former students because of local crop conditions cannot return for want of means. At least half of the applications received during the vacation have been from boys and girls who wanted to work their way. The college needs very much a Student Labor Fund from the income of which it could give these students who are worthy some means of employment. Recently about \$80 has been sent in by friends by way of starting this fund. Five dollars of it came from the pastor of a church in Jacksonville, Fla. Another friend wrote, "I am glad you take the position that to help themselves by honorable labor is better than to receive without effort on their part," and sent us her check for \$20. We are trusting that friends of the work will help the Labor Fund to grow.

#### BENEDICT COLLEGE

Benedict College reports 286 enrolled above the fifth grade. The choices of life occupations are as follows: Teachers 115, dressmakers 25, physicians 26, ministers 25, musicians 17, tailors 5, dentists 5, business 3, milliners 1, domestic science 1, druggists 1, shoemakers 1, architect 1, contractor 1, machinist 1, carpenter 1, brickmason 1, undecided 43. A very large proportion of those who have registered are professing Christians. Everyone in the senior girls dormitory is among this number.

#### HARTSHORN MEMORIAL COLLEGE

On October 7th 155 students had registered and 20 more were expected. The majority of the girls are as usual from Virginia, but there are representatives of eight other states and nations. Of these, 64 expect to prepare themselves for teachers and 34 are to be nurses. There are several efficient nurses among the graduates of the school. Miss Bessie Thorpe, a graduate of last year, has just entered the Boston University School of Medicine without an examination and without conditions. There are 17 in the senior class of the normal school. President Rigler has entered upon his work with a fine spirit.

#### BISHOP COLLEGE, MARSHALL, TEXAS

Wednesday, Oct. 2, witnessed the opening of what promises to be a most successful session. The chapel was filled with some 150 regular students and their friends, the faculty and prominent guests. The new teachers of the faculty were introduced and pleasantly received. The students come from Arkansas, Louisiana, Mississippi, Oklahoma, Texas and Ari-

zona. A fine spirit prevails, and at the close of the first week there were enrolled 81 young men and 114 young women, 152 of these in the boarding department.

#### STORER COLLEGE

Ninety-five girls and 44 boys are enrolled at Storer College, Harper's Ferry, W. Va. The record for girls is the largest in the history of the school. The lateness of the maturing corn crop has lessened the enrollment of the boys. They are expected in larger numbers as soon as the harvest has been gathered.

#### .. BACONE COLLEGE

Bacone College has large classes and the accommodations will be taxed to their utmost to provide for the boys and girls in attendance. The institution is doing excellent work for the Indians under the able management of Pres. J. H. Randall. Four teachers in the school were formerly foreign missionaries who find the same opportunity to do missionary work among the Indians which they are prevented from doing for the people in the far east.

#### AMERICUS INSTITUTE

The first day enrolled 118, and most of them are above sixteen. Fifteen are candidates for graduation next May. Prospects never brighter for an enthusiastic and profitable term, says Principal M. W. Reddick.

#### HOWE BIBLE AND NORMAL INSTITUTE

There was an increase of 20 per cent. over the enrollment for the first day last The principal, Dr. T. O. Fuller, gave an opening address in which he said that industry, good habits and religion were necessary in the preparation for a life of usefulness. A' letter was read from the ex-Mayor of the city of Memphis in which he mentioned meeting a successful Howe student in Moscow, Russia, while on a tour of the world. Steps are being taken toward providing a central heating plant. An advisory board of prominent white citizens was recently selected and their influence is already being felt. Of the 133 students enrolled, 28 expect to be



physicians, 33 teachers, 3 dentists, 2 lawyers, 2 pharmacists, 2 expect to study domestic science, 3 carpentry, 2 are to be milliners, 7 ministers, and 3 seamstresses, while the following list of occupations contains one each: porter, undertaker, tailor, mail carrier, brickmason and hairdresser.

#### THOMPSON INSTITUTE, LUMBERTON, N. C.

School opened Oct. 7th. There are more applications from students this year than ever, and accommodations will be taxed to the utmost. We are making every effort to have the girls' new dormitory ready for use at the opening of the next school year. The most of the young women are preparing to teach; most of the young men for medicine and dentistry.

#### WATERS NORMAL INSTITUTE, WINTON, N. C.

Principal C. S. Brown says the school opened well—32 boarders and 57 day pupils. A great many applications are on file. Having paid all debts down to \$300 we are now planning indispensable improvements and additions.

#### SELMA UNIVERSITY

On Thursday morning, Oct. 3rd, more than 250 students were present. Last year the attendance was 513, but the indications point to a larger enrollment during the present year.

#### MANNING BIBLE SCHOOL

The Manning Bible School opened with ten students, all of whom are studying for the ministry. The attendance always increases after the crops have been gathered.

# THE NEW SCHOOL YEAR AT EL CRISTO,

Director Robert Routledge says: In May when the Colleges closed the prospects for the next school year were very dark indeed. The negro population of the whole Island was in commotion, and in our own Province of Oriente they were in armed revolt, burning and destroying property. In fact, most of us doubted at the time whether the Colleges would open at all in September. Early in July as soon as the uprising was over, a vigorous canvass of the constituency was made. The pastors of the churches also did good work,

and when September 2nd arrived, we found ourselves with all the students we could receive and more, so that we found it necessary to rent additional space for both boys and girls. Most of the old pupils returned, and we have also a splendid lot of new material. In fact, taking all in all, I do not think a finer lot of boys and girls could be found anywhere. We have already passed the 150 mark, and the enrollment will go much higher before the end of the year.

We have at present 16 boys preparing for the entrance examination to the Government A. B. course, most of whom will enter the various professions, five are doing commercial work, two are in a special class preparing to go North next year. Many others in the lower grades are looking forward to the above courses. In the Music Department we have 32 girls enrolled, and 12 boys and a number of the young men in all our grades are preparing to do advanced work in the North as soon as they are ready for it.

The theological department has at present ten students, eight from our own mission field, and two from the Friends. These young men are among the best and brightest in our schools. It has not been difficult thus far to get students for the ministry, and those who offer themselves are of the best.

In conclusion, let me urge upon the Baptists of the North the necessity of making more adequate provision for our school work. We need immediately a few good works of reference, literature, etc., as well as a small physical laboratory. Up to the present our appeals for these things, which are absolutely necessary for good work, have been in vain. Who will help us? The Schools at Cristo represent the greatest evangelical opportunity in Cuba to-day.

#### A VETERAN IN SERVICE

Dr. J. N. Williams, the Superintendent of French Missions, is greatly improved in health and has been able during the last quarter to attend to his correspondence and give some attention to the work of supervision. His intimate acquaintance with the work gives the golden quality to his opinions and advice.

# Annual Convention in Porto Rico BY SUPERINTENDENT EDGAR L. HUMPHREY, D.D.. OF CAGUAS

The State Convention of Porto Rico churches is the annual meeting of the Baptist Association and the great event of the whole year. This year in September it met in the mountain town of Cavey, where the writer came to live ten years ago. Eight years ago the Association met with the same church which held its meetings in the second story of an old building. This year the doors of a temple of concrete opened to receive the visitors. Then there was a small congregation at Cayey, now one of almost 200 members. Then the people of the town, even zealous Roman Catholics, took an interest in the Association and attended it, this year the interest on the part of the public was even greater. The fact is, we have the good will and respect of the whole town.

But I am to write about this year's meeting and it is worth writing about and telling about too. Of all the ten associations we have had since the beginning of the work on this island this one takes the prize on many points. First, as to at-The meeting-house was too tendance. small to hold the people and it is 30 by 50 feet, with a good room in the rear. A hall just across the street was secured for an overflow meeting and that was filled twice. There were about 100 in attendance from outside the town. All the meetings were well attended. Second, as to the enthusiasm—and that of a good solid sort. The local church was full and running over with it from weeks before the Association met there until the last "Adios" was said. The delegates, pastors and missionaries bubbled over with it morning, noon and night. The town was not a whit behind in its enthusiasm for the success of the meeting. Third, the singing, and especially that done by the chorus of something like 100 men. How they sang "Onward, Christian Soldiers." Fourth, the inspiring and instructive papers read. Subjects treated were "Christian Literature," "Temperance," "Concubinage," "Duty of the Church to the Community," "Mission of Baptists," "Duties

of Lay Members in the Evangelization of the Island," "The Christian and Politics." These papers are to be printed in book form for use in the churches. We now have 50 churches in the Island with 2,260 members, who contributed for all purposes during the year, \$4,982.39; \$433.99 of which was for the Association missionary and his work. There are 62 Sunday schools; 232 have been baptized into the churches. If you, reader, could have attended this annual convention you would have been sure of one thing, "It pays to put money into Gospel work in Porto Rico."

### A Notable Centenary

The centennial of the Boston Baptist Association was worthily celebrated by a day of meetings at the First Baptist Church, Oct. 14th. The committee, with Rev. Arthur W. Smith as secretary and active manager, had made careful preparation and a fine program was successfully carried out. There were morning, afternoon and evening sessions, with missionary and historical exhibits and stereopticon reviews as additional attractions.

The addresses covered all phases of the Association's activities, and historical addresses were made which dealt with the subjects of ministerial education, theological changes, conspicuous pastors, leading laymen, religious journalism, missionary beginnings, denominational development, and a glance ahead.

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#### A Gift to the El Cristo Schools

When Mr. John T. Anderson, a Boston business man, visited Cuba in February, 1911, in company with Dr. Frederick M. White, pastor of the Baptist Church of Winthrop, Mass., he promised Dr. Moseley a twenty-seven volume set of the new Spanish Encyclopedia of Literature. as soon as it was published. Friends of the school at El Cristo will be glad to know that the set complete has been shipped to El Cristo where it will soon find its place on the shelves of the school library. The set will be of great value to the students.

# Missionary Program Topics for 1913

January. A Tour of our Foreign Mission Fields.

February. THE NEW CHINA.

March. LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service).

April. CARRYING THE GOSPEL BY CAR, WAGON, AND BOAT. May. BIBLE DISTRIBUTION.

"Missions." June.

SUMMER WORK ON FOREIGN FIELDS. July. August. THE BIBLICAL BASIS OF MISSIONS.

September. LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program).

October. HOME MISSION SURVEY.

NEIGHBORHOOD NEEDS AND HOW TO MEET THEM. November. (Home Mission subject to be announced.) December.

#### January Topic: A Visit to our Asiatic Missions

This program is intended to give a bird's-eye view of our foreign mission fields, making brief reference to China, to which the February program is to be devoted, and excepting Africa, which is to be presented with the Livingstone centenary prayer service in March.

The participants are supposed to have just returned from a personally conducted tour through Asia. After the leader's introductory statement and map exercises, they are introduced in turn; seven people having been assigned in advance to the seven fields given below, each person to speak enthusiastically of the thing that interested him most as he passed through the field assigned to him for report.

(If costumes are available, this program might be varied by having the leader introduce the participants dressed as natives of the several countries, each one to present facts concerning his people and their appeal to the Baptists of America.)

OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE. (10 minutes).

THE JOURNEY ITSELF.

The leader indicates on the map the course by which the party journeyed from America through South India, Bengal, Assam, Burma, the Philippines, China, Japan, and back to America. (5 minutes).

SOUTH INDIA. (5 minutes).

BENGAL. (5 minutes). 4. ASSAM. (5 minutes).
BURMA. (5 minutes).

6.

THE PHILIPPINES. (5 minutes).

CHINA. (3 minutes). JAPAN. (5 minutes). (5 minutes).

10. Special Prayer for Rev. J. H. Franklin, D.D., foreign secretary, who in January will be in conference with missionaries in the Philippines.

11. CLOSING HYMN AND PRAYER.

#### NOTES AND SUGGESTIONS

NOTES AND SUGGESTIONS

Among the young people of the church there will be some one who will be glad to prepare a map for this purpose, or a map may be secured from the Literature Department, Box 41, Boston. The following are available: Asiatic Mission Fields—linen map, 9½ x 7, (\$2 plus carriage). Map of the World, 7 x 12, showing Baptist Mission Stations, (\$3 plus carriage).

Material can be found for this program by consulting back numbers of Missions as follows: Medical Missions in India, November 1912. Our Missions in Assam, May 1910. The Bengal Field, November 1911. Ten Years' Progress in the Kachin Hills (Burma), October 1912. A Transformed Field (Philippines), September 1911. Fresh From the Philippines, August 1912. A Work in the New Old China, August 1912. Duncan Baptist Academy (Japan), August 1912. A general article giving "Chief Characteristics of some Baptist Fields," August 1911. The World's Survey, July 1912

Material on a number of these fields may also be found in Missions for June 1912, a copy of which will be sent free upon request by addressing Missions. Ford Building, Boston.

Those wishing to make more thorough preparation may secure from the Literature Department additional leaflets of which titles and prices are given below:

Missions in South India (10c.) South India: The Work and Workers (10c.).

Missions in Bengal (10c.) Missions in Burma (15c.) Burma: The Work and Workers (10c.).

Missions in the Philippines (10c.) The Jaro Industrial School (3c.) Philippines: The Work and Workers (5c.) Polong and Bolong (2c.).

Missions in China (15c.) China: The Work and Workers (10c.) Leaves from the Journal of Medical Missionary (5c.) Wayland Academy: Its Story (5c.).

Also Annual Report of A. B. F. M. S. (free). The Story of the Year—W. B. F. M. S. (free). The Handbook of the A. B. F. M. S. (free).



#### CHAPEL CAR ACHIEVEMENTS

In telling of what Car Evangel has been doing in Oklahoma, Rev. J. C. Killian says that when he reached Watonga the Baptist church was apparently ready to go out of business; but after a series of meetings 17 converts were brought into the church and the members greatly moved, so that it was decided to settle a pastor and move forward. Bad weather could not keep the audiences away from the meetings, and the whole town was influenced by The Sunday school took on new life and a Union was organized by the young people. Not only did the evangelist preach, but he fixed up the church books, suggested a financial plan, and started the church off on a new line al-Finding that the church at Okeene, eighteen miles distant on the railroad, was pastorless, he proposed a union of the two fields, each having the pastor half of his time. By doing this the churches could support themselves without All of which shows that Director Killian is a man of good judgment as well as consecration. He is indeed one of the most effective workers, conjointly with his wife, that the Publication Society has put into the field.

#### CALLS THAT CANNOT BE ANSWERED

"How the calls come in for help," writes Mr. Killian. "We could use the six chapel cars in this one state alone. We came for the year, but look at this: the car could be used with advantage in McAlester County for three years and not go twenty-five miles away, so many new towns are growing up without any gospel privileges. Bryan County needs it for a year, and Delaware Association for another year. . Midland Valley Railroad wants a year's service, and eighteen other calls have come which demand at least a month each. heart-rending to hear people say, "Don't leave us until we have a pastor, else we will go down; no other place needs you as we do." It is the same story everywhere."

#### CAR GOOD WILL IN NEVADA

Some incidents of the work in Winnemucca, Nevada, come from Mrs. L. T. Barkman, wife and able assistant of her husband in his evangelistic work. savs that when the car was sidetracked it seemed to be out on a desert with nothing in sight but sage brush and the mountains in the distance. A station was found however, and the car brought close to it so that people could readily find it. Then a little town of 2,000 people was discovered, nestled at the foot of the mountains containing rich ore. It was a town given over to sin, and while the people came to the meetings they wanted something else. God wonderfully blessed the messages and presently more than sixty confessed Christ. One woman over eighty was converted and baptized, and a high school student was another convert, insisting upon baptism although her parents opposed it at first. A little Indian girl came into the car and was given a Testament. Then her mother and sister came and were converted and baptized. The Indians said, "We want to be taught like the white people." So they came. and six were baptized before we left. A young miner came to the meetings and found Christ. He said that was the first time he ever heard the gospel preached. He went on his way rejoicing. Before the meetings closed a Sunday school and church were organized, the latter with 29 members. A lot was given, and a tabernacle was started that would do until they were able to build a church. concluding step was the calling of Mr. Barkman's son to remain with them as pastor, which he promised to do tem-Mrs. Barkman says this was the hardest place, on the start, they ever visited, with opposition on all sides; but the Lord gave the victory.

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#### THE WORK AT IMLAY

Mr. Barkman next held meetings in Imlay, a railroad division point where there were no regular services. Only two sermons had been preached there in six months. Three Baptists were found, and they were holding a Sabbath school. Fourteen days of meetings resulted in over thirty confessions of Christ. A fireman, with his wife and two daughters, were among those baptized. So the work goes on. Such places ought to have a regular visitation.

#### LIVELY OPPOSITION

Car Glad Tidings, in charge of Rev. Arthur Sangston, met with some lively opposition in Scott's Bluff, Nebraska. The meetings were largely attended and the sermons, which did not spare the prevalent sins of the community, caused much excitement. Finally the missionary was attacked on the street with a whip and the papers wrote up the matter sensationally. But the crowds kept on coming, and before the meetings closed there were 25 baptisms, more than a score received by letter and experience, and a \$3,000 church building was under way. Other converts united with the Methodist and Presbyterian churches, and the conversions numbered over fifty. Attempted persecution only increased the power of the meetings. The church was left with a pastor, over 40 members, and a Sunday school of 50.

CHAPEL CAR EMMANUEL ON THE COAST

Rev. E. R. Hermiston and wife are in charge of Chapel Car Emmanuel. A fine record of seventy months or six years of service is this:

Miles travelled, 41,300; meetings held 3,133; sermons and talks 3,000; letters 3,432; visits 5,111; pages tracts distributed, 51,500; Bibles and Testaments given, 1,200; professed converts 2,122; baptisms 1,258; churches organized, built and repaired, 21; Sunday schools organized, 15; offerings received, \$2,005.

The influence of this work is immeasurable. These extracts show the method and results of work: "The little Baptist church is on fire for the salvation of souls. Our coming is most opportune." "The Lord has heard our prayer and we are re-

joicing in a glorious revival. All classes are being reached, hardened unbelievers are coming into the Kingdom with a clear testimony, prodigals are weeping their way back home. The baggage master at the railway station was converted; sixty have made decision and most of them will come into the church."

"The past year has been one of the best in our work and I don't see how we will be able to beat it. The building of three churches, the work among the weaker fields and more destitute places, the big meeting at Pocatela among the railroad men, where over one hundred made confession of Christ, has made the past year one of the most successful in our chapel car work."

Rev. Lum Ling, of San Franscisco, California has been transferred temporarily on account of ill-health to Tucson, Arizona, where he will work among his own people, the Chinese.

Rev. John B. Speed has been appointed missionary in charge of Wagon No. 14 in Northern California. He is successor to James Larsen, long in the Society's employ.

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#### Significant Facts

There are twelve cities in the United States with more than 40,000 colored people, according to the census of 1910. Washington, D. C., contains the largest number, 94,446, while New York is second, with 91,709. The third largest colored population in any one locality is in New Orleans, La., where 89,262 reside. Baltimore has 84,749, and Philadelphia 84,459. The seven remaining cities contain the following numbers: Memphis, 52,441; Birmingham, 52,305; Atlanta, 51,-902; Richmond, 46,733; Chicago, 44,103; St. Louis, 43,960; Louisville, 40,522. It will thus be seen that New York contains a larger population of Negroes than New Orleans, and very nearly twice as many as Richmond.

There are in the United States 516,-693 illiterate persons ten years of age, of which less than one-half are colored.



China's Revolution. By Edwin J. Dingle. pp. 304, illustrated. McBride, Nast & Co. \$3.50 net.

This popular history of the Revolution in China is the first comprehensive record by one on the immediate field of the events resulting in the establishment of the Chinese Republic. The author was residing in Hankow when the war broke out, and remained there until the Peace Conference was held in Shanghai, when he went to that center. He had a personal friend in General Li Yuan Hung, leader of the Revolution, and thus knew at first hand what was going on. The story is of surpassing interest, and sheds light on many points, besides giving grounds for believing that the new order will be permanent. One who would keep pace with China's development should possess this volume, which shows great care in the gathering of facts and a grasp of the situation that inspires confidence in the reader.

What does Christianity Mean? By W. H. P. Faunce, D.D., Fleming H. Revell Co. \$1.25 net.

In these Cole Lectures delivered at Vanderbilt University President Faunce is at his best in clear exposition. The titles are suggestive: The Essence of Christianity, The Meaning of God, The Basis and Test of Character, The Principle of Fellowship, The Aim of Education, and The Goal of our Effort. A thoughtful book, constantly provocative of thought, valuable to minister and layman alike, and sure to interest both.

A White King in East Africa. By John Boyes. 320 pp., illustrated. McBride, Nast & Co. \$3.00 net.

If true, and it is declared to be authentic, this is certainly one of the most

remarkable stories of adventure told in many a year. The author describes how he. a young Englishman, entered East Africa as a trader, gained such ascendency over the wild tribe of the Kikuyu that they made him their king, continuing thus until the English captured him and let him barely escape with his life. The descriptions are vivid, and bring to light the Kikuyu country. Touching upon missionary work he expresses the belief that much more would be accomplished in Africa if the natives were given sound industrial training along with the religious instruction. The narrative has wonderful drawing power and naturalness.

The Fleming H. Revell Company of New York City, beginning with January, 1913, will issue a magazine for local church use, to be called "Our Church and Home Monthly." The sample issue is attractive and interesting. The publishers have a plan whereby every local church can have a first class monthly magazine of its own at little or no expense. Write them at 158 Fifth Avenue, New York City, for sample copies and terms.

#### Books Received

A Modern Pioneer in Korea, by Wm. Elliott Griffis. (Revell Co., \$1.25 net, illustrated.)

Human Progress Through Missions, by James L. Barton, D.D. (Revell Co., 50 cts. net.)

Beginners Teachers' Manual, by Carrie H. Smith and Kate Hershey Rowland. (Am. Baptist Pub. Soc'y. 75 cas. net.)

Some Immigrant Neighbors, by John R. Henry. (Revell Co. Cloth 40, paper 30. Junior Home Mission Study.)

Buddha, Buddhism and Burma, by John McGuire and F. D. Phinney. (American Baptist Mission Press, Rangoon.)

The Pennant, by Everett T. Tomlinson. (Griffith Rowland Press, Phila. \$1.25 net.)

The International Bible Dictionary, by F. N. Peloubet, D.D. (John C. Winston Co., Phila. \$2.40 net.)

\$2.40 net.)

#### Missions in the Magazines

The magazines for this month are a veritable hotbed of conflicting interests. The Balkan war, national issues and labor problems seem to strive for supremacy in holding the attention of the reader. For a comprehensive yet clearcut description of the situation in the Balkan region one should turn to the Outlook. Similar accounts, though rather more detailed, appear also in Scribner's, Current Literature and the Review of Reviews. The Outlook tells of the outbreak of the war between Turkey and the Balkan states immediately after the peace agreement between Italy and Turkey had been signed. With Italy neutral, the European concert becomes one of six powers-England, France, Russia, Germany. Austria and Italy-and receives material strength. The peace agreement between Italy and Turkey terminated the Tripolitan war and ended Turkey's control in North Africa, which has now become a Latin sovereignty with the name changed to the original Libya. As a Mediterranean Power Italy now ranks with France. The country of Libya without doubt will be as successfully developed some day as Algeria and Tunis have been by France, and Italy's European prestige will be increased proportionately.

In Current Literature appears an interesting article on "Czar Ferdinand: The Superman of the Balkans." This deals with the temerity of the man in making himself chief of the united armies of the Balkan states, and touches upon his personality. He is represented as one to whom morals, rights and duties are no realities, one who has not hesitated to divert revenue from the coffers of the state to the pockets of individuals, and has chosen as his administrators men who would assist him in stealing, robbing and exploiting.

The Century for November continues its series of "Trade of the World" papers by an especially opportune one on "The Trade of Northern Africa." The author, James Davenport Whelpley, calls the continent of Africa the most striking example of non-resident landlordism in the

history of the world; in it there is not one community equal to the task of self-government on modern lines. He refers to the enormous amount of commerce, a billion dollars' worth, flowing through African ports, and touches upon the share the United States has in this. The United States has entered the field of world politics too late in the day to secure trade by other than competitive power, the earth is now mapped out and few boundaries will be changed. There is no place in the world, however, that has opportunity for greater gain for American trade than Africa.

An article on "The Permanent Settlement and Village Proprietorship in Bengal," by H. R. Perrott, appears in the October Imperial and Asiatic Quarterly Review. Mr. Perrott points out the fact that in the natural evolution of economic affairs the original right of the sovereign to a share in the produce of the soil has assumed the form of the right to take, in place of a share of the produce, an amount in cash assessed on each holding under cultivation, according to recognized local rates. The rapid progress of subdivision of estates in some districts has caused apprehension in the minds of revenue officers as to the ultimate security of land revenue. It is true also that smaller landholders are worse than larger ones who have a reputation to keep up. In the present conditions of village organization one institution is advocated as full of possibilities, and that is the communal village bank. As the reserves of the small cooperative societies increase the members must find means of safe investment and naturally land in his own village will appeal to a man as safer than investment away from home. The Cooperative Credit Society must come first, since the cultivator cannot buy land until he is free from the money-lender, but the return to the original idea of the village community seems to be the solution of the difficulty. The article closes with the statement of Sir H. Maine that the most beneficent systems of government in India have always been those which have recognized the village community as the basis of administration.

# FROM THE EDITOR'S NOTE BOOK

# A Great Sermon that Should be Widely Distributed

An edition of twenty thousand copies of the sermon by Secretary H. L. Morehouse, D.D., LL.D., at the Northern Baptist Convention in Des Moines, June 22-29, has been handsomely printed by the Publication Society, by order of the Convention Executive Committee. These are for free distribution, upon payment of the postage. The sermon is entitled, Making and Mission of a Denomination." The postage on single copies is one cent: on five copies, three cents; ten copies, six cents; twenty-five copies, fifteen cents. Kindly address all orders to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

Pastors could with profit order copies for each family usually represented at the prayer meeting, and spend an evening in reviewing this sermon.

> W. C. BITTING, Corresponding Secretary.

We add to what Dr. Bitting says the further suggestion that a thousand pastors might with advantage preach this sermon to their people, giving credit for it, of course. Why not do it on Home Mission Sunday?

#### What the Drug Habit Means

Whether a man has acquired the habit knowingly or unknowingly, its action is always the same. No matter how conscientiously he wishes to discharge his affairs, the drug at once begins to loosen his sense of moral obligation, until in the end it brings about absolute irresponsibility. Avoidance and neglect of customary duties, evasion of new ones, extraordinary resourcefulness in the discovery of the line of least resistance, and finally amazing cunning and treachery— this is the inevitable history.

The drug habit is no respecter of persons. I have had under my care exemplary mothers and wives who became

indifferent to their families; clergymen of known sincerity and fervor who became shoplifters and forgers; shrewd, successful business men who become paupers, because the habit left them at the mercy of sharpers after mental deterioration had set in.—From "The Peril of the Drug Habit" in August Century.

#### A New Chinese University

A new National Chinese University, founded and endowed by a number of British, Parsee, and Chinese gentlemen for the education of Chinese young men, and organized under the patronage and control of the government of Hongkong, was formally opened on March 11, with elaborate ceremonies in which the Chinese residents of Hongkong took a prominent part.

The university starts with a complete building equipment and an endowment of \$1,429,099 local currency, (about half the value of our dollars). The building was constructed by the late Sir Hormusjee Mody, a Parsee merchant of Hongkong. as his contribution, at an expense of \$180,000 local currency. The endowment includes subscriptions from sources, mostly from three Chinese residents of the Straits Settlements, amounting to \$751,179; British and other subscriptions in the East, \$144,650; British subscriptions in Great Britain, \$466,564; and interest and other items, \$66,706. The faculty is substantially British in all lines but Chinese language and kindred subjects.

The assured income from the beginning will be about \$100,000 local currency, or something like \$45,000 gold, per annum, including \$14,000 local currency per annum appropriated by the legislative council of Hongkong as government support.

More than seven millions of Chinese live beyond the bounds of their own empire—as many as the population of Canada.

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Financial Statements of the Societies for Seven Months Ending October 31, 1912

FOREIGN Ciettes and Signatures, Your Scott Bonds, Specification of Fulbones, Specification of Fulbones, Your Churches, Your Seoul Specification of Fulbones, Speci	nurches and Sunday Schools.  dividuals  ggacies  from				STAT-TTAT	0101-2101	Incresse	Decrease
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	ng Pe	\$352,992.00° 127.000.00 70,000.00	\$ 65.430.20 6.771.30 48,012.51	\$287,561.80 121,228.70 21,987.49	\$ 63,907.69 2,647.75 55,622.00	\$ 65,430.20 6,771.30 48,012.51	\$ 1.522.51 3,223.55	7,609.49
	Come of Funds, Annuity Bonds, Specific Gifts, etc.)	115,985.00	38,653.74 \$157,867.75	77,331.26 \$508,109.25	63,615.16 \$185,692.60	38,653.74	\$ 4,746.06	\$4,961.48
Churches, Your cleifes and S [Individuals TION   Income of Fu Goulerx   Bonds, Specific Bonds, Specific Character   Bonds, Specific Character   Bonds, Specific Character   Bonds, Specific Character   Charac	nurches, Young People's So- clettes and Sunday Schools. Sgacies Services Annuity Successible Specific Gifts, etc.	\$118,708.86 22,000.00 	45,899.38 7,798.19 11,210.26 19,630.26	# 72.809.48 14,201.81	\$ 43.681.96 6.362.54 6,630.90 17.816.94	\$ 45.899.38 7.798.19 11,210.26 19,630.26	# 2,217.42 1,435.65 4,579.36	40
Fotals		\$198,092.61	\$ 84.538.09	\$113,554.62	\$ 73.992.34	\$ 84,538.09	\$10,545.75	
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WOMAN'S   Churches, I Churches	nurches, Young People's So- cleties and Sunday Schools. dividuals	\$ 83,000.00 47,868.19 8,500.00 1,174.00	\$ 24,188.00 7,355.45 50.00 838.53	\$ 68.862.00 40.512.74 8.450.00 335.47	\$ 22,130,18 1,418,34 1,439,67 763,39	\$ 24,138.00 7,355.45 50.00 838.53	\$ 2,007.82 5,987.11 75.14	1,889.67
Totals .		\$135,542.19	\$ 32,381.98	\$108,160.21	\$ 25.751.58	\$ 32,381.98	\$ 8,020.07	\$ 1,389.67

Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met. \* To this sum should be added the debt of the Society, April 1, 1912, of \$75,659.43, making the total sum required \$1,064,592.65.

<sup>3</sup> of this amount, \$68,419.67 is for specials to be apportioned to the churches but to be spent for the purposes indicated only if raised as specials, 4 of this amount \$8,000.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the budget is to be met.

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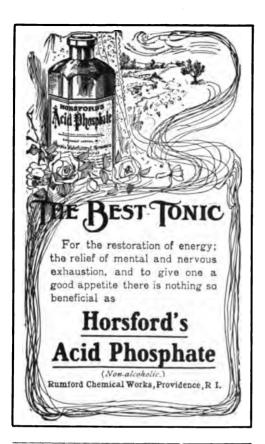
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#### Woman's American Baptist Home Mission Society

#### Financial Statement for eight months ending November 30, 1911 Balance Required by Mar. 31, 1912 Budget for 1911-1912 Receipts for Source of Income rches, Sunday Schools and Young People's Societies (apportioned to Churches) eight months Churches, \$101,165.02 28.062.72 \$149,082.00 \$47,916.98 30,900.00 2,837.28 31.800.00 26.679.03 5.120.97 Total Budget as approved by Northern Baptist \$211,782.00 \$77,433.29 \$134,348.71 Comparison of Receipts with those of Last Year First eight months of Fiscal Year Source of Income 1910-1911 1911-1912 Increase Decrease Churches, Young People's Societies and Sunday Schools \$41,684.24 \$47,916.98 \$6,232.74 Individuals Legacies, Income of Funds, Annuity Bonds, 959.02 2,837.28 1,878.26 25,281.48 26,679.03 1,397.55

\$77,433,29

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### A Child's Life in China

The holidays for the Chinese gods are also days of intense pleasure and excitement for the children. How the boys shout and jump as the images of the gods are carried through the streets in palanquins gorgeous in lacquer and gold, while the people crowd one another, burning incense and setting off firecrackers in their anxiety to honor the god.

Little by little the boy begins to understand that he has a very definite part to play in this heathen life, for he is welcomed as the perpetuator of his family and the one who is to keep up the worship of the ancestral spirits by means of which the peace of the living and the dead alike is insured; while the girl learns that she has a share in the religious devotion and prosperity of the family into which she will marry. These children live in an atmosphere of heathen worship and feasts — they are taught that every feast day is connected with some special god whom they must worship, and illness, famine or death will fall upon the family if they fail in their devotion. Not only that, but as the boy grows older, the fruits of his garden — his sweet potatoes, beans, even his land — everything is taxed to help pay for the feasts made to the gods. Again on the fifteenth day of the seventh moon of every year the boy will be called on to help provide for a feast for the disembodied spirits which are then released for a time by the opening of the gates of the under-world. Great platforms which serve as tables are set up on the top of a high hill. Vegetables, fruits, sweetmeats, whole carcasses of pigs and goats are spread in the greatest profusion upon these gigantic tables; idol mediums are at hand to give exhibitions of the power of the god - climbing ladders, the rungs of which are sword blades, walking barefoot along a path strewn with live coals or lying with bared back on a bed of spikes. On the final, festive day every one is permitted to help himself to the food and

the feast ends with a free-for-all fight. Small wonder that children brought up in such an atmosphere believe that idolatry is the purpose of life and that it is difficult for them to break away from such customs.

### More About Hopis

DEAR JUNIORS: The Junior page last month was devoted to Hopis — their traits and traditions. Would you not like to hear more about them? Have you heard of the Red-headed Man? Miss Mary McLean of the Sunlight Mission, Toreva, Arizona, told me this strange story. She said that the Hopi grandmothers teach the little folks that a Bogie man lives on those rocky cliffs and guards the villages. On moonlight nights he may be seen digging among the graves of their dead. He has very red hair and carries a bag as red as his hair in which he is supposed to put the children who have been bad that day. So it is not wise for any of them to stir out of their homes. Miss McLean said they have a dreadful ceremony to initiate the one who represents the Redheaded Man. He is chosen from the tribe and forced to stay three nights among the graves, digging into them to release the spirits so that they can enter into him. She said the office is exceedingly hard to fill. One who was to have been the great personage ran away and went to school rather than be forced to go through the ordeal. The next in succession was a bright boy only twelve years old. He declared he would not do it. Had he been forced to enter the graveyard Miss McLean and the boys' teacher would have shared with him his lonely vigil.

Are we not glad that through the gifts of God's people supplemented by the offerings from the girls and boys we can have these brave missionaries among these strange and interesting people? We want to help them to know Jesus Christ as their Saviour and Lord. Your friend,

FRANCES M. SCHUYLER.

# Illustrations for the Missionary Meeting

Discussing Christianity with Buddhists

BY MISS JULIA PARROTT, MANDALAY, BURMA

If you imagine that these people are darkened savages in mind you are mistaken. Their Buddhist religion is a wonderful system of philosophy, and whenever we enter a home and begin talking we find ourselves oftener face to face with the man of the house than with the housewife. know many say we should not argue with these people, but I feel it my right to give good sound reasons for the hope that is within me, especially when I am asked to answer. And having once begun, if it is possible to "confound them mightily" I shall try to do so. I am sure Christianity can bear any test when placed by the side of Buddhism.

The other day a Buddhist told me how tolerant he had grown to be through the influence of Buddhism. He loved everybody, Christians, Mohammedans, Hindus and Baha Vllas. I tried to show him God's love and illustrated it in the love of his daughter for her child. I was attempting to make plain the superiority of the Christian love which asks nothing in return, to the Burman's good deeds for the sake of merit, but not catching the drift he remarked suddenly: "Yes, the mother loves, the child is now unconscious of that love, but some day it will know."

"Just so," I answered; "God loves, the Burman nation is now unconscious of that love, but some day they wil! know."

After preaching some time to the Burman, he said, "But, mama, I am a good man. I have known Saya Tun, one of your preachers, a great many years. I testify that he is a very good man; but I too am very good."

"You see that tree full of blossoms," I answered, "how beautiful they all are. They are all as beautiful the one as the other, but will they all bear fruit? How many have life in them?"

It is to the hearts of all our home people that I would appeal—not to the heads, nor on behalf of our budget, but to the hearts of our Christians. I have asked my

girls in the Bible school to pray for our people at home, and one said, "But, mama, are there heathen in America?" "Plenty of them," I had to answer. But of course the Corinthians and the poor saints at Jerusalem prayed and worked together.

### A Hindu Woman

She was a Hindu woman, and her husband was ill. The doctor said that he could not live for more than half an hour. His wife, writes Rev. Herbert Halliwell, arrayed herself in costly clothing, painted her forehead with vermilion and her feet with lac dye, as did the suttees of old, and offered a prayer to the domestic idol. Then she poured some of the Ganges water into the mouth of her unconscious husband, and, leaving him, drenched her clothing with kerosene oil, and set fire to it.

It was over in a second or two, and no one could prevent it. The astounding thing is that Hindus are now coming to worship the place. Superstition dies hard.

New light has been thrown upon the woman's motive by a letter written on a crumpled piece of white paper which was found in her room after her death. It contains this message:

"Send me with my husband to the burning ghat. I am helpless.

"I shall not be able to bear widowhood.

"If I am saved I shall go mad."

The motive of Saibalinee Dassi was not religious. She was not a fanatic. She was simply a woman who, as Mr. Halliwell says, had not the courage to bear the shame and burden of Hindu widowhood.

Small wonder! She knew what that is. She had seen young women with shaven heads and soiled white garments, household drudges, objects of scorn, or worse—half-starved tools of licentious men—Hindu widows. She shrank back from this abyss. Death, she thought, was better. She died.

This occurrence throws a flashlight upon the horror of India's moral darkness. It demonstrates the need of Christ. India's only salvation lies in the transformation of the mind by the power of the gospel.

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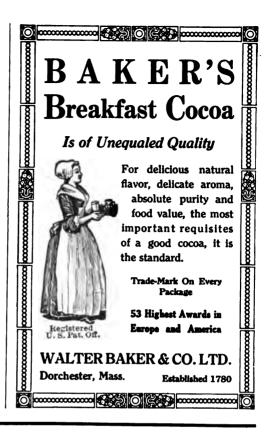
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#### As the Standard Puts It

Deficits of which our friend writes, are caused by the myopia of laymen and ministers who will not see the inspiring opportunities God has set before our denomination and who give only a few cents per week, on an average, to such a great cause, for instance, as foreign missions. The apportionment committee does not "assess" the churches. It does not even fix the amount which is suggested to the churches as the total of their gifts. That amount is determined, first of all, in the light of the needs of the work; second, in the light of the amount of gifts of previous years; third, by the supposed ability of the churches to give. And all this is put into a budget which is approved by the finance committee of the Northern Baptist Convention, and then adopted by the convention itself. There is only one pastor on the present finance committee. the others are hard-headed business men who know how to deal with facts, with people and with money. The Northern Baptist Convention is the creation of the

common Baptist people. It protects them from the very things our good correspondent accuses our leaders of doing. He needs to come into touch with the real life of the denomination. If he will investigate at the sources of information he will see things differently, so differently that his generous heart will throb to give more to bring the world to Christ. The Baptists do not need so much to be protected from oratory or persuasion, in order that we shall not give too much, as we need to pray for grace to give more. Come to Des Moines!

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### Missionary News

Rev. S. C. Freeman, B. D., a missionary on furlough from India, is rendering signal service to the Baptist churches of Maritime Canada, by his addresses on missionary subjects. Miss Flora Clarke is attempting to visit every Baptist church in the Maritime Provinces during her furlough.

The sad news has come from India of the death of Miss Laura Peck, one of the devoted missionaries sent out by the Maritime Baptists.

Canadian home mission work in the western provinces of Alberta, British Columbia, Manitoba and Saskatchewan began in 1873, when the vast region was "fit only for Indians and buffaloes". Now the wilderness blossoms as the rose. The first Baptist church was organized in the west in 1875 with seven members: today there are 220 churches in the four provinces with 17,000 members. Fiftyseven churches with 2.800 members are non-English speaking. Immigrants are pouring in-21,000 in a week. Among the non-English Baptists of the west the Germans predominate. They have twentyseven churches and a membership of 2,149. They have increased 100 per cent in the last ten years. They make a specialty of Sunday school work and stewardship.

The Southern Baptist Women have a training school at Louisville, Kentucky, with about forty students taking the course this year. The school has a home on Broadway, and the young women are admitted to certain courses in the Southern Theological Seminary.



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Dr. H. B. Grose:

Dear Sir: Before the merger my husband was a subscriber to Missions and I was a subscriber to Tidings. I was anxious to have some more of the Baptist women here take the magazine, so when the club rates were given I got four ladies together with myself to subscribe,

making a club of five, and sent in so as to begin our subscriptions with the first number of the enlarged magazine. We are using it in a study class, and we do not have many books or magazines for references. Yours, etc.,

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At Des Moines, Rev. Howard H. Clouse, Missionary among the Kiowa Indians at Mountain View, Oklahoma, handed this club list to the Editor, with \$10.50, saying that he expected to make the number 25 at least.

### Our Oklahoma Indian Club

H. H. Clouse, Mountain View, Okla. Jessie Santo (Kiowa Indian), Mountain View, Okla.

Omaha Toybow (Kiowa), Mountain View.

Ernest Hunt, (Kiowa), Gotebo, Route 2. Miss May Wolfe (Kiowa), Mountain View.

Mrs. Florance Homro, Mountain View. Mr. Moses Black Stone, (Kiowa), Mountain View.

Henry Tsoodle, Jr., (Kiowa), Carnegie. Mrs. Mossie A-sah (Kiowa), Mountain View.

Mrs. Eunice Tenadoo, (Kiowa), Carnegie.

Mrs. Dortha Ware, (Kiowa), Mountain View.

Mr. Jasper Sonkey, (Kiowa), Mountain View.

Mrs. Mamie Daugomah, (Kiowa), Sedan.

Mr. Tenson Unap (Kiowa), Gotebo, Route 2.

Mrs. Mary Topie (Kiowa), Gotebo, Route 2.

Mr. Pickler Bonyadle, (Kiowa), Mountain View.

Parker McKinzie, (Kiowa), Mountain View.

Johney Wheiton, (Kiowa), Mountain

Mary Toybow, (Kiowa), Mountain View. Nellie Ahatone, (Kiowa), Carnegie.

Mrs. Eva Given, (Kiowa), Mountain View.

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### A Point Well Taken

EDITOR MISSIONS:—Some weeks ago an article appeared in one of our periodicals, giving the impression that through fear of the Insurrection in Mexico, our Baptist missionaries as a body have fled in fear to the United States. This does not seem quite fair to Miss Edna Kidd, Miss Bolles, and others, who have remained at their posts during both rebellions. Very truly,

EMMA H. KNOX.

Plainfield, N. J.

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### Missions in the Magazines

National rather than international affairs seem to hold the right of way in the magazines this month, a thing which is not to be wondered at, considering the present political excitement. But a few articles are worthy of the thoughtful reader's attention, particularly two good papers on the mission of the Christian church in China as seen by two very different persons. The first article, by Mary V. Glenton, M. D., tells of the terrible days in Hankow when the city was fired and the dead and wounded were being brought in, and of the opening of the churches as hospitals. The divinity students and native pastors were most loyal and helpful,-acting as nurses, holding daily devotional services. bringing in the wounded,-nothing and no one was overlooked in their ministrations. "Was ever church more truly the house of God?" is the question of the writer. This paper is in the Churchman for August 24. The second paper is in the July Internationa Review of Missions, "A Chinese Churchman on the Church in China."

The Literary Digest for August 24 gives the latest facts about the "Prospects of the Chinese Loan." As is known, the Chinese government agreed to accept the loan of the six nations on the conditions made by them,—that the expenditures of the government be subject to the inspection of representatives of the syndicate and that the salt taxes be offered as a security for the loan,—provided that \$50,000,000 were immediately delivered to the government. The syndicate hesitated to accept any such terms and China is now in great financial embarrassment. The Chinese government cannot understand this hesitation, for it considers the Republic more firmly established than the Manchu government ever was. Japan looks on with much apprehension at China's attitude regarding this loan. One Japan paper say "The present government is even less trustworthy than the government it has replaced. There are certainly more party strife and divided counsels, while the authority of the central government extends only to a limited number of provinces close to Peking."

"A New Color Bar" is the title of an especially fine article in the Contemporary

Review for August. The British Empire has always boasted that the Imperial Government never made any discriminations with regard to the color, race or creed of its subjects, but allowed them to embark in trade and industry on an equal footing with Europeans. In 1905, however, a regulation was passed depriving all non-European British subjects in Hong Kong, the Straits Settlements and the Federated Malay States of the right to take the examinations for Civil Service. Previously the regulations required the candidates to be "Natural-born British subjects," but the new law demanded that they be of "European descent." Eurasians claimed that this included them so it was again changed to read "of pure European descent on both sides." The regulations for police service were also screwed up to the same stringent pitch. Such action, however, would be most unwise in India, for there is a large class of educated Indians who must be given a share in the government if England desires to keep her hold on India. But in these smaller colonies the British government is so powerful that she can easily crush any dissatisfaction that may arise because of this action, though it would have been far wiser if, for this very reason, England had attempted to discover there if possible "the golden bridge between local participation and imperial control."

"England's Present Position in India," an article in Review of Reviews, Heinrich Hackmann, a German pastor in London who has traveled much in India, reveals his opinion regarding the causes of the present unrest. He believes that it is political and economic, due to educating the natives above their former station in life without admitting them to one deemed adequate to their education. Consequently a large party has been formed having as watchwords, "Swaraj" and "Swadeshi," the former denoting self-government and the other industrial independence. This movement will doubtless spread, for it is of an elemental nature. "No wonder that the Young Indians are looking so intently at Japan and China; the course of events is essentially similar in the three countries. It is the natural elasticity of a nation waking up and impregnated with new ideas,

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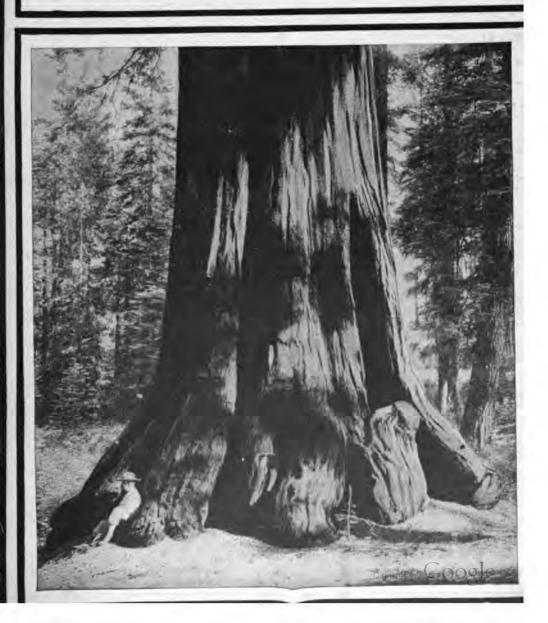
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A BAPTIST MONTHLY MAGAZINE





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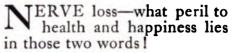
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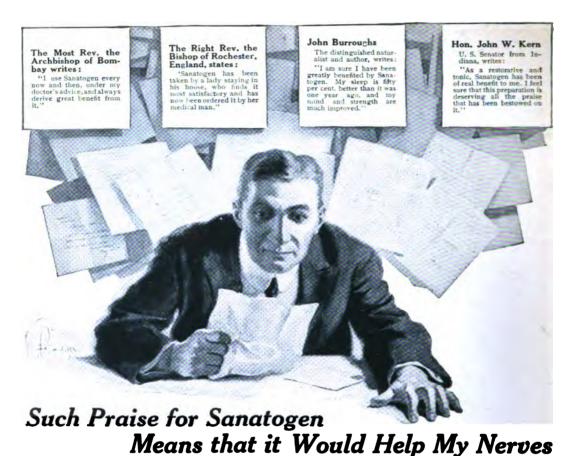
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A BAPTIST MONTHLY MAGAZINE



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I'll try Sanatogen—he said it would help my nerves

THE determination to try Sanatogen has been the open sesame to restored nerve vigor for many thouset-restful sleep becomes a boon

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"I use Sanatogen every now and then, under my doctor's advice, and always derive great benefit from it."

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"I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism which were mainly of a nervous or neurasthenic origin), and have obtained excellent re-

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Chevy Chase, writes:

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If fifteen thousand physicians agree that Sanatogen does all this-you may well find the answer to your nerve troubles in

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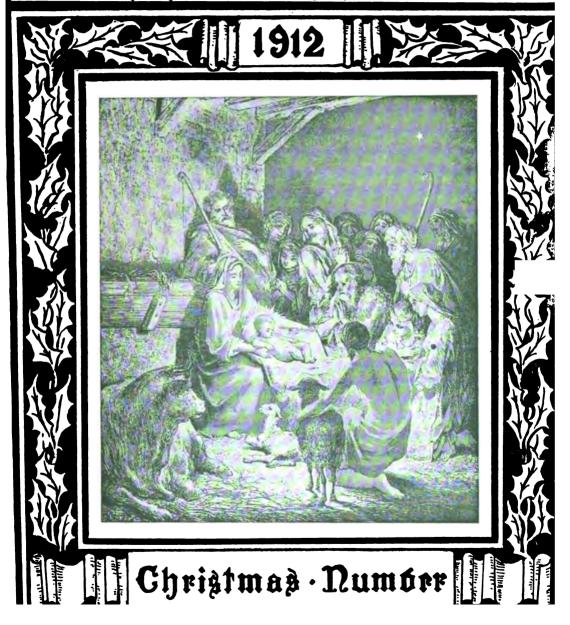
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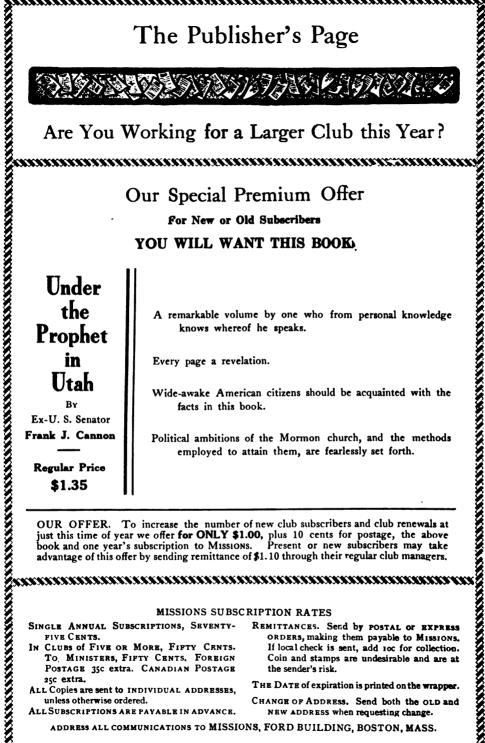
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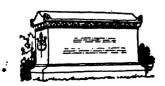
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